

Book I : Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 1

Introduction

Divine sage Narada arrives at the hermitage of Sage Valmiki in order to enlighten him and keep him informed of his duty to author the epic poem Ramayana. In the dialogue between these two sages, Valmiki elicits from Narada about most virtuous person on earth, namely Rama. In this opening chapter, while eulogizing Rama Narada gives an outline of Ramayana, truly highlighting those aspects that are the keynotes in this epic, like virtuosity, generosity, morality, chastity and the like.

Valmiki Ramayana is said to have been composed basing on each of the letters of Gayatri Hymn, staring a verse with that letter, and a thousand books are composed for each letter. Though that classification, or dividing verses in thousand chapters is unavailable now, the twenty-four verses identified with the 24 letters of Gayatri hymn, called as Gayatri Ramayana, is available and it is given in the endnote of this page. In tune with the scheme of Gayatri, Ramayana starts the first verse with letter ta an auspicious letter.

An Appeal to Readers

We have taken every care to present this translation truthfully, but when working with machines, they start to exhibit their talents on the very first key-stroke, like 'Auto Correct, Auto Complete, Auto Insert etc.,' and thus start correcting words like 'high souled one' to 'high-soled one...' and the like. So taking the maxim pramaado api dhiimataam 'even the diligent may make mistakes...' we appeal to the readers to kindly inform us if anything has gone wrong any where, typos, and 'is' becoming 'was', 'are' becoming 'were' and the like, so that they will be corrected, true to the text and spirit of Ramayana.

तपः स्वाध्याय निरताम् तपस्वी वाग्विदाम् वरम् ।

नारदम् परिपप्रच्छ वाल्मीकिः मुनि पुंगवम् ॥ १-१-१

1. tapaH= thoughtful-meditator; tapasvii= sagacious thinker [Narada]; sva+adhyaaya= in self, study [of scriptures,]; nirataam= always [eternally studious in scriptures]; vaak= in speaking [in enunciation]; vidaam= among expert enunciators; varam= sublime one [Narada]; naradam+muni+ pungavam= with Narada, with [such a] sage, paragon; vaalmikiH= Sage [Poet] Valmiki; pari+papracCha = verily [inquisitively,] inquired about; [ellipt. sarva+guNa+ samiSTi+ruupam+puruSam= all, merited endowments, composite, in form - about such a man.]

A thoughtful-meditator, an eternally studious sage in scriptures about the Truth and Untruth, a sagacious thinker, and a sublime enunciator among all expert enunciators is Narada, and with such a Divine Sage Narada, the Sage-Poet Valmiki is inquisitively enquiring about a man who is a composite for all merited endowments in his form and calibre. [1-1-1]

The efficacy of Opening Verse

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The very opening word **tapaH** has diverse meanings. In a way it means j~naana acuity, and it is 'thinking' tap aalocane 'thinking on the Absolute, where that Absolute's thinking itself is tapaH - yasya j~naanam tapaH thus Narada is one who is a constant thinker of the Absolute. Or, he who always practises kR^icChrandraaayaNaadi vrataH - nitya naimittika karma anuSTHaana paraH the rigorous practises enshrined in Veda-s. It means the Absolute itself tapaH para brahma shabda vaca, brahmai tad upaastvai tat tapaH 'that which is contemplated upon that is tapaH, meaning Vedanta , Upanishads. Let many Veda-s are learnt and recited mechanically it becomes a rote learning, unless, a thought is given as for what it is being recited, an on whom. Thus Narada has no rote learning, but still trying to get full picture of that Absolute. And the swaadhyaya is Veda, and its regular practise, tapo hi svaadhyaayaH. Veda itself is the Knowledge, that is why it is said svadhyaan na pramiditavyam - taittariiya upaniSad Then, it also means as the Absolute. Thus Narada being a complete embodiment of Veda-s, is the proper sage to clear the doubts of Valmiki

The Divine Sage Narada is the brainchild of god Brahma brahma maanasa putra. His name has meanings like naara =knowledge; da= awarder; naarada= the rain cloud. Any cloud rains on its own without any requisition from Mother Earth. So Narada is naaram dadaati iti naarada 'one who accords knowledge concerning the humans...' or, naaram dyati - khaNdati - iti naarada 'one who annihilates the ignorance...' or, 'one who accords knowledge about the Absolute, or Supreme Person. Though a Divine Sage, having all these attributes, Narada has no conclusive information about hari liilaa vibhuuti 'Supreme Person's playful acts...' hence he continuously and constantly ponders over that Absolute to get the real essence of that Absolute, or Supreme Person. This is for himself, and not in respect of his reacting with others.

Then this word vaak means: enunciator - as given above; This word also means Veda - anaadi nidhano hi eSaa vaak utshR^iSTaa Veda-s emerged from that Absolute, hence vaak is identifiable with that Absolute; and this is grammar - vaak yoga vidddduSyati ca apashabde as such vaak is identifiable with grammar. And vaak vid vareNya is 'one who has complete information derived from Veda-s, or, one who elucidates and enunciates what he has learned from Veda-s to others...'

There are four epithets of Narada here: **atha nāradasya catvāri viśeṣaṇāni | tathā - tapo nirati - iti anena viśeṣaṇena sarva sāmarthyam pratipāditam | sva adhyāya nirata - iti anena yat kiñcit vadati tat veda ukta dharma anuguṇatayā eva vadati iti sūcitam | vāk vidām vara - anena vaktṛtvaṁ pratipāditam | muni pungava - iti anena atīndriya abhijñatvam sūcitam | agre tri loka jña iti anena viśeṣaṇena loka traya sañcāreṇa pratyakṣatayā sat asat vastu abhisañjñatvaṁ pratipāditam | etai viśeṣaṇaiḥ - sarvajñatvam - sarva jana mānyatvam - sarva utkṛṣṭa mahātmyam - ca sūcitam | tādṛśam nāradam bhagavān vālmīkiḥ sarva guṇa samiṣṭi rūpam pururaṣam - papṛccha - dharmākūtam**

'By these four epithets of Narada, viz., tapo nirata because he is a 'thoughtful-thinker evermore...' his all-expertise in knowledge is proposed... svaadhyaaya nirata because he is 'eternally studious sage in scriptures [about the Truth and Untruth...'] whatever the least he says it abides by the everlasting canonical sayings of Veda... vaak vidaam vara because his sayings are rooted in canons he is the best enunciator and elucidator... muni pungava because he is such a sublime sage he is transcendental... and as a traveller among all the three worlds he is aware of Truth and Untruth... and with such Sage Narada, Sage Valmiki enquired about a man, on earth, who is a composite in his form, for all merited endowments...' Dharmaakuutam. This commentary is by Tryambakaraaya Makhi [1690's to 1728] and this can be called not just yet another commentary on Ramayana, but an Encyclopaedia of Indian Culture. This was published under the scheme of 'Editing and Publication if Rare Manuscripts, Govt. of India, Ministry of Scientific Research and Cultural Affairs' and it is available with Tanjore Saraswati Mahal Library, Tanjavore, Tamil Nadu State, India.

There are numerous and voluminous commentaries on Ramayana, bulkier than the epic itself, deciphering latent meanings of Ramayana as above. And to list a few of many commentaries on Ramayana: 1] kataka vyaakhya, by shrii katata; 2] raamayaNa tilakam - raamaabhiraamii : by shrii naagojii bhaTT; 3] raamaayaNa bhuuSaNam by shrii govindaraja; 4] raamaayaNa shiromaNi by shrii shivasahaaya; 5] raamaayaNa tattva diipika by shrii maheshvara tiirtha; 6] raamaayaNa vyaakhya shrii raamaanujaacaarya; 7] viveka tilaka by

shrii varadaraaja; dharmaakuutam tryambakaraaya makhii; raamaayaNa kuuTa vyaakhya by shrii raamaananda tiirtha... and many, many more... Hence due to paucity of time we confine ourselves to some references from some of the above, as it will be uncouth to go on dwelling one these intricate derivation obtained by these great commentators.

This stanza equally applies to Sage Valmiki, the taught, by way of the use of words tapaH, svaadhyaaya, tapasvii, thus both of them are experts in their own sphere of teacher-student relationship. The word tapaH denotes Veda-s themselves, in which both the Sages are well-versed, svaadhyaaya means, pondering over what that is learnt, i.e. japa. tapasvii= sharanaagati Total renunciation of their selves in the Almighty. Routine recitation of Veda-s will become futile if an iota of inclination in the Almighty and self-surrender to that Almighty is not there. tasmānnyeāsam eṣām tapasam atiriktam āhuḥ - taittatrīya nārāyaṇam - 20

Hence, these two sages have commenced to deliver Ramayana, which itself is the epic of virtuous living, to this world.

That being so, Valmiki is asking the same Narada as to who is Absolute-like, Absolute-similar or comparable human, with some of many traits of that Absolute. For this, Narada starts his narration with an exclamation bahavo durlabhaa ca guNaaH kiirtitaa at seventh verse. Thus, there are bulky and voluminous commentaries on Ramayana, bulkier than the epic itself, hence due to paucity of time, and in eagerness to post the main epic firstly, let us take a pause in these declinations and niceties of verbiage, as it will be uncouth to go on dwelling one these intricate derivation at that staring itself.

However the epic starts with the word auspicious word ta as said in ta kaaro vighna naashakaH, ta kaaro saukhya daayakaH...

कः नु अस्मिन् संप्रतम् लोके गुणवान् कः च वीर्यवान् ।

धर्मज्ञः च कृतज्ञः च सत्य वाक्यो धृढ व्रतः ॥ १-१-२

2. kaH+nu= who, really; asmin+saampratam+loke= in this, present, world; guNavaan= principled person; kaH+ca+viiryavaan= who, also, potential one; dharma+j~naH+ca= conscientious, also, knower of ; kR^ita+ j~naH + ca= what has been done, knower of it [a redeemer,] also; satya+ vaakyaH= truth, speaker of [habitually speaking the truth= truth-teller]; dR^iDha+vrataH= determined in his deed.

"Who really is that person in this present world, who is principled and also a potential one, a conscientious one, a redeemer, and also a truth-teller and self-determined in his deed... [1-1-2]

Comment: In Sanskrit poems the poets are at liberty to use words at any place according to exigencies of their metric rules. So the order of words called pada vibhaaga , used in the poem is like this kaH nu asmin saampratam loke guNavaan kaH ca viiryavaan dharma j~naH ca kR^ita j~naH ca satya vaakyaH dhR^iDha vrataH

These very words are to be reconnected by readers to derive a particular meaning called anvyaya krama. By this process the words in this second verse will be connected like this: asmin loke saamprataam guNavaan kaH nu viiryaaan ca kaH dharmaj~naH ca kR^ita j~naH ca satya vaakyaH dR^iDha vrataH [kaH] Same word with changed placement.

As we cannot afford repeating the same time and again, the separation of words is done in the verse itself, and reconnecting those words in meanings section is not done, and the word order of the poet is retained, in order to not to create confusion. Where they are to be reconnected, those verses are given a subhead like anvaya as at seventh verse below.

Further, we tried to give meanings in verse-by-verse order in order to tell each on its own. But at times, the meaning often rolls into next foots. Then it is inevitable to push and pull the feet of verses, up or down, to give a meaningful paragraph. Some of our readers are a little confused about this arrangement. Hence we request you to go by the verse numbers in such places, and there will be many such pulls and pushes as we go along.

The meter filling words like tu, hi ca, sma, ha, vai : paada puuraNe - amara kosha do not usually mean anything and they fit-in as meter fillers, hence will be dropped in word-to-word meanings. But if they are used specifically, they play havoc in rendering meaning. Here the word dharmaj~na is used, which means, 'knower of rightness,...' but when coupled with ca it means 'also, the knower of wrongness... ' where the ca assumes the character of 'either...' and the use of numerous ca -s here in these questions of Valmiki, is to denote that every questioned merit plusses itself into one human being. We are showing all the ca -s throughout, giving its meaning as 'also...' and they may be dropped, if need be, in the gist of verse.

चारित्रेण च को युक्तः सर्व भूतेषु को हितः ।

विद्वान् कः कः समर्थः च कः च एक प्रिय दर्शनः ॥ १-१-३

3. kaH+chaaritreNa+ca+yuktaH= who, conduct-wise, also blent with [good conduct]; kaH+ sarva+ bhuuteSu + hitaH= who is, in [respect of] all, beings, benign; kaH+vidvaan+ca+ samarthaH= who is, adept, also, ablest one; kaH+ca+eka+priya+darshanaH= who, also, uniquely, goodly, to look to.

"Who is he conduct-wise blent with good-conduct... who in respect of all beings is benign... who is adept and also the ablest one... also uniquely goodly to look to... [1-1-3]

Comment: The adeptness of that person is in his knowing all the knowable aspects in this world, and he must be able to retain that knowledge to translate into his deeds, not just to sit back with his bookish knowledge, but with utmost practicality. His conduct-wise shall be acceptable i.e., by his lineage he shall be noble, by his education he must be well-read, by his actions they must be conducive to norms laid down in Veda-s, and thus given any area, he should conduct himself properly. And he must be benign not only to higher-ups but to lowly subjects, like Guha, Shabari et al., and he should deal with wrongdoers and right-doers conscientiously. Further, he in his mien he shall be pleasant, but not an unsightly one. The word < eka also means 'unique' and thus his complexion, facial, physical structures etc., shall be unique and shall differ from ordinary beings. kṣaṇe kṣaṇe yat navatām upaiti tadeva rūpam ramaṇīyatāyāḥ

'which / what / who gets newness moment by moment, that alone is pleasant...'

आत्मवान् को जित क्रोधो द्युतिमान् कः अनसूयकः ।

कस्य बिभ्यति देवाः च जात रोषस्य संयुगे ॥ १-१-४

4. aatmavaan= courageous; kaH= who; jita+krodhaH= controlled, his ire; dyutimaan= brilliant one; kaH+ an+asuuyakaH= who, not, jealous; kasya = by whom; bibhyati+devaaH+ca= are afraid, gods, even; jaata+ roSasya+saMyuge= when provoked, in [the matter of] war.

"Who is that courageous one, who controlled his ire, who is brilliant, non-jealous and even whom do the gods fear, when provoked to war... [1-1-4]

Comment: Here the word aatma is not the usual 'soul' but courage aatmaa jive dhR^itau dehe svabhaave paramaatmani - amara kosha and the word krodha is taken as the nominative of other six negative attitudes ari SaT varga upalakshaNa - kaama, krodha, lobha, moha, mada, maatsarya 'desire, ire, avarice, fancy, defiance, conceit...' and by the coupling of word ca with devaaH in devaaH + ca it means that, 'not only the enemies like demons and others... but 'also' the friendly gods too are afraid of his ire...' The 'non-jealous nature' is the 'God's tolerance of disloyalty...' and 'unlike the heavenly gods like Indra and others, who will be intolerant of disloyalty...' this man in question shall be tolerant of disloyal persons, subjects, or demons and shall be intolerant of them who go against the established tradition.

एतत् इच्छामि अहम् श्रोतुम् परम् कौतूहलम् हि मे ।

महर्षे त्वम् समर्थोऽसि ज्ञातुम् एवम् विधम् नरम् ॥ १-१-५

5. etat+icChaami+aham= all this, wish to, I; shrotum= to listen [from yo]; me+ kautuuhalam = my, inquisitiveness; param+hi= immense, indeed; mahaa+R^irSe= Oh! Great Sage; tvam+ samarthaH+asi= you are, competent [mastermind]; j~nnaatum= to know of [him]; evam+ vidham+naram= this, kind of, man.

"All this I wish to listen from you, oh! Great Sage, as you are a mastermind to know this kind of man, and indeed my inquisitiveness is immense..." [Thus Valmiki enquired with Narada.] [1-1-5]

Comment: Valmiki wanted to know about that man - a man with godly qualities. Valmiki's thinking aloud, about the qualities of his prospective hero of this epic, is the very opening questions put to an Omniscient Sage Narada. Both the sages know of Rama and his deeds. Even then Valmiki asks Narada, "who is that man with godly qualities?' If Narada tells that Rama is Vishnu Himself, there is nothing left for Valmiki to compose his epic, because there are numerous mythologies Puraana-s that have already adored God Vishnu. If Narada tells that Rama is so-and-so king, again Valmiki

need not attempt to author about some king, however great that king might be. As such, Valmiki wanted to know about a human being with godly attributes, because many acts of Rama, like killing Vali, testing Seetha's chastity, deserting her at the end etc. are both conducive and contradictory puzzles.

The attributes of the hero of Ramayana, as required by Valmiki, are 16 sixteen in number. 1 - guṇavān 2 - viryavān 3 - dharmajñaḥ 4 - kṛtajñaḥ 5 - satya vākyaḥ 6 - dhṛḍha vrataḥ 7 - cāritra vān 8 - sarva bhūteṣu hitaḥ 9 - vidvān 10 - samarthaḥ - 11 - priyadarśana 12 - ātmavān 13 - jita krodhaḥ 14 - dyutimān 15 - anasūyakaḥ 16 - bibhyatidevāḥ

These sixteen attributes are attributed to the sixteen phases of the Full Moon, and Valmiki is about to picture Rama to be as pleasant as a full-moon.

श्रुत्वा च एतत् त्रिलोकज्ञो वाल्मीकेः नारदो वचः।

श्रूयताम् इति च आमंत्र्य प्रहृष्टो वाक्यम् अब्रवीत्॥ १-१-६

6. shrutvaa+ca+etat= on listening, also, all those; vaalmiikeH= of Valmiki; vachaH= words; naaradaH= Narada; tri+loka+j~naH= three, worlds, preceptor of; shruuyataam+iti= I will relate, thus; aamantrya+cha= on beckoning [Valmiki,] also; pra+hR^iSTaH= verily, gladly; vaakyam+abraviit= sentence [words,] spoke.

On listening all those words of Valmiki, Sage Narada, the preceptor of all the three worlds, very gladly said thus, "I will relate ..." also on beckoning at Sage Valmiki, [to listen attentively,] spoke these words... [1-1-6]

Comment: The preceptor of three worlds, where the three worlds are **bhuu loka, bhuvar loka, suvar loka** this world, the intermediary heaven, the heavens themselves.

बहवो दुर्लभाः च एव ये त्वया कीर्तिता गुणाः।

मुने वक्ष्यामि अहम् बुद्ध्वा तैः उक्तः श्रूयताम् नरः॥ १-१-७

7. anvaya/word-order: mune= oh, sage Valmiki; bahavaH= many [or, infinite merits]; dur+labhaaH= not, attainable, [unattainable by conscious development or effort,] ca+eva= also, that way [for ordinary humans]; ye+guNaaH= which, merits; kiirtitaaH+tvayaa= extolled, by you; taiH+ yuktaH= those [facets,] one who has [the possessor of those merits]; naraH= [of that] man; shruuyataam = I make it clear; aham+buddhvaa= I will, having known [from Brahma]; vakshyaami= I speak on.

"Oh! Sage Valmiki, the merits which you have extolled are many, and unattainable [for great emperors, let alone ordinary humans, and also infinite are they... but of such a man with such merits] I will speak on... for I, having known [from Brahma of such a man] I will make clear about that man..." [Thus Narada started to say.] [1-1-7]

Comment: Narada came hither to impart the legend of Rama, as Brahma already imparted the same to him, and wanted him to impart these very attributes to Valmiki to compose Ramayana. It is a coincidence of interests Valmiki and those of Narada and Brahma.

इक्ष्वाकु वंश प्रभवो रामो नाम जनैः श्रुतः।

नियत आत्मा महावीर्यो द्युतिमान् धृतिमान् वशी ॥ १-१-८

8. ikshvaaku+vamshaH+prabhavaH= Ikshwaku, dynasty, as his birthplace [emerged from Ikshvaku dynasty]; raamaH+naama= Rama, named; shrutaH+janaiH= heard thus, by people; niyata+ aatmaa= controlled, souled [conscientious]; mahaa+viiryaH= highly valorous one; dyutimaan= resplendent one; dhR^ithimaan= steadfast; vashii= controller [of vice and vile [or,] senses.]

"One emerged from Ikshvaku dynasty and known to people thus as Rama by his name, and he is conscientious, highly valorous, resplendent, steadfast and a controller of vice and vile... [and his

own senses, as well...] [1-1-8]

Comment: For the attributes explained by Narada there are some Vedanta imports. From niya aatma to vashii these are the attributes of the Supreme Being, Absolute of Brahman. swaruupa nirupaka lakshNaaH . This niyata aatmaa is 'immutable Absolute, this is the postulate of any Upanishad: ya aatmaa apahata paapmaa virajo vimR^ityur vishoko... 8-7-1, Chaandogya Upanishad. mahaa viiryaH = acintya vividha vicitra shaktivataH Absolute is Omnicompetent paraa asya shaktiH vividhaa iva shruuyate svaabhaavikii j~naana bala kriyaa ca 6-8, Shwetaashvatara Upanishad. The word dyutimaan is for the attribute of Self-Resplendent Absolute, or, Resplendence of Consciousness. tam eva bhaantam anubhaati sarvam tasya bhaasaa sarvam idam bhaati 2-11, Mundaka Upanishad. And the dhR^ithimaan is Sublime Bliss, according to Vyjanti dhR^itiH tu tuSTiH santoSaH and as said in aanando brahama - aanandaat eva khalu imaani bhuutaani jaayante 6, Taittariiya Upanishad. Next, vashii Absolute is the Omnipotent on the entire Universe. eko vahii sarva bhuuta antaraatmaa 2-5-12, Katha Upanishad and sarvasya vashii sarvasya iishaanaH and the like. The rest of the attributes of Rama as said by Narada are identifiable with the causative factors of that Absolute in Creation, and the process of Creation is the self-expression of the Absolute.

बुद्धिमान् नीतिमान् वाङ्ग्मी श्रीमान् शत्रु निबर्हणः ।

विपुलांसो महाबाहुः कंबु ग्रीवो महाहनुः ॥ १-१-९

9. budhimaan= adept; niitimaan= moralist; vaagmii= learned; shriimaan= propitious; shatru+nibhar - haNaH= enemy, destroyer; vipula+amsaH= broad shouldered; mahaa+baahuH= great, [dextrous] arms; kambu + griivaH= neck like a conch-shell; mahaa+hanuH= high cheek bones.

"He is an adept one, moralist, learned, propitious, and a destroyer of enemies. His arms are dextrous, and his neck is like a conch-shell, and cheekbones high... [1-1-9]

Comment: The Absolute is an adept one in creating the Creation yat sarvaj~naH sarva vit. He is niitimaan one who maintains the rhythm of universe as said at eSa setuH vidharaNa eSaam loka naama sambhedaaya... He is propitious because shriiH kaanti sampadoH lakshmyaam... gleaming, glistering richness of prosperity emanates from him. The following stanzas describe the physical qualities an Emperor should have by birth, as per saamudrika shaastra, the physiognomic treatise of astrology.

महोरस्को महेष्वासो गूढ जत्रुः अरिन्दमः ।

आजानु बाहुः सुशिराः सुललाटः सुविक्रमः ॥ १-१-१०

10. mahaa+uraskaH= broad [lion-like,] chested; mahaa+eSvaasaH= long, bow; guuDha+ jatruH= concealed, collarbones [thick shouldered]; arim+damaH= enemy, subjugator; aa+jaanu+ baahuH= up to, knees, his arms [lengthy armed]; su+shiraaH= high [crowning] head; su+lalaaTaH= amply, forehead; su+vi+kramaH = good, verily, pacer [lion-like-pacer.]

"He is lion-chested, thick-shouldered, knee-length are his arms, and his is longbow, an enemy-subjugator, [and his emperor's countenance is] with a crowning-head with an ample forehead, and his pacing is lion-like... [1-1-10]

Comment: When his physique is extolled, suddenly a weapon is said, in saying that 'his is longbow...' this is called prakrama bhanga doSa 'jump-cut in narration...' It is not so, his lengthy arms are said firstly and those arms can wield a great bow that can eliminate enemies, both physical and psychological ones like ariSaD varga shatru like desire, ire, avarice, conceit etc., as detailed in verse 4 above.

समः सम विभक्त अंगः स्निग्ध वर्णः प्रतापवान् ।

पीन वक्षा विशालाक्षो लक्ष्मीवान् शुभ लक्षणः ॥ १-१-११

11. samaH= medium-sized [physically]; sama+vibhakta+aN^gaH= symmetrically, divided [distributed, poised,] limbs; snigdha+varNaH= soft [glossily,] coloured [complexioned]; prataapavaan= courageous one [or, resplendent one]; piina+vakshaaH= sinew, chested; vishaala+akshaH= wide, eyed; lakshmiivaan= prosperous [personality]; shubha+lakshaNaH= providential, features.

"He is medium-sized physically, with limbs poised symmetrically, sinew-chested, wide-eyed, complexioned glossily... he is a prosperous personality with all the providential features, and thus he is self-resplendent... [1-1-11]

Comment: Up to here the godly physical aspect bhagavad vigraha is explained that which is perceptible by the adherents as said in Chaandogya Upanishad: ya eSo antaraaditye hiraNmayaH puruSo DR^ishyate... 1-6-6. From now on, the features that are reliable for the adherers are said.

धर्मज्ञः सत्य सन्धः च प्रजानाम् च हिते रतः ।

यशस्वी ज्ञान संपन्नः शुचिः वश्यः समाधिमान् ॥ १-१-१२

12. dharma+j~naH= rectitude, knower, satya+sandhaH+ca= truth, bidden, also; prajaanaam+ca+ hitaH+ rathaH= in subject's, also, welfare, concerned; yashasvii= glorious; j~naana+ sampannaH= in prudence, proficient; suchiH= clean [in conduct]; vashyaH= self-controlled; samaadhimaan= diligent one.

"He is the knower of rectitude, bidden by the truth, also his concern is in the welfare of subjects, proficient in prudence, clean in his conduct, self-controlled and a diligent one, thus he is glorious... [1-1-12]

Comment: Here to the compound satya sandhaH ca 'ca' is added, but here it means nothing special but to plus the features into one man. At such places this can be dropped.

प्रजापति समः श्रीमान् धता रिपु निषूदनः ।

रक्षिता जीवलोकस्य धर्मस्य परि रक्षिता ॥ १-१-१३

13. prajaa+patiH+samaH= people's, god [Omniscient, Brahma,] equals; shriimaan= exalted one; dhaataa= sustainer [of all worlds]; ripuH+ni+SuudanaH= enemy [enemies,] complete, eliminator; rakshitaaH+jiiva+ lokasya = guardian, living beings, in worlds; dharmasya+pari+rakshitaaH = of probity, in entirety, guards.

"He equals the Omniscient, he is an exalted one for he is the sustainer of all worlds, and he eliminates enemies completely, thus he is a guardian of all living beings and he guards probity, in its entirety... [1-1-13]

Comment: 'These features show the aspects of Rama's incarnation...' Govindaraja. 'These features are available only in the Supreme Person, but unobtainable in any other...' Maheshvara Tiirtha. These two. Govindaraja and Maheshvara Tiirtha, and another Tilaka are the reputed commentaries on Ramayana among many commentaries.

रक्षिता स्वस्य धर्मस्य स्व जनस्य च रक्षिता ।

वेद वेदाङ्ग तत्त्वज्ञो धनुर् वेदे च निष्ठितः ॥ १-१-१४

14. rakshitaa+svasya+dharmasya= champion, of his own, righteousness [self-righteous]; rakshitaa+sva+ janasya+ca= champions, his own, people's [adherents', welfare,] also; veda+veda+ aN^ga= in Veda-s, Veda's, ancillaries; tatvaj~naH= scholar in essence of [Veda-s]; dhanur+vede+ca= in the science of archery, also; niSTitaH= an expert.

"He is the champion of his own self-righteousness and also champions for adherent's welfare [in the same righteousness,] and he is a scholar in the essence of Veda-s and their ancillaries, too. He is an expert in Dhanur Veda, the Art of Archery... [1-1-14]

Comment: These are the ancillary subjects of Vedas called anga part and upa anga sub-part. The main parts of Veda-s are siksha ritual rigor vyakarana grammar chandas prosody jyotish astrology nirukta recital rules kalpa procedure rules. This apart, the dhanur veda science of archery, itself is treated as 'an exclusive Veda taught to warriors...' The danur Veda is not to be construed as simple bow and arrow and 'shooting the target' education. It is a 'scripture on missiles' that existed in those ages.

Down the memory lane, O. A.Vijayan, the eminent Indian journalist has reflected in The Illustrated Weekly of India, that the Soviet scholar Dr. A. A. Gorbovsky said in his article with heading Ancient India may have had N-arms , in the Statesman, with dateline Moscow, Sept. 8, 1986. Among other things, the scientist observes by the stanzas that describe the disaster caused by such astra-s, now loosely termed as a well crafted bow and sky rocketing arrows, as below:

'A blazing shaft which possessed all the effulgence of smokeless fire was let off... all directions were enveloped by darkness... the very elements seemed to be perturbed... the sun seemed to turn... the universe, scorched with heat, seemed to be in fever... the survivors lost their hair and nails... for years the sun and sky remained shrouded with clouds...'

Thus the narration goes on. This is the account of Brahma astra, as in Maha Bharata, the other Epic of India. Thus the Dhanur Veda may be taken as the canon of missile sciences, which fortunately has not been handed over to the successive generations, lest everything would have been annihilated by now. In Ramayana too, which is much earlier to Mahabharata, there are elaborate accounts of such astra-s in the coming chapters. Sage Vishvamitra, who is well-versed in warfare, gives many such weapons to Rama. For now, these bow and arrow references may not be taken as those of Robin Hood.

सर्व शास्त्र अर्थ तत्त्वज्ञो स्मृतिमान् प्रतिभानवान् ।

सर्वलोक प्रियः साधुः अदीनात्मा विचक्षणः ॥ १-१-१५

15. sarva+shaastra+arthaH+tatvaj~naH= all, scriptures, their meaning, their essence, knower of; smR^itimaan= memory excellent; pratibhaanavaan= brilliant; sarva+loka+priyaH= all, worlds, esteemed by; saadhuH= gentle; a+diina+aatmaa= not down, hearted [level-headed even in severe trouble]; vichakSaNaH= clear-headed [in discriminating and distinguishing.]

"He is the knower of the meaning and essence of all the scriptures, excellent at memory thus brilliant, and an esteemed one in all the worlds, gentle, level-headed and clear-headed [in discriminating and distinguishing...] [1-1-15]

सर्वदा अभिगतः सद्भिः समुद्र इव सिन्धुभिः ।

अर्यः सर्वसमः च एव सदैव प्रिय दर्शनः ॥ १-१-१६

16. sarvadaa+abhigataH+sadbhiH= always, accessible, by clean-minded ones; samudra+ sindhubhiH +iva= an ocean, for rivers, likewise; aaryaH= reachable [or, reverential ones]; sarva+samaH+ca+ eva = all, treats equally, also, thus; sadaa+eva+priya+darshanaH= ever, thus [the same,] pleasant, in look [ever a feast to eye.]

"Like an ocean that is reached by many rivers accesbly, that reverential one too is always accessible and reachable by clean-minded ones, also he treats all equally, and ever a feast to eye... [1-1-16]

Comment: Here it is said 'he is reachable by all clean-minded ones...' sat pravartana, sad budhhi... and those that approach him with a sacrilegious intent, will meet their end at his hand. sarva samaH means, that he does not discriminate people by their caste, creed, or by that individual's philosophy etc., like tribal boatman Guha, low-birthed Shabari, and nihilist Sage Jaabaali et. al. jaati guNa vR^itti aadi bheda a-bhaavaat And the word eva in saa eva priya darshanaH indicates 'always...' 'unvarying in his demeanour with anyone...' Govindaraja. And by the simile of ocean to Rama, for rivers there is no other course except an ocean; thus, the living beings, may it be humans or birds like Jataayu, have no other recourse than Rama.

स च सर्व गुणोपेतः कौसल्य आनंद वर्धनः ।

समुद्र इव गाम्भीर्ये धैर्येण हिमवान् इव ॥ १-१-१७

17. sa+ca+sarva+guNa+upetaH= he, also, all, [noble] merits, embodiment of; kausalya+ aananda+ vardhanaH = Kausalya's [his mother,] happiness, betters; gaambhiirye+samudra+iva= an unfathomable [inmost heart,] an ocean, like; dhairyeNa+hima+vaan+iva= by fortitude, Himavanta, [Himalayan] mountain, like.

"He who betters the happiness of his mother Kausalya, as he is an embodiment of all noble merits,

is like an ocean as his inmost heart is unfathomable, and like the kingly Himalayan, icy-mountain, his fortitude is unalterable... [1-1-17]

Comment: Rama at times is said to be 'the son of Kausalya...' than the son Dasharatha, because the word Kausalya does not signify his mother alone, the daughter of King of Kosala, but it has meanings like **kshema, kushala, saamarthya, puNya, nipuNatva** 'safeness, soundness, capability, merit, expertise...' and this also signifies Queen Kausalya's worshipping of Vishnu. When dynasty, valour, braveness etc., are said, Rama's name will be attached with Dasharatha. An ocean is not a bottomless one but an unfathomable one. So also Rama's heart has a reachable bottom, where pearls, gems, and other treasures of virtues are abounding, and it can be reached with a heartily approach. For a hard-hearted one Rama's heart becomes an unfathomable abyss and he will get lost in it. girayoḥ varṣa dhārābhir haryamānā na vivyadhuḥ | abhibhūya mānā vyasanaiḥ yathā adhokṣaja cetasā ||

'true devotees do not get hassled though subject to many problems, for they place their faith in the Supreme... thus mountains are unshaken though battered by storms or lightings...' So, like a mountain he is unalterable and constant, for a true devotee, in his stance. An icy-mountain is meltable by scorching sun, thus Rama also melts down when his adherents are scorched with throes of pangs.

विष्णुना सदृशो वीर्ये सोमवत् प्रिय दर्शनः ।

काल अग्नि सदृशः क्रोधे क्षमया पृथ्वी समः ॥ १-१-१८

धनदेन समः त्यागे सत्ये धर्म इव अपरः ।

18, 19a: vishNunaa+sadR^ishaH+viirye= in valour, comparable, with Vishnu; somavat+ priya+darshanaH = full-moon like, attractive, in look; kaala+agni+sadR^ishaH+krodhe= era, fire, matchable to, like, in anger; kshamayaa+pR^ithvii+samaH= in perseverance, earth, equals with; dhanadena+samaH+tyage= Kubera [God of Wealth-Management,] identical, in benevolence; satye+dharma+iva+aparaH= in candour, dharma, like, here on earth [or, another God Probity.]

"In valour Rama is comparable with Vishnu, and in his looks he is attractive like full-moon, he equals the earth in his perseverance, but he is matchable with era-end-fire in his wrath... and in benevolence he is identical to Kubera, God of Wealth-Management, and in his candour he is like Dharma itself, [the other God Probity on earth...] [1-1-18, 19a]

Comment: Here the 'valour' is to cause harm to enemy, while remaining himself unharmed... **svasya a-vikaara eva parasya vikaara aapadanam** Rama Tilaka. 'Though Rama is Vishnu, but by nature of his incarnation as human, he is different from Vishnu **upaadhi bheda...** Hence Vishnu has become another entity than Rama... Or, his valour is selfsame to Vishnu's valour because he is selfsame Vishnu...' Govindaraja. 'As there is none other in similitude, he is compared Vishnu, insofar as valour is concerned...' Maheshvara Tiirtha. Earth personally does not grieve when people tread on it, trample, dig, cut, or whatever is done to her. Likewise Rama personally gets unaffected, whatever harm is done to him, but he becomes wrathful, if that harm is committed to dharma.

Thitherto, the Bala Kanda is narrated by these narrations of **sparkled in Ikshvaku dynasty** 'Rama's incarnation...' **highly valorous, enemy subjugator...** 'elimination of demoness Tataka, subdual of the vanity of Parashu Rama...' **propitious** 'marriage with Seetha, **knows Art of Archery** 'receiving missiles from Vishvamitra...' From now poet tells the Ayodhya Kanda, and a gist of this magnum opus is given here itself. This narration is known as **baala raamayana - samskhepa raamyana** meaning that it is aimed at youngsters as it has been told in an abridged version. In the endnote, details about this version and still abridged version, called Gayatri Ramayana, are given.

Readers may find an inordinate use of ellipses in translation of the epic. But they are 'a must.' Dr. Satya Vrat, the author of Ramayana - A Linguistic Study says: "Ellipsis is the peculiarity of the style of the older works like Ramayana... their writings, as they stood, yielded incomplete sense which has to be supplemented by **adhyaadhaara**, viz., supply of words, that would fit in the context... Indeed, in most cases the ellipsis could be readily understood and would suggest the word or words that would make it up...' We therefore request the readers to go by the meaning of the context, than by the order of words, for there is a saying... **paaTha krame artha kramo baliiyaH...** So this **adhyaadhaara**, supply of words, [though supplied in brackets,] may not be that faithful while rendering from Sanskrit to English.

तम् एवम् गुण संपन्नम् रामम् सत्य पराक्रमम् ॥ १-१-१९

ज्येष्टम् श्रेष्ट गुणैः युक्तम् प्रियम् दशरथः सुतम् ।

प्रकृतीनाम् हितैः युक्तम् प्रकृति प्रिय काम्यया ॥ १-१-२०

यौव राज्येन संयोक्तुम् ऐच्छत् प्रीत्या महीपतिः ।

19b, 20, 21a: anvaya/word-order: evam+guna+sampannam= suchlike, merits, possessor of [Rama]; satya + parakramam= truthfulness, is his courage; shreSTa+guNaiH+yuktam= best, intrinsic values, embodied with; prakR^itinaam+hitaiH+yuktam= people's, in welfare of, having [ever involved in]; priyam= dear one [to Dasharatha]; jyeSTham+sutam= eldest, son; mahii+patiH= land, god of; dasarathaH= [Dasharatha]; yauva + raajyena+samyoktum+icChhat= in young [crown,] prince-hood, to embody, intended; tam+ramam= such as he is, Rama be; prakR^iti+priya+kaamyayaa= country's, welfare, intending [to all intents and purposes]; priityaa= affectionately.

"Rama being the possessor of suchlike merits, truthfulness alone is his courage, embodied with best intrinsic values, ever involved in the welfare of people, besides being the dear and eldest son of Dasharatha, thus the god of the Land Dasharatha intended to embody such a Rama, with the crown prince-hood, to all intents and purposes of country's welfare, affectionately...[1-1-29b, 20, 21a]

तस्य अभिषेक संभारान् दृष्ट्वा भार्या अथ कैकयी ॥ १-१-२१

पूर्वम् दत्त वरा देवी वरम् एनम् अयाचत ।

विवासनम् च रामस्य भरतस्य अभिषेचनम् ॥ १-१-२२

21b, 22: anvaya/word-order: atha= then; dR^iSThva= on seeing; abhishheka+ sam bhaaraan = anointment [as crown prince,] arrangements; tasya= his [of Rama]; bhaarya+devi+ kaikeyi = [dear] wife, queen, Kaikeyi; ayaachitaH= claimed; puurvam+datta+vara= once, who is accorded, boons; varam+enam= boons, from him [Dasharatha]; vi+vaasanam+raamasya= without, place [displacement, banishment,] of Rama; abhiSechanam + bharatasya+ca= anointment of, Bharata, too.

"Then on seeing the arrangements for the anointment of Rama as crown-prince, Kaikeyi, the dear wife and a queen of Dasharatha, claimed boons, which boons were once accorded to her by Dasharatha alone, from him, viz., the banishment of Rama and anointment of Bharata, too... [1-2-21b 22]

स सत्य वचनात् राजा धर्म पाशेन संयतः ।

विवासयामास सुतम् रामम् दशरथः प्रियम् ॥ १-१-२३

23. saH+raajaa= he, king [Dasharatha,]; samyataH= bounden by; satya+vacanaat= truthfulness, word's; dharma+ paashena= [kingly] obligation, halter; dasharathaH+vi+vaasayaamaasa + raamam= Dasharatha, started to displace, Rama; priyam+sutam= dear, son [Rama.]

"King Dasharatha, who is bounden by his word's truthfulness and the halter of his kingly obligation, he started to displace Rama, his dear son... [1-1-23]

स जगाम वनम् वीरः प्रतिज्ञाम् अनुपालयन् ।

पितुर् वचन निर्देशात् कैकेय्याः प्रिय कारणात् ॥ १-१-२४

24. anvaya/word-order: viiraH+saH= brave one, he [that Rama]; jagaama+vanam= repaired to, forest; kaikeyyaaH+priya+nkaaraNaat= Kaikeyi, to appease, by reason of; pituH+vacana+ nirdeshaat= by father's, verbal, directive; pratij~naam+anu+paalayan= word [of honour of father,] to follow through.

"Such a brave one as he is, that Rama repaired to forest by reason of appeasing Kaikeyi, and as

directed by the verbal directive of his father, and to follow his father's word of honour through... [1-1-24]

तम् व्रजंतम् प्रियो भ्राता लक्ष्मणः अनुजगाम ह ।

स्नेहात् विनय संपन्नः सुमित्र आनंद वर्धनः ॥ १-१-२५

भ्रातरम् दयितो भ्रातुः सौभ्रात्रम् अनु दर्शयन् ।

25, 26a: anvaya/word-order: vinaya+sampannaH= humbleness, abounding; bhraatuH+ dayitaH= to brother Rama, fondly [to Rama]; priya+bhraataa= dear [natural brotherly affection,] brother; lakshmanaH= Lakshmana; saubhraatram+anu+darshayan= brotherhood [ideals of,] exemplifying; tam+ vrajantam+ bhraataram = him [Rama,] who is going, with brother [Rama]; snehaat+ anu+jagaama+ha= heartily, in tow, followed, indeed; sumitra + ananda+ vardhanaH= [his mother] Sumitra's, happiness, augmenter.

"In whom humbleness and the natural brotherly affection of a brother are abounding, such a fondly younger brother of Rama, namely Lakshmana, heartily followed in tow indeed, his forest going brother Rama, exemplifying the ideals of brotherhood, thus becoming an augmenter of his mother Sumitra's happiness... [1-1-25, 26a]

रामस्य दयिता भार्या नित्यम् प्राण समा हिता ॥ १-१-२६

जनकस्य कुले जाता देव मायेव निर्मिता ।

सर्व लक्षण संपन्ना नारीणाम् उत्तमा वधूः ॥ १-१-२७

सीताप्य अनुगता रामम् शशिनम् रोहिणी यथा ।

26b, 27, 28a: anvaya/word-order: siitha= Seetha; nariiNaam+uttamaa= among ladies, the best; sarva+ lakshaNa+sampannaa= all, qualities, possessor of [befitting to an ideal lady]; jankasya+ kule+jaataa= Janaka's, family, born in; nirmitaa+deva+maya+iva= fashioned, by divine, marvel, as though; vadhuu= daughter-in-law [of Dasharatha]; raamasya+dayitaa+ bhaarya= Rama', loving, wife; praaNa+samaa= life, like, [alter ego]; nityam + hitaa= ever, amiable; api+anugataa+raamam= even, followed, Rama; yathaa+ rohiNii+ shashinam = as with, Lady Rohini, with Moon.

"Seetha, the best among ladies, a possessor of all best qualities [befitting to an ideal lady,] as though fashioned by a Divine marvel she is born in Janaka's family and became Dasharatha's daughter-in-law, and she is the loving wife of Rama, and his an ever-amiable alter ego, even she followed Rama [to forests,] as with Lady Rohini following the Moon... [1-1-26b, 27, 28a]

Comment: Here deva maaya refers to many concepts. Vaishnavaite tenets tell that the word deva is ascribable only to Vishnu, but not to other gods. Thus, this is Vishnu maya, when He assumed an extraordinary female form called Mohini, when distributing amR^ita, the divine elixir, to gods and demons. Next is the form of Tilottama, a divine beauty to hoodwink demons called Sunda and Upasunda. The other is Vishnu's liilaa shakti, which is divinely fascinating. Yet another is grammatical connotation, maa + yaa where, maa= Goddess Lakshmi; yaa= who that is; meaning yaa siitaa saa maa= 'who is Goddess Lakshmi... She is Seetha...' and this results in the saying: ati ruupavatii siitaa... ati muurkhaH cha raavaNa 'While Seetha is an extraordinarily beauty, Ravana is an eccentrically stupid...

The deities have their wives always with them. Chandra, the Moon has Rohini, a conspicuous star, while Surya, Sun has Prabha, Sunshine. Minus these wives, their glow and glitter is void. So also, Rama has an inseparable wife. Though Seetha and Lakshmana were not exiled, they followed Rama out of concept of 'togetherness...'

पौरैः अनुगतो दूरम् पित्रा दशरथेन च ॥ १-१-२८

शृन्गिबेर पुरे सूतम् गंगा कूले व्यसर्जयत् ।

गुहम् आसाद्य धर्मात्मा निषाद अधिपतिम् प्रियम् ॥ १-१-२९

गुहेन सहितो रामो लक्ष्मणेन च सीतया ।

28b, 29, 30a: anvaya/word-order: pauraiH+pitraa+dasarathena+ca= citizenry, father, Dasharatha, also; anu+gataH+duuram= in tow, following, for a distance; dharmaatmaa= virtue-souled Rama; gangaa+kuule= on River Ganga, bank; sR^iN^giberapure= in [town called] Sringaberapura; nishhaada+adhipatim= tribal, with chief; priyam= loveable one [to Rama]; guham+asaadya= Guha, on getting at; guhena+sahitaH+raamaH= Guha, teamed with, Rama; lakshmaNena+ca+siitayaa= with Lakshmana, also, Seetha; suutam= charioteer [Sumantra]; vyasarjayat= left off.

"That virtue-souled Rama is followed by citizenry and even his father Dasharatha in tow for a distance [when exiting from Ayodhya,] and on getting at Guha, the tribal chief and a loveable friend of Rama on the bank of River Ganga in a town called Sringaberapura, teamed with Guha, Seetha, and Lakshmana, Rama left off the charioteer [and a minister of his father, namely Sumantra, who charioted them thitherto...] [1-1-28b, 29, 30a]

Comment: Here while saying guhena saH hitaH raamaH can also be cleaved as guhena saH hitaH = saH raamaH guhena hitaH 'he that Rama is sent, or sailed over Ganga by Guha...' apart from the above. The word Sringaberapura means a township where the replicas of stags with sets of antlers are prepared and placed at places in order to attract selfsame stags or deer, and then the tribals can catch those animals. The word Guha means guhaati it guhaH 'one who hordes/steals others' wealth by waylaying etc...' thus, though the tribal chief is a lowly subject by birth and caste-oriented activity, Rama has no aversion for such subjects, because Guha reposes love in Rama. Govindaraja.

ते वनेन वनम् गत्वा नदीः तीर्त्वा बहु उदकाः ॥ १-१-३०

चित्रकूटम् अनुप्राप्य भरद्वाजस्य शासनात् ।

रम्यम् आवसथम् कृत्वा रममाणा वने त्रयः ॥ १-१-३१

देव गन्धर्व संकाशाः तत्र ते न्यवसन् सुखम् ।

30b, 31, 32a: anvaya/word-order: te+vanena+vanam+gatvaa= they [the trio,] forest, to forest, on treading; nadiiH+bahu+udakaan+tiirtva= rivers, with much [plethoric,] waters, on crossing; shaasanaat= ordainment; bharadvaajasya= of Bharadwaja; chitrakuuTam+anupraapya= Chitrakuta, on arriving at [its hillside]; ramyam + avasatham+kR^itvaa= handsome, cottage, on setting up; ramamaaNaa + vane= exuberated, in woods; te= they, [who have enjoyed every comfort in Ayodhya] trayaH= three of them [trio]; tatra= there [at Chitrakuta]; deva+ gandharva +samkaashaaH= gods, celestials, similar to; nyavasan+sukham= lived, happily.

"That trio of Seetha, Rama and Lakshmana on treading forest after forest, and on crossing rivers with plethoric waters, [and on reaching the hermitage of] Sage Bharadwaja, and by the ordainment of that sage, on arriving of Chitrakuta, and on setting up a handsome cottage [at the hillside,] they [who have enjoyed every comfort in Ayodhya, in no less a degree they enjoyed every comfort here also and] that trio exuberated themselves in woods at Chitrakuta, similar to gods and celestials, and lived happily... [1-1-30b, 31, 32a]

Comment: In another way the meaning is: te avane 'they, protecting each other...' te ramamaaNaaH ' those two Rama and Seetha, frolicsomely delighted, enjoyed the essence of forest-faring...' smkaashaa similar to Vishnu or Narayana's enjoyment of kriiDaa rasa 'the essence of His playful acts...' and Lakshmana enjoyed the essence of his servitude sevaa rasa and where deva = devii ca devaH ca devau 'either goddess or god... it but the Almighty...' gandharva = gaanam dhaarayati iti gandharva - jiivan muktaH salved-soul, thus Lakshmana rejoiced with his singing of saama gaana of Sama Veda....' And they rejoiced without feeling any difference between city dwelling and forest dwelling... as every part of Universe is theirs.

In another way tevane vanam gatvaa 'playfully, to forests, they went...' It is a play for them to enter the forest to resolve the purpose of Ramayana and their incarnations.

चित्रकूटम् गते रामे पुत्र शोक आतुरः तथा ॥ १-१-३२

राजा दशरथः स्वर्गम् जगाम विलपन् सुतम् ।

32b, 33a: chitrakuuTam+gate+raame= to Chitrakuta, on going, of Rama; putra+shoka+ aaturaH = for son, by grief, aggrieved; tathaa= thus; raajaa+dasharathaH= King, Dasharatha; svargam+ jagaama= heavens, went to; vilapam+sutam= grieving for, son.

"On Rama's going to Chitrakuta thus, King Dasharatha is aggrieved by the grief for son and went to heavens grieving for son... [1-1-32b, 33a]

गते तु तस्मिन् भरतो वसिष्ठ प्रमुखैः द्विजैः ॥ १-१-३३

नियुज्यमानो राज्याय न इच्छत् राज्यम् महाबलः ।

स जगाम वनम् वीरो राम पाद प्रसादकः ॥ १-१-३४

33b, 34: gate+tu+tasmin = on departing, but, in that [matter of, concerning Dasharatha's departure to heavens]; bharataH= Bharata; vasiSTha+pramukhaiH+dvijaiH= by Sage Vasishta, other prominent, by Brahmans; niyujyamaanaH+raajyaaya= being [impressed on] for investiture, in kingship; na+icChat+ raajyam = not, desired, kingdom; [api] mahaa+balaH= highly, mighty [even tough, highly efficient to rule such a kingdom]; saH+jagaama+vanam= he [Bharata,] went to, forests; viiraH= brave one [but here, a self-denying one]; raama+ paada+ prasaadakaH= at Rama's feet, mercy, praying for.

"Concerning the departure of Dasharatha to heavens, though Sage Vashishta and other Brahmans were impressing upon him for his investiture in kingship, and though Bharata is highly effectual to rule such a kingdom, but Bharata undesired the kingdom, and that self-denying Bharata, [for he is aloft the greed, grouse, and gripe,] went to forests to pray for mercy at the feet of Rama... [1-1-33b. 34]

गत्वा तु स महात्मानम् रामम् सत्य पराक्रमम् ।

अयाचत् भ्रातरम् रामम् आर्य भाव पुरस्कृतः ॥ १-१-३५

त्वम् एव राजा धर्मज्ञ इति रामम् वचः अब्रवीत् ।

35, 36a. gatva+tu= on reaching, but; saH+mahaa+aatmaanam+raamam= that, great, souled, Rama; satya + paraakramam= by truthfulness, vanquisher; ayaachat= begged of; braataram+ raamam= from brother, Rama; aarya+bhaava+puraskR^itaH= by humbleness, by means of, reverential one [his humbleness is reverential or, he is reverential for his humbleness]; tvam+eva+raajaa+dharma +j~naH= you, alone, the king, knower, of probity; iti+vachaH+abraviit= thus, word, said [avowed.]

"But on reaching that great-souled Rama, a vanquisher just by his truthfulness, Bharata humbly and reverentially begged of his brother... 'Oh! Knower of Probity, you alone shall be the king... ' thus is the avowed word of Bharata... [1-1-35, 36a]

रामोऽपि परमोदारः सुमुखः सुमहायशाः । १-१-३६

न च इच्छत् पितुर् आदेशात् राज्यम् रामो महाबलः ।

36b, 37a: anvaya/word-order: raamaH= Rama; parama+udaaraH+api= really, benevolent one, even though;

su+mukhaH+api= readily, willing one, even [but not 'good faced one']; su+mahaa+yashaH+api= of very, greatly, reputed [endower,] even; mahaa+balaH+api= highly, capable [in eliminating enemies with a single arrow, or, endower of whatever sought by his adherers,] even; raamaH= Rama; na+ca+icChat= not, also, desired; raajyam= kingdom pituH+aadeshaat [+ca]= by father's, owing to directives, [also.]

"Rama, even though he is a really benevolent one, even though he is a readily willing one, even though he is a greatly reputed one for endowments and even though he is a highly capable endower [of whatever sought by his adherers, even then] Rama undesired the kingdom, [to keep up his own pledge and,] also owing to his father's directives... [1-1-36b, 37a]

Comment: In the compound **na ca icChat** the 'ca' indicates that though he is disagreeing now, but said to have agreed to take up the kingdom after the period of exile as stipulated in the exilic terms.

पादुके च अस्य राज्याय न्यासम् दत्त्वा पुनः पुनः ॥ १-१-३७

निवर्तयामास ततो भरतम् भरत अग्रजः ।

37b, 38a: anvaya/word-order: bharata+agra+jaH= by Bharata's, elder, born [elder-brother of Bharata, namely Rama]; raajyaaya= for kingdom; asya= to him [to Bharata]; paaduke+ nyaasam +datvaa= sandals, for custodial care, on giving; tataH+bharatam+ nivartayaamaasa = then, Bharata is, started to be turned away; punaH+punaH= again, again [persuasively.]

"Rama being the elder brother of Bharata, on giving his sandals to that Bharata for custodial care of kingdom [till his return after the period of exile,] then he that Rama started to turn away Bharata, persuasively... [1-1-37b, 38a]

स कामम् अनवाप्य एव राम पादा उपस्पृशन् ॥ १-१-३८

नन्दि ग्रामे अकरोत् राज्यम् राम आगमन कांक्षया ।

38b, 39a: saH+kaamam+an+avaapaya+eva= he [Bharata,] desire, not, fulfilled, thus; raama+paadau+ upaspR^ishan= Rama's feet, on touching; nandigraame+akarot+raajyam= from Nandigrama [a village,] carried on, kingdom; raama+aagamana+kaankshayaa= Rama's, arrival, expectant of.

"Unfulfilled is the desire of Bharata [in taking back Rama to kingdom, hence] on touching Rama's feet [and taking sandals, he returned from Chitrakuta, and without ruling from capital Ayodhya,] he carried on the kingdom from a village called Nandigrama, expectant of Rama's arrival... [1-1-38b, 39a]

गते तु भरते श्रीमान् सत्य सन्धो जितेन्द्रियः ॥ १-१-३९

रामः तु पुनः आलक्ष्य नागरस्य जनस्य च ।

तत्र आगमनम् एकाग्रो दण्डकान् प्रविवेश ह ।१-१-४०

39b, 40: gate+tu+bharate= on departure, but, of Bharata; shriimaan= effulgent [Rama for his self-effulgence just marred by Bharata's arrival, but regained]; satya+sandhaH= truth, bound [for his truthfulness is undeterred even by the supplication of Bharata]; jita+indriyaH= conquered, senses [[for the lure of kingdom has not conquered his senses]; raamaH+tu+punaH+ aalakshya= Rama, but, again, thought about; naagarasya + janasya + ca= of citizens, of ordinary subjects, also; tatra+ aagamanam= to that place, their arrival; eka+ agraH = one, targeted [determinedly, or decidedly]; daNDaka+aranyaan=in to Dandaka, forests; pravivesha + ha= [he] entered, indeed.

"On the departure of Bharata, Rama the effulgent one, [for his self-effulgence is just marred by Bharata's arrival, but regained...] the truth-bound one, [for his truthfulness is undeterred even by the supplications of Bharata, Kausalya, and even Kaikeyi...] and a self-controlled one, [for the lure of

kingdom has not controlled his senses, such as he is,] he that Rama but again thought about the arrival of citizens and other subjects to that place...[and even Bharata may also frequent it...] hence Rama indeed entered Dandaka forest, determinedly [about his plighted promise to undergo exile and decidedly about the elimination of demons...] [1-1-39b, 40]

Comment: In this compound naagarasya janasya ca the 'ca' is indicative of Bharata, who may make habit of frequenting Chitrakuta, for one reason or the other.

प्रविश्य तु महारण्यम् रामो राजीव लोचनः ।

विराधम् राक्षसम् हत्वा शरभंगम् ददर्श ह ॥ १-१-४१

सुतीक्ष्णम् च अपि अगस्त्यम् च अगस्त्य भ्रातरम् तथा ।

41, 42a: pravishya+tu+maha+aranNyam= on entering, but, vast, forest; raamaH+raajiiva+ lochana= Rama, lotus, eyed; viraadham+raakshasam+hatvaa= Viraadha, demon, eliminated; sarabhaN^gam + dadarsha+ ha = Sage Sharabhanga, descried, indeed; sutiikshNam+ca+api= Sage Suteekshna, also, even; agastyam+ca= Sage Agastya, also; agastya+bhraataram+tathaa= Agastya's brother, likewise.

"That lotus-eyed Rama on his entering the vast of Dandaka forest eliminated the demon Viraadha, and indeed descried Sage Sharabhanga, also even Sage Suteekhsna, also Sage Agastya and likewise Sage Agastya's brother... [1-1-41, 42a]

Comment: The name of Agastya's brother is Sudarshana, and he will never be called by his own name, but will be called as agatsya bhraata , brother of Agastya, a sage in name only and any person hanging on to his brothers or relatives will be nicknamed like this.

अगस्त्य वचनात् च एव जग्राह ऐन्द्रम् शरासनम् ॥ १-१-४२

खड्गम् च परम प्रीतः तूणी च अक्षय सायकौ ।

42b, 43a: agastya+vachanaat+ca+eva= by the word, of Agastya, only, thus; jagraaha= has taken; aindram +sharaasanam= Indra's, great bow; khadgam+ca= sword, also; parama+priitaH= highly, pleased [to receive befitting weaponry]; tuuNii+ca= quivers, also; akshaya+saayakau= ever replenishing, with arrows.

"By the word of Sage Agastya Rama took a bow of Indra, a sword and two quivers also, that ever-replenish arrows in them, [from Sage Agastya, which Indra once gave to Sage Agastya,] and Rama is highly pleased [to receive befitting weaponry...] [1-1-42b, 42a]

वसतः तस्य रामस्य वने वन चरैः सह ॥ १-१-४३

ऋषयः अभ्यागमन् सर्वे वधाय असुर रक्षसाम् ।

43b, 44a: vasataH+tasya+raamasya= while staying, his, of Rama; vane= in forest; vana+ charai+saha= forest, moving humans, along with; R^ishayaH+abhi+aagaman+sarve= [high-ranking] sages, towards, approached, all; vadhaaya+asura+rakshasaam= for eliminating, monsters, menacers.

"While Rama is staying in forest with other forest moving ascetics, vaanaprashta-s, all the high-ranking sages approached him for the elimination of monsters and menacers... [1-1-42b, 43a]

स तेषाम् प्रति शुश्राव राक्षसानाम् तथा वने ॥ १-१-४४

प्रतिज्ञातः च रामेण वधः संयति रक्षसाम् ।

ऋषीणाम् अग्नि कल्पानाम् दंडकारण्य वासीनाम् ॥ १-१-४५

44b, 45: anvaya/word-order: saH= he [Rama]; prati+shushraava= in return, on listening [having conceded to]; teSaam+tathaa= of those, that way [saying, supplications of sages]; raakshasaanaam+vane= in demon's, forest [as abode]; raameNa+ca= by Rama, also; prati+j~naataH= to them, made known [promised]; R^iSiiNaam= to sages; agni+kalpaanaam= ritual fire-like, in glow; daNDaka+araNya+vaasinaam= in Dandaka, forest, dwellers of; raakshasaam= of all demons; vadhaH = elimination; samyati= in combat.

"Rama conceded to the supplications of those that are in the forest, which the demons made as their abode, and Rama also promised those sages, whose glow is like that of the Ritual-fire and the dwellers of Dandaka forest, to eliminate all of the demons, in combat... [1-1-44b, 45]

Vividly: 'Though Rama is in peaceable get-up, and as a family man is with his wife, the sages being no simpletons, for their resplendence is like that of Ritual-fire and they are capable of living in that deadly forest only by their sagacious calibre, and though by themselves they can eliminate the demons by their ascetic capability, but wanted some divine medium to undertake that task, as that so-called divinity alone perpetrated these demons and proffered all boons on them, they spotted Rama's real reality and requested him alone, because they know why and what for Rama came this far, that too with Seetha, because the sages of Dandaka forest really aid and abet this Rama, the offender of demons, and lead him and Seetha to the real place of action, collectively...' Seetha nags Rama a lot, on this subject in Aranya Kanda.

The word asura is declined as **asu** = taker; i.e., life taking demon, while the word **sura** is nectar consuming one, the divine. In later chapters of this canto, accounts are given as how these were created and named.

तेन तत्र एव वसता जनस्थान निवासिनी ।

विरूपिता शूर्पणखा राक्षसी काम रूपिणी ॥ १-१-४६

46. tena= by him [Rama]; tatra+eva+vasataa= there [in Dandaka,] only, while living; janasthaana+ nivaasinii = Janasthaana, a resident of; vi+ruupitaa+shuurpaNakha+raakshsii= without, shape [is misshaped];l Shurpanakha, demoness; kaama+ruupiNi= by wish, guise-changer.

"While Rama is living there in Dandaka forest only, a demoness named Shurpanakha, a resident of Janasthaana, [a place in Dandaka forest,] and a guise-changer by her mere wish, is misshaped... [1-1-46]

Comment: This is metonymy. Rama did not do it himself, but his brother Lakshmana does this act of cutting the nose and ears of this demoness, which is the twisting point of the story. She is so named as Shurpanakha because her like fingernails are like winnowing fans, **shuurpa tulya nakhaa iti shuurpanakha; shuurpa**= winnowing fan; **tulya** = like; **nakhaa** = fingernails. She is the sister of Ravana, and she is the actual trouble-shooter in the epic.

ततः शूर्पणखा वाक्यात् उद्युक्तान् सर्व राक्षसान् ।

खरम् त्रिशिरसम् च एव दूषणम् च एव राक्षसम् ॥ १-१-४७

निजघान रणे रामः तेषाम् च एव पद अनुगान् ।

47, 48a: tataH+shuurpanakhaa+vaakyaat= then, by Shurpanakha's, words [provokes]; udyuktaan+ sarva+ raakshasaan= rebellious, all [fourteen,] demons; kharam= Khara; trishirasam+ ca+eva= Trishira, also thus; duuSaNam+ca+eva= Dushana, also, thus[their chiefs]; raakshasam= [other] demons [fourteen-thousand myrmidons, in all]; nijaghaana+rane+raamaH= eliminated, in combat, Rama; teSaam= all of them; pada+ anugaan= foot, followers [henchman-demons.]

"Then Rama eliminated all of the fourteen demons in combat, who came at him rebelliously [in the first round] by the provokes of Shurpanakha, and then also their chiefs [and the cousins of Shurpanakha and Ravana,] called Khara, Trishira, Dushana thus, and then also all [the fourteen

thousand myrmidons like] demons... [1-1-47, 48a]

वने तस्मिन् निवसता जनस्थान निवासिनाम् ॥ १-१-४८

रक्षसाम् निहतानि असन् सहस्राणि चतुर् दश ।

48b, 49a: vane+tasmin+nivasataa= in forest, that one, during stay; janasthaana+ nivaasinaam= Janasthaana, inhabitants; rakshasaam+nihataani+asan= demons, eliminated, they are; sahasraaNi+catur+ dasha = thousands, fourteen, ten [fourteen thousand.]

"Rama eliminated fourteen thousand demons in all, the inhabitants of that forest, during his stay in that very forest... [1-1-48b, 49a]

ततो ज्ञाति वधम् श्रुत्वा रावणः क्रोध मूर्छितः ॥ १-१-४९

सहायम् वरयामास मारीचम् नाम राक्षसम् ।

49b, 50a: tataH= then; j~naati+vadham+shrutvaa= cousins, slaughter, on hearing; raavaNaH+krodha+ muurChitaH= Ravana, in anger, convulsed; sahaayam+varayaamaasa= for help, sought; mariicham+naama+ raakshasam= from Maareecha, named, demon.

"Then on hearing the slaughter of his cousins, Ravana is convulsed in anger and sought the help of a demon named Maareecha... [1-1-49b, 50a]

Comment: Ravana is the chief of demons and the main antagonist in this epic. His name is Dashagriiva, meaning that he is a Decahedral demon, as he has ten heads. This name Ravana obtains from the root ru - shabde : raavayati iti raavaNaH 'one who makes people criers by his violent actions...' and it also means vishravasaH apatyam pumaan raavaNaH, vishravaso vishravaNa ravaNau 'the son of one named Vishravasa...' Govindaraja.

वार्यमाणः सुबहुशो मारीचेन स रावणः ॥ १-१-५०

न विरोधो बलवता क्षमो रावण तेन ते ।

50b, 51a: anvaya/word-order: mariichena= by Maareecha; saH+raavaNaH= he, that Ravana; vaaryamaaNaH = deterred; [aabhuut= became]; su+bahushaH= very, many times; raavaNa= Oh! Ravana; te= your; virodhaH= rivalry; tena= with him [Rama]; balavataa= with formidable [Rama, for he cannot be surmounted by the fourteen thousand clansmen of ours]; na+kshamaH= not, pardonable.

"Ravana is deterred by Maareecha time and again telling, 'Oh, Ravana, unpardonable will be your rivalry with that formidable Rama, [as fourteen thousand clansmen of ours could not surmount him...'] [1-1-50b, 51a]

अनादृत्य तु तत् वाक्यम् रावणः काल चोदितः ॥ १-१-५१

जगाम सह मारीचः तस्य आश्रम पदम् तदा ।

51b, 52a: an+aadR^itya+tu= not, heedful of; tat+vaakyam= that, sentence [of advise of Maareecha]; raavaNaH+kaala+chodita= Ravana, by time [of his own doom,] ushered jagaama+saha+ maariicha= advanced to, along with, Mareecha; tasya+aashrama+padam+ tadaa= his [Rama's,] hermitage's, threshold, then.

"Then heedless of Maareecha's advice and ushered by the time [of his own doom,] Ravana advanced to the threshold of Rama's hermitage, along with Maareecha... [1-1-51b, 52a]

तेन मायाविना दूरम् अपवाह्य नृप आत्मजौ ॥ १-१-५२

जहार भार्याम् रामस्य गृध्रम् हत्वा जटायुषम् ।

52b, 53a: tena+mayaavinaa= by him [Mareecha,] trickster; duuram+apa+vaahya+nR^ipa +aatmajau= to a distance, side, tracked [distracted,] kings, sons [princes] jahaara+bhaaryaam+ raamasya= [Ravana] stole, wife [Seetha,] of Rama; gR^idhram+jaTaayuSam+hatvaa= eagle, Jataayu, on killing [putting to the sword.]

"When that trickster Mareecha distantly distracted the princes Rama and Lakshmana [from Rama's hermitage,] then Ravana stole Seetha, the wife of Rama, on putting the eagle Jataayu to sword, [which came to rescue her...] [1-1-52b, 53a]

गृध्रम् च निहतम् दृष्ट्वा हृताम् श्रुत्वा च मैथिलीम् ॥ १-१-५३

राघवः शोक संतप्तो विललाप आकुल इन्द्रियः ।

53b, 54a: gR^idhram+ca+ni+hatam+dR^iSThvaa= eagle, also, killed [utterly gashed,] on seeing; hR^itaam + shR^itvaa+ca+maithiliim= abduction, on hearing about [from the same eagle,] also, of Maithili; raaghavaH= Raghava; shoka+santaptaH= anguish, seethed with; vilalaapa+akula+indriyaH= wept over, frenzied, senses.

"On seeing the utterly gashed eagle and on hearing about the abduction of Maithili also [from the same eagle,] Raghava wept over, as he is seethed with anguish and his senses frenzied... [1-1-53b, 54a]

ततः तेन एव शोकेन गृध्रम् दग्ध्वा जटायुषम् ॥ १-१-५४

मार्गमाणो वने सीताम् राक्षसम् संददर्श ह ।

कबंधम् नाम रूपेण विकृतम् घोर दर्शनम् ॥ १-१-५५

54b, 55: tataH+tena+eva= then, by him [by Rama,] alone; shokena= in misery [added misery]; gR^idhram + jaTaayushham+dagdhvaa= eagle, Jataayu, on cremating; maargamaaNaH+ vane+siitaam= while searching, in forests, for Seetha; raakshasam+samdadarsha+ ha= a demon is, seen, indeed; kabandham+ naama + raakshasam = Kabandha, named, demon; ruupeNa+vikR^itam = in looks, misshapen; ghora+darshanam= monstrous, to look at.

"Then with an added misery Rama alone cremated that eagle Jataayu, and while searching for Seetha in forest, he indeed saw a demon named Kabandha, who is misshapen in his look and monstrous to look to... [1-1-54b, 55]

Comment: Jataayu is a friend of Rama's farther Dasharatha and thus it is fatherly eagle to Rama and its death is as worse as his father's death. Secondly, an eagle being the highly sophisticated search engine, it is dying, so an additional misery is bechanced to the misery of loosing Seetha, and for search, either.

तम् निहत्य महाबाहुः ददाह स्वर्गतः च सः ।

स च अस्य कथयामास शबरीम् धर्म चारिणीम् ॥ १-१-५६

श्रमणाम् धर्म निपुणाम् अभिगच्छ इति राघव ।

56, 57a: anvaya/word-order: mahaa+baahuH= great, armed [dextrous Rama]; tam+ nihatya= him, [Kabandha,]

eliminated; dadaaH= cremated; svargataH+ca= heavenwards, also; saH+ca= he [that Kabandha], also [when going to heaven]; kthayaamaasa= started to tell; asya= to him [to Rama,] raaghava= oh, Raghava; dharma+caariNiim= of right conduct; dharma+nipuNaam= in rightness, expert; shramanaam= ascetic lady; shabariim= to Shabari; abhigachchha+iti= proceed to, thus.

"When that dextrous Rama eliminated and cremated demon Kabandha heavenwards, [and when that Kabandha is vanishing heavenward] he started to tell thus, 'oh, Raghava, proceed to the ascetic lady of right-conduct and an expert in rightness, namely Shabari... [and vanished...'] thus... [1-1-56, 57a]

सः अभ्य गच्छन् महातेजाः शबरीम् शत्रु सूदनः ॥ १-१-५७

शबर्या पूजितः सम्यक् रामो दशरथ आत्मजः ।

57b, 58a: saH+abhi+aagachchhat= he [Rama,] closely, arrived at; maha+tejaaH= great, resplendent; shabariim= at Shabari; shatru+suudanaH= enemy eliminator; shabaryaaH+ puujitaH+ samyak= by Shabari, venerated, thoroughly; raamaH+dasaratha+aatmajaH= Rama, Dasharatha's son.

"He that great-resplendent and enemy-eliminator Rama, the son of Dasharatha, arrived close at Shabari, and Shabari venerated him, thoroughly... [1-1-57b, 58a]

Comment: By mentioning the name of Dasharatha it is indicated that the hospitality given by this ascetic lady Shabari is more satisfactory to Rama, than that which was accorded by his own father Dasharatha. Govindaraja. Next verse onwards the episodes in Kishkindha are introduced. Now Rama meets Hanuma, the Vaanara. Traditionally this character is taken as a monkey god. **vanena**= in forests, **charati**= moves about, **iti**= thus; therefore **vaanara** = 'forest-ranger' is the declination of the term. It neither means an absolute monkey-hood or absolute god-hood, but these vanara-s are the great characters in this epic, humanoid forest ranging monkey-huumans. These Vanara-s have their rich traditions, which we will come across in Kishkindha Kanda proper. For now they may be taken as great heroes, but hereinafter referred to as 'monkeys' or 'vanara-s' for an easy comprehension and as custom demanded.

पंपा तीरे हनुमता संगतो वानरेण ह ॥ १-१-५८

हनुमत् वचनात् च एव सुग्रीवेण समागतः ।

58b, 59a: pampaa+tiire=Pampa lake, on its banks; hanumataa+sangataH= with Hanuma, [Rama] met; vaanareNa+ha= with vanara, indeed; hanumat+vachanaat+ca= Hanuma's, upon word, also; sugriiveNa+ samaagataH= to Sugreeva, approached [befriended.]

"On the banks of Lake Pampa Rama met the vanara Hanuma... and upon the word of Hanuma alone, Rama indeed befriended Sugreeva... [1-1-58b, 59b]

सुग्रीवाय च तत् सर्वम् शंसत् रामो महाबलः ॥ १-१-५९

आदितः तत् यथा वृत्तम् सीतायाः च विशेषतः ।

59b, 60a: sugriivaaya+ca= to Sugreeva, also: tat+sarvam+shamshat= all that, detailed [in general]: raamaH= Rama: mahaabalaH= highly, dynamic Rama; aaditaH+tat+yathaa+ vR^ittam= from beginning, that, as happened; siithaayaH+ca= Seetha's [abduction] also; visheshhataH= in particular.

"That highly dynamic Rama detailed to Sugreeva all that has happened from the beginning in general, and the abduction of Seetha, in particular... [1-1-59b, 60a]

Comment: Here the use of 'highly dynamic...' to Rama is to indicate that though he himself is capable enough to resolve the riddle called Ravana, but as a human, he needs some agency since humans in such difficulties are usually in need of a helping hand for such resolves. As such, Rama has to befriend Sugreeva and it is necessary to narrate all sad episodes to his friend.

सुग्रीवः च अपि तत् सर्वम् श्रुत्वा रामस्य वानरः ॥ १-१-६०

चकार सख्यम् रामेण प्रीतः च एव अग्नि साक्षिकम् ।

60b, 61a: sugriivaH+ca+api= Sugreeva, also, even; tat+sarvam+shrutvaa= that, all, on listening; raamasya = of Rama; vaanaraH= that vanara; chakaara+sakhyam+priitaH= made, friendship, delightedly; agni+ saakshikam = by fire [flaring auspicious fire,] as witness.

"Even Sugreeva on listening all the events of Rama, that vanara befriended him, where the witness is flaring fire, for it alone is auspicious... [1-1-60b, 61a]

ततो वानर राजेन वैर अनुकथनम् प्रति ॥ १-१-६१

रामाय आवेदितम् सर्वम् प्रणयात् दुःखितेन च ।

61b, 62a: tataH+vaanara+raajena= then, by vanara, king [Sugreeva]; vaira+ anukathanam = [his] feud [with Vali,] saga; prati= in reply [to Rama's query]; raamaaya+aaveditam+ sarvam= to Rama, informed woefully, in entirety; praNayaat+duHkhitena+ca= in friendship, by the woeful Sugreeva, also.

"Also then that woeful king of monkeys, Sugreeva, woefully informed to Rama, about his saga of feud [with his brother Vali in reply to Rama's query,] in friendship and in its entirety... [1-1-61b, 62a]

प्रतिज्ञातम् च रामेण तदा वालि वधम् प्रति ॥ १-१-६२

वालिनः च बलम् तत्र कथयामास वानरः ।

62b, 63a: prati+j~naatam+ca+raameNa+tadaa= in turn, make known [solemnly promised,] also, by Rama, then; vaali+vadham+prati=to Vali, eliminate, regarding [in retaliation to his misdeeds]; vaalinaH+balam+ ca+ kathayaamaasa= Vali's, sinews, thereto, started to tell; vaanaraH= vanara [Sugreeva.]

"Then Rama also solemnly promised to eliminate Vali in retaliation to his foul deeds, [in respect of Sugreeva and of probity, as well...] and then that Sugreeva, the vanara, started to tell about the sinews of Vali... [1-1-62b, 63a]

Comment: Vali, the elder brother of Sugreeva, is another principle character of Ramayana. He is capable of rendering oblations to gods in the wee hours in a single day in four oceans on four sides of the globe, by his swinging from one ocean to the other. He is mightier than Ravana, the chief villain of the epic, and Ravana is subdued by Vali's strength. As a preamble to the incident of eliminating mighty Ravana in the last book of the epic, this episode of eliminating a still mightier monkey is the stepping-stone for the climactic victory.

सुग्रीवः शंकितः च आसीत् नित्यम् वीर्येण राघवे ॥ १-१-६३

राघवः प्रत्ययार्थम् तु दुंदुभेः कायम् उत्तमम् ।

दर्शयामास सुग्रीवः महापर्वत संनिभम् ॥ १-१-६४

63b, 64: sugriivaH+ca+shankitaH+aasiit+nityam= Sugreeva, also, doubtful, he remained, always; viiryeNa + raaghave= about powers, of Raghava; raaghavaH+pratya+artham+tu= Raghava, to confide in, by reason of, only; dundubheH+kaayam+uttamam= Dundubhi's, remains, big [massive one]; darshayaamaasa + sugriivaH= started to shown, Sugreeva; mahaa+ parvata+sannibham= great, mountain, similar to.

"Also Sugreeva always remained doubtful about the powers of Raghava and only by reason of his confiding in Raghava, [even by reason of Raghava to confide in the powers of Vali,] Sugreeva started to show the massive remains of demon Dundubhi, similar to a great mountain... [1-1-63b, 64]

उत्स्मयित्वा महाबाहुः प्रेक्ष्य च अस्ति महाबलः ।

पाद अंगुष्टेन चिक्षेप संपूर्णम् दश योजनम् ॥ १-१-६५

65. utsmayitvaa+mahaa+baahuH+prekshya+ca= smilingly, great, armed [omni-dextrous Rama,] looked at, also; asti= skeleton; mahaa+balaH= very energetic [Rama]; paadaa+anguSThena+ [anguSTa+agreNa] chikshepa = foot, by toe, flicked it [tip of big-toe]; sampuurNam+dasa+ yojanam= wholly, ten, yojana-s lengths.

That omni-dextrous Rama looked at the skeleton, smiled in aplomb, then that very energetic Rama with tip of his foot's big toe, flicked that skeleton, wholly to a ten yojana-lengths... [but Sugreeva's confidence remained apathetic...] [1-1-65]

Comment: Vali is able to throw that body, with whole of his foot, only up to two hundred bow-lengths, where the length of bow is said as six to seven feet. But Rama could kick that heap, to ten yojana lengths, roughly ninety miles, only with a flip of his foot-toe's tip. But Sugreeva murmurs that 'then this skeleton was with flesh and blood, now became weight-less, thus show me more of your show of strength...' One Yojana is an ancient measure for distance, where that distance is covered in one yoking. Chambers dictionary puts it as five miles, and it is disagreeable for it is British-Indian revenue measure. Traditionally it is four krosha-s and thus each yojana is nine to ten miles.

Govindaraja cleaves the compound **utsmayitvaa** to **ut smayitvaa** and takes **ut** 'to up...' and fixes it to **cikshepa** to mean **ut cikshepa** 'up-heaved and hurled...' and **smayitva** comes to mean 'smiling self-assuredly, or smiling self-composedly...' And Maheshvara Tiirtha says that 'when all-wise-knowers are not able to know what I am, there is no surprise if a monkey in a remote forest doubts my capability... let him see a speck of it... thus he smiled in aplomb...' And the **mahaa baahuH** means not just 'yards and yards of lengthy arms...' but 'one who does unimaginable deeds...' and his arms are the unusual instruments to perform a tasks.

बिभेद च पुनः सालान् सप्त एकेन महा इषुणा ।

गिरिम् रसातलम् चैव जनयन् प्रत्ययम् तथा ॥ १-१-६६

66. bibheda+ca+punaH= rip, also, again; saalaan+sapta= sala trees, seven; ekena+maha+ ishuNaa= with one, great, arrow; girim+rasaatalam+ca+eva= a mountain, nethermost subterranean of earth, also, like that; janayan+pratyayam+tadaa= inculcate, certainty [in Sugreeva,] thus.

"Again Rama ripped seven sala trees with only one great arrow, [which not only rived the trees but also rent through] a mountain, and to the nethermost subterranean of earth, thus to inculcate certainty in Sugreeva... [1-1-66]

Comment: The **rasaatala** is deepest subterranean plane, and it forms the base of other planes called, **atala, vitala, sutala, talaatala, mahaatala, rasaatala** underneath its surface of earth at its core.

ततः प्रीत मनाः तेन विश्वस्तः स महाकपिः ।

किष्किंधाम् राम सहितो जगाम च गुहाम् तदा ॥ १-१-६७

67. tataH+priita+manaaH= then, gladden, at heart; tena+vishvataH+ca+mahaa+kapiH= by him, confiding in [Rama,] also, great, monkey; kishhkindhaam= to Kishkindha; raama+sahitaH+ jagaama+ca= Rama, along with, advanced to, also; guham+tadaa= to cave [unapproachable cave of Vali,] then.

"Then Sugreeva's heart is gladdened at [the prospect of his success, and] that great monkey on confiding in Rama also advanced to Kishkindha along with Rama, even to the cave... [an

unapproachable cave of Vali...] [1-1-67]

ततः अगर्जत् हरिवरः सुग्रीवो हेम पिंगलः ।

तेन नादेन महता निर्जगाम हरीश्वरः ॥ १-१-६८

68. tataH+agarjat+hari+varaH+sugriivaH= then, war-whooped, monkey, the best, Sugreeva; hema+ piN^galaH= golden, in hue; tena+mahataa+naadena= by that, loud, shout; nir+jagaama+hariH+ iishwara = out, emerged [of cave,] monkeys, king [Vali.]

"Then that best monkey Sugreeva, whose body-hue is golden, war-whooped [at the cave, and from his cave] Vali, the king of monkeys, emerged out at that loud shout... [1-1-68]

अनुमान्य तदा ताराम् सुग्रीवेण समागतः ।

निजघान च तत्र एनम् शरेण एकेन राघवः ॥ १-१-६९

69. anumaanya+tadaa+taaraam [nir+jagaama]= pacified, then, Tara [came out]; sugriiveNa+ samaagataH = with Sugreeva, met head on; nijaghaana+ca+tatra+enam= killed, also, therein [the duel,] him [that Vali]; ekena + shareNa+raaghavaH= with one, arrow, Raghava.

"Vali came out only on pacifying Tara, [his wife, who deterred Vali as she doubted that Sugreeva must have come with Rama,] then Vali met Sugreeva head on... and therein that duel Raghava eliminated Vali, only with one arrow... [1-1-69]

ततः सुग्रीव वचनात् हत्वा वालिनम् आहवे ।

सुग्रीवम् एव तत् राज्ये राघवः प्रत्यपादयत् ॥ १-१-७०

70. tataH+sugriiva+vachanaat= then, by Sugreeva's, upon word; hatvaa+vaalinam+aahave= on eliminating, Vali, in combat; sugriivam+eva= Sugreeva, alone; tat+raajye+ pratyapaadayat= in that, kingdom, [Rama,] established.

"Then on eliminating Vali in combat upon the word of Sugreeva, Rama established Sugreeva alone for that kingdom [as its king...] [1-1-70]

स च सर्वान् समानीय वानरान् वानरर्षभः ।

दिशः प्रस्थापयामास दिदृक्षुः जनक आत्मजाम् ॥ १-१-७१

71. saH+ca+sarvaan+samaaniiya+vaanaraan= he [Sugreeva,] also, all of them, on summoning, monkeys; vaanara+R^iSabhaH= monkey's, bullish [ablest]; dishaH+prastaapayaamaasa= to all directions, sent forth; didR^ikshuH+janaka+atmajaam= in search of, Janaka's daughter, [Seetha]

"Sugreeva being the ablest among monkeys, on summoning all of the monkeys sent them forth in all directions in search of Seetha, the daughter of Janaka... [1-1-71]

Comment: Sugreeva is acclaimed to be a strict disciplinarian, as his orders are inviolable by any. Even now the proverbial saying exists that a "command by elders is to be followed like **sugreeva aaj~na** 'Sugreeva's order' which is to be implemented even at each other's throats, but can not be refuted, lest those throats will be nipped off.

ततो गृध्रस्य वचनात् संपातेः हनुमान् बली ।

शत योजन विस्तीर्णम् पुप्लुवे लवण अर्णवम् ॥ १-१-७२

72. tataH+gR^idhrasya+vachanaat= then, by eagle's, upon word; sampateH= [named] Sampaati; hanumaan + balii= Hanuma, efficacious one; shata+yojana+vistiirNam= hundred, yojana, breadth-wise; pupluve = leaped forth; lavaNa+aarNavam= salty, ocean.

"Then, upon the word of Sampaati, the eagle [and elder brother of Jataayu,] the efficacious Hanuma leaped forth the salty ocean, which is in a hundred yojana-s, breadth-wise... [1-1-72]

तत्र लंकाम् समासाद्य पुरीम् रावण पालिताम् ।

ददर्श सीताम् ध्यायन्तीम् अशोक वनिकाम् गताम् ॥ १-१-७३

73. tatra+lankaam+samaasaadya= therein, at Lanka, on reaching; puriim+raavaNa+paalitam= city, Ravana, ruled by; dadarsha+siithaam= seen, Seetha; dhyaantiim= meditating; ashoka+ vanikaam+gataam= in Ashoka, gardens, entered [lodged.]

"Hanuma on reaching Ravana ruled city-state Lanka, therein the Ashoka gardens he saw Seetha, wherein she is lodged and meditating [on Rama alone...] [1-1-73]

निवेदयित्वा अभिज्ञानम् प्रवृत्तिम् च निवेद्य च ।

समाश्वास्य च वैदेहीम् मर्दयामास तोरणम् ॥ १-१-७४

74. nivedayitvaa=abhij~naanam= on presenting, mark of identification [remembrancer, emblematic ring of Rama,]; pravR^ittim+ca+nivedya+ca= disposition of Rama, also, on delineating, also; samaashvasya+ ca+ vaidehiim= on solacing, thus, Vaidehi; mardayaamaasa+ thoraNam= started to smash, welcome-arch [of Ashoka gardens.]

"Hanuma on presenting the remembrancer, [an emblematic ring of Rama to Seetha,] also on delineating the sad disposition of Rama to her, thus on solacing Vaidehi, Hanuma started to smash the welcome-arch [of those beautiful Ashoka gardens...] [1-1-74]

पंच सेन अग्रगान् हत्वा सप्त मंत्रि सुतान् अपि ।

शूरम् अक्षम् च निष्पिष्य ग्रहणम् समुपागमत् ॥ १-१-७५

75. pa~nca+sena+agragaan+hatva= five, army, chiefs, on wiping out; sapta+mantri+ sutaan + api= seven, minister's, sons, even; shuuram+aksham+ca+niSpiSya= valiant, Aksha, also, kneaded down; grahaNam+ sam +upaagamat= captivity, [Hanuma] duly, entered into.

"Hanuma on wiping out five army chiefs, seven sons of ministers, and kneaded down Aksha Kumara, a gallant demon, [but, by a powerful weapon darted by Indrajit, the son of Ravana, Hanuma,] duly entered into a captivity... [1-1-75]

अस्त्रेण उन्मुक्तम् आत्मानम् ज्ञात्वा पैतामहात् वरात् ।

मर्षयन् राक्षसान् वीरो यन्त्रिणः तान् यदृच्छया ॥ १-१-७६

76. astreNa+unmuktam+aatmanam+j~natvaa= from weapon [its captivity,] release, though knowing; paitaamahaat+varaat= by Brahma's, boon [for the release]; marSayan+raakshasaan= tolerating, demons [and their making monkey of]; viiraH= valiant one [Hanuma]; yantriNaH+ taan= [allowed to be] fastened, by them; yadR^ichchhayaa= intentionally.

"Though the release from the weapon's captivity is known to him by the boon of Brahma, and though he is valiant [enough to pulverise all the demons, but to see and talk to Ravana, thus to gauge the strength of enemy,] Hanuma is intentionally tolerant of the demons who fastened [him and their making monkey of him, while they dragged him to the court of Ravana...] [1-1-76]

ततो दग्ध्वा पुरीम् लंकाम् ऋते सीताम् च मैथिलीम् ।

रामाय प्रियम् आख्यातुम् पुनः आयात् महाकपिः ॥ १-१-७७

77. tataH+dagdhvaa+puriim+lankaam= thereafter [after an audience with Ravana,] burnt, city, Lanka; R^ite+siithaam+ca+maithiliim= except, Seetha, also, of Mithila; raamaya+priyam+ aakhyaatum= to Rama, pleasant [news,] to narrate; punaH+aayaat+mahaa+kapiH= again, got back, great, monkey.

"Hanuma burnt that city Lanka after [an audience with Ravana,] except where Seetha, the princess of Mithila is, and to narrate the pleasant news [of locating Seetha] to Rama, he again got back, for he is a great monkey... [1-1-77]

Comment: This is in Sundara kaanda. Hanuma sees Ravana and others in the court, creates a scene there, as a show of his side strength, and only to prove that the riches and wealth enjoyed at the cost others will burn down to ashes on some day, Hanuma burns everything down, except the place where Seetha is stationed, besides Vibheeshana's place, for he is the prospective adherer of Rama. This episode is to relegate the false pride of Ravana, and as a symbolic suggestion that pomp and effluence without virtue are short lived.

सः अभिगम्य महात्मानम् कृत्वा रामम् प्रदक्षिणम् ।

न्यवेदयत् अमेयात्मा दृष्टा सीता इति तत्त्वतः ॥ १-१-७८

78. saH+abhigamya= he [Hanuma,] on approaching; mahaa+aatmaanam= great, souled Rama; kR^itva + raamam+pradakshiNam= on performing, around Rama, circumambulation [in reverence]; nyavedayat= recounted; ameya+aatmaa= inestimable, intellectual [Hanuma]; dR^iSTaa +siithaa+iti= seen, Seetha, thus; tattvataH= in subtlety.

"Hanuma on approaching that great-souled Rama, and on performing circumambulation around Rama in reverence, for he is an inestimable intellectual, thus that Hanuma recounted, 'Seen... Seetha...' in subtlety... [1-1-78]

ततः सुग्रीव सहितो गत्वा तीरम् महा उदधेः ।

समुद्रम् क्षोभयामास शरैः आदित्य सन्निभैः ॥ १-१-७९

79. tataH+sugriiva+sahitaH= then, Sugreeva, along with; gatvaa+tiiram+mahaa+udadheH = on going to, shore, of great ocean; samudram+kshobhayaamaasa= Samudra, the Ocean-god, started to put to turmoil; sharaiH + aaditya+sannibhaiH= with arrows/sunrays, Sun, like.

"Then, Rama along with Sugreeva [and other monkeys] on going to seashore of that Great Ocean, and when Ocean-god, [is unyielding to give way, then] Rama, started to turmoil the Ocean-god, with his arrows, as with Sun-god who puts an ocean to turmoil with his sunrays... [1-1-79]

Comment: Rama became angry at the ocean for not yielding way to the crossover. In order to make way through the ocean, Rama starts depleting its waters with arrows, **sharaaH** and in Sanskrit this word synonyms with the rays of sun and arrows of an archer and thus the similitude of Rama with Sun-god.

दर्शयामास च आत्मानम् समुद्रः सरिताम् पतिः ।

समुद्र वचनात् च एव नलम् सेतुम् अकारयत् ॥ १-१-८०

80. darshayaamaasa+aatmaanam+samudraH= revealed, himself, Samudra, Ocean-god; saritaam+ patiH = rivers, husband of; samudra+vachanaat+ca+eva= Ocean-god, upon the word of, also, even; nalam+setum+ akaarayat = by Nala, bridge, put up to build.

"The Ocean-god revealed himself and upon the word of that Ocean-god alone, Rama put up Nala, to build a bridge [across that ocean...] [1-1-80]

Comment: Nala, a Vanara engineer, had a boon from his mother. In his childhood, he used to throw playthings into water, only to see them floating. But they were all submerged. His mother then gave a boon to him, saying that whatever articles he throws in waters they will float, may they be toys or stones or boulders. Here that boon is taken advantage of, and a boulder bridge is built on oceanic waters. This is the gist of Great War canto.

तेन गत्वा पुरीम् लंकाम् हत्वा रावणम् आहवे ।

रामः सीताम् अनुप्राप्य पराम् व्रीडाम् उपागमत् ॥ १-१-८१

81. tena+gatvaa+puriim+lankaam= by that [bridge,] on going, to the city, Lanka; hatvaa+raavaNam+ aahave= on eliminating, Ravana, in battle; raamaH+siitaam+anupraapya= Rama, Seetha is, on redeeming; paraam+vriiDaam+upaagamat= much, humiliation, came down with.

"On going to the city Lanka by that bridge, and on eliminating Ravana in battle, and on redeeming Seetha, Rama came down with much humiliation... [since her redeeming in enemy's place may become controversial...] [1-1-81]

ताम् उवाच ततः रामः परुषम् जन संसदि ।

अमृष्यमाणा सा सीता विवेश ज्वलनम् सती ॥ १-१-८२

82. taam+uvaaca+tataH= to her, [he] spoke, then; raamaH= Rama; paruSam= unkindly; jana+ samsadi = among people's, assemblages; amR^ishhyamaaNaa+saa+siitaa= intolerant, she is, Seetha; vivesha+ jvalanam + satii= entered into, burning fire, pristine one [Seetha.]

"Then Rama spoke to her unkindly, among people's assemblages [of monkeys, demons, and others,] such as she is pristine, intolerant [of those unkindly words,] she entered the burning fire... [1-1-82]

ततः अग्नि वचनात् सीताम् ज्ञात्वा विगत कल्मषाम् ।

कर्मणा तेन महता त्रैलोक्यम् स चराचरम् ॥ १-१-८३

83. tataH+agni+vachanaat= then, Fire-god's, upon the word of; siitaam+j~natva= Seetha, is realised; vigata+kalmaSaam= rid of, sins; karmaNaa+tena+mahataa = accomplishment, of his, great one; trai+lokyam= three, worlds; sa+cara+acharam= with, mobile, sessile.

"Then upon the word Fire-god, Rama realised that Seetha is rid of sins, and for his great accomplishment all the three worlds, with mobile and sessile [beings lauded him...] [1-1-83]

स देवर्षि गणम् तुष्टम् राघवस्य महात्मनः ॥

बभौ रामः संप्रहृष्टः पूजितः सर्व देवतैः ॥ १-१-८४

84. sa+deva+R^ishi+gaNam= with, gods, hermits, observance; tuSTham= exultant; raaghavsya = of Raghava; mahaa+aatmanaH= of great, souled one; babhau+raamaH+sam+pra+hR^isTaH= self-resplendent, Rama, very, highly, gladdened; puujitaH+sarva+devataiH= revered, by all, gods.

"All gods with the observance of hermits are exultant [for the accomplishment] of the great souled Raghava, and Rama when reverenced by all the gods, he is very highly gladdened and became self-resplendent... [1-1-84]

अभ्यषिच्य च लंकायाम् राक्षस इन्द्रम् विभीषणम् ।

कृतकृत्यः तदा रामो विज्वरः प्रमुमोद ह ॥ १-१-८५

85. abhishhichya+ca+lakaayaam= enthroned, in Lanka; raakshasa+indram+vibhiishhaNam = demons', chieftain, Vibheeshana; kR^ita+kR^itya+tadaa= fulfilled, task, then; raamaH= Rama; vi+jvaraH+pra+ mumoda + ha= rid of, febrility, highly, rejoiced, indeed.

"On enthroning Vibheeshana, the chieftain of demons, in Lanka, then while his task is fulfilled, Rama is rid of febrility and he is highly rejoiced, indeed... [1-1-85]

देवताभ्यो वराम् प्राप्य समुत्थाप्य च वानरान् ।

अयोध्याम् प्रस्थितः रामः पुष्पकेण सुहृत् वृतः ॥ १-१-८६

86. devataabhyaH+varam+praapya= from gods, boon, on obtaining; sam+utthaapya+ca+ vaanaraan= really, got [dead monkeys] up, also, monkeys; ayodhyaam+prasthitaH= towards Ayodhya, travelled; raamaH= Rama; pushhpakeNa= by Pushpaka aircraft; su+hR^it= good, hearted ones; vR^itaH= around him.

"On obtaining boon from gods got all of the [dead] monkeys up [on their feet as though woken up from sleep,] and he travelled towards Ayodhya by Pushpaka, the aircraft, with all the good hearted ones around him... [1-1-86]

भरद्वाज आश्रमम् गत्वा रामः सत्यपराक्रमः ।

भरतस्य अंतिकम् रामो हनूमंतम् व्यसर्जयत् ॥ १-१-८७

87. bharadvaaja+aashramam+gatvaa= Sage Bharadwaja's, hermitage, on going; raamaH= Rama; satya+ paraakramaH= truth-valorous; bharatasya+antikam= Bharata, to the near of; raamaH= Rama; hanuumantam + vyasarjayat= Hanuma, is sent.

"On going to the hermitage of Sage Bharadwaja, that truth-valorous Rama sent Hanuma to the near of Bharata, [beforehand...] [1-1-87]

पुनः आख्यायिकाम् जल्पन् सुग्रीव सहितः तदा ।

पुष्पकम् तत् समारूह्य नंदिग्रामम् ययौ तदा ॥ १-१-८८

88. punaH+aakhyaayikaam+jalpan= again, episodes, jovially telling; sugriiva+sahitah+ tadaa= Sugreeva, along with, then; pushhpakam+sam+aaruuhya= Pushpaka [aircraft,] well boarded; nandigraamam+yayau+ tadaa = to Nandigrama, travelled, then.

"Then on well-boarding Pushpaka aircraft again [after leave the hermitage of Bharadwaja,] and telling episodes jovially [to Sugreeva and others about the events in the days of his exile in forests, while flying overhead of the very same places,] Rama travelled to Nandigrama... [1-1-88]

नंदिग्रामे जटाम् हित्वा भ्रातृभिः सहितो अनघः ।

रामः सीताम् अनुप्राप्य राज्यम् पुनः अवाप्तवान् ॥ १-१-८९

89. nandigrame+jaTaam+hitvaa= in Nandigrama, matted hair-locks, removed; bhraatR^ibhiH + sahitaH= brothers, along with; anaghaH+raamaH= impeccable, Rama; siitaam+ anupraapya= Seetha, on regaining; raajyam+punaH+avaaptavaan= kingdom, again, regained.

"In Nandigrama removed are the matted hair-locks, and he that impeccable Rama, met with all of his brothers there, and on regaining Seetha, he again regained his kingdom... [1-1-89]

प्रहृष्टो मुदितो लोकः तुष्टः पुष्टः सुधार्मिकः ।

निरामयो हि अरोगः च दुर्भिक्ष भय वर्जितः ॥ १-१-९०

90. [tataH+] pra+hR^isTaH+muditaH= [then, when Rama is enthroned,] highly, regaled, rejoiced; lokaH= world is; tuSThaH= exuberant; puSThaH= abundant; su+dhaarmikaH= rightly, righteous; niraamayaH = without, troubles; a+rogaH= without diseases; durbhiksha+ bhaya+varjitaH= famine, fear, free from.

"Then the world is highly regaled and rejoiced, exuberant and abundant, also rightly righteous, trouble-free, disease-free, and free from fear of famine... [1-1-90]

न पुत्र मरणम् केचित् द्रक्ष्यन्ति पुरुषाः क्वचित् ।

नार्यः च अविधवा नित्यम् भविष्यन्ति पति व्रताः ॥ १-१-९१

91. na+putra+maraNam= not, son's, death; drakshkyanti= is seen; kimchit= in the least; puruSaaH= by men; kvachit= anywhere; naaryaH+ca= ladies, also; a+vidhavaaH= without, being widowed; nityam+ bhavishhyanti = always, are there; pati+vrataaH= husband, devout.

"Unseen are the deaths of their children by men anywhere and in the least [during their lifetime,] also the ladies are husband-devout and un-widowed [during their lifetime...] [1-1-91]

Comment: When it is said that 'women are un-widowed and their husbands are ever living...' Dasharatha's widows can be pointed to contradict this statement. But it is said 'when a woman is with her son/sons living, though her husband dies, she is still a 'wife of somebody...' thus she is still un-widowed.

न च अग्निजम् भयम् किन्चित् न अप्सु मज्जन्ति जन्तवः ।

न वातजम् भयम् किन्चित् न अपि ज्वर कृतम् तथा ॥ १-१-९२

न च अपि क्षुत् भयम् तत्र न तस्कर भयम् तथा ।

92, 93a: na+ca+agni+bhayam= not, also, fire, fear; kimchit= in the least; na+apsu+ majjanti+jantavaH= not, in [flood]

waters, drown, cattle; na+vaata+ja+bhayam= no, wind, caused, fear; kimchit+api= in the least, also; jvara+kR^itam+tathaa= fever [disease,] caused by, thus; na+ca+api+kshudbhayam= not, also, even, fear of hunger; tatra= there; taskara+bhayam+tathaa = of thief, fear from, as well.

"They are also fearless of wildfires, and fearless of gale-storms or of diseases in the least, and there they are fearless of neither hunger nor of thieves, nor their cattle get drowned in floodwaters, as well... [1-1-92, 93a]

नगराणि च राष्ट्राणि धन धान्य युतानि च ॥ १-१-९३

नित्यम् प्रमुदिताः सर्वे यथा कृत युगे तथा ।

93b, 94a: nagaraaNi+ca+raasTraNi= in townships, also, in [remote] provinces; dhana+ dhaanya+ yutaani+ ca= wealth [coin,] grain, having [replete,] also; nityam+pra+muditaaH+ sarve= always, highly, gladdened, all [people]; yathaa+kR^ita+yuge+tathaa= as was, Krita era, so is.

"May it be a township or a remote province, it is replete with coin and grain, and all the people are ever highly gladdened... [and by Rama's reign the world] is as if it was in Krita era... [1-1-93b, 94a]

अश्वमेध शतैः इष्ट्वा तथा बहु सुवर्णकैः ॥ १-१-९४

गवाम् कोट्ययुतम् दत्त्वा विद्वभ्यो विधि पूर्वकम् ।

असंख्येयम् धनम् दत्त्वा ब्राह्मणेभो महायशाः ॥ १-१-९५

94b, 95a: anvaya/word-order: mahaa+yashaaH= highly, illustrious [Rama]; ashvamedha+ shataiH= Horse Rituals, hundreds; bahu+suvarNakaiH= plenteous, gold [rituals, wherein gold is donated]; iSThvaa= on performing; tathaa= like that; gavaam+koTi+ayutam= cows, in crores [millions,] ten thousand; a+sankhyaayam = not, countable; dhanam= wealth; braahmaNebhyaH= to Brahmans; vidvabhyaH= to scholars; vidhi puurvakam = customarily; dattvaa= on donating; [brahma+lokam+ gamishhyati= to Brahma's, abode, he will proceed.]

"That highly illustrious Rama, on performing hundreds of Horse-Rituals and rituals wherein plenteous gold is bounteously donated, like that millions of cows and uncountable wealth is given to Brahmans and scholars, [he will proceed to Brahma's abode, in future...] [1-1-94b, 95a]

Comment: By the wording 'highly illustrious...' Govindaraja tells that 'for a small criticism from a small fellow, Rama deserted his wife... hence he is illustrious...' Then 'he will go to Brahma's abode...' a repeated expression, indicates that this epic is composed during Rama's time as he also gave an ear to it through Kusha and Lava, so his journey to heaven will happen henceforth from now. This is an expression in the historical/epical present.

राज वंशान् शत गुणान् स्थाप इष्यति राघवः ।

चातुर् वर्ण्यम् च लोके अस्मिन् स्वे स्वे धर्मे नियोक्ष्यति ॥ १-१-९६

96. raja+vamshaan+sata+guNaan= kingly, dynasties, in hundredfold; sthaapaiSyati= can [potentially capable to,] establish,; raaghava= Raghava; chaatur+varNyam+ca+ [niyokhsyati]= four, caste-system, even, [he can maintain]; loke+asmin= in world, this one; sve+sve+dharme+ niyokhsyati= their, their, probity, posit in.

"In this world Raghava is potentially capable to establish kingly dynasties in hundredfold and he is capable to maintain the four-caste system even, and posit each in his own probity, [may it be caste-bound or provincial-kingdom-bound probity, to achieve a perfect social harmony...] [1-1-96]

दश वर्ष सहस्राणि दश वर्ष शतानि च ।

रामो राज्यम् उपासित्वा ब्रह्म लोकम् प्रयास्यति ॥ १-१-९७

97. dasha+varSa+sahasraaNi= ten, years, thousand; dasa+varsha+sataani+ca= ten, years, hundred, also; raamaH= Rama; raajyam+upaasitvaa= kingdom, on reverencing; brahma+ lokam+gamishhyati= Brahma's abode, voyages.

"On reverencing the kingdom for ten thousand years plus another one thousand years, [i.e. for a total of eleven thousand years,] Rama voyages to the abode of Brahma... [1-1-97]

Comment: In rama raajyam upaasitvaa... the word used is upaasana is not ruling by sceptre but 'reverentially idolised the kingdom...' as one would regard or treat his personal god with reverence. Rama thus reverenced his kingdom as a devotee of his subjects and this is the concept of raama raajya.

इदम् पवित्रम् पापघ्नम् पुण्यम् वेदैः च संमितम् ।

यः पठेत् राम चरितम् सर्व पापैः प्रमुच्यते ॥ १-१-९८

98. idam= this; pavitram+papa+ghnam+puNyam= holy, sin, eradicating, merit-endowing; vedaiH+ ca+ sammitam= with [teachings of] all Veda-s, also, conformable; yaH= whoever; paThet= studies; raama+caritam= Rama's, legend; sarva+paapaiH+pra+mucchyate= from all, sins, verily, liberated.

"This Ramayana is holy, sin-eradicating, merit-endowing, and conformable with the teachings of all Vedas... and whoever reads this Legend of Rama, he will be verily liberated of all his sins... [1-1-98]

एतत् आख्यानम् आयुष्यम् पठन् रामायणम् नरः ।

स पुत्र पौत्रः स गणः प्रेत्य स्वर्गे महीयते ॥ १-१-९९

99. etat+aakhyaanam= this, narrative of; aayuSyam= lifespan-enriching; paThan= if read; raama+ aayaNam = Rama's, peregrination; naraH= by man; sa+putraH+pautraH= will be with, with sons, grandsons; sa+gaNaH= with, groups [of kinfolk, servants etc]; pretya= after demise; svarge+mahiiyate= in heaven, adored.

"This narrative is for enriching lifespan, and if Ramayana, the peregrination of Rama, is read by any man he will be with his sons and grand sons and with assemblages of kinfolks, servants etc., [as long as he is in this mortal world and] on his demise, he will be adored in heaven... [1-1-99]

पठन् द्विजो वाक् ऋषभत्वम् ईयात् ।

स्यात् क्षत्रियो भूमि पतित्वम् ईयात् ॥

वणिक् जनः पण्य फलत्वम् ईयात् ।

जनः च शूद्रो अपि महत्त्वम् ईयात् ॥ १-१-१००

100. paThan+dvijaH= if read, by Brahmin; vaak+R^ishhabhatvam+iiyaa = in speech, bullishness [impetuosity,] obtains; syaat= if he be; kshatriyaH+bhuumi+patitvam+iiyaat= Kshatriya, land godship, obtains; vaNik+janaH+ca= if Vyasya, person; paNya+phalatvam+iiyaat= monetary-gains, accrue; janaH+ca+ shuudraH + api = [any] person, also, Shudra, even; mahatvam+iiyaat= [personal] excellence, acquired.

"If a Brahmin, [one from teaching-class,] reads this Ramayana, he obtains impetuosity in his speech, and should he be Kshatriya person, [from ruling-class,] he obtains land-godship, and should

he be Vyshya person, [from trading-class,] he accrues monetary-gains, and should he be even a Shudra person, [from working-class,] he acquires his personal-excellence..." [Thus Sage Narada gave a gist o Ramayana to Sage-poet Valmiki.] [1-1-100]

Endnote

[Font size can be enhanced under View menu]

In the first chapter of Bala Kanda the gist of Ramayana is imbibed and it called samkshepa raaamayana, or also called bala raamaayana . The Youngsters are asked to recite these stanzas daily for longevity and a perfect personality like that of Rama. The summarised stanzas reflected here are from the main epic. The canto-wise summarisation is as below:

1. Bala Kanda [Book I] verses I-1-8 to 18
2. Ayodhya Kanda [Book II] verses I-1-18 to 28
3. Aranya Kanda [Book III] verses I-1-29 to 57
4. Kishkindha Kanda [Book IV] I-1-58 to 71
5. Sundar Kanda [Book V] I-1-72 to 78
6. Yuddha Kanda [Book VI] I-1-79 to 90
7. Uttara Ramayana [Book VII] I-1-91 to 97
8. Phala Shruti [Results of Recitation] I-1-98 to 100

Valmiki composed Ramayana according to the letters of Gayatri Hymn and they ar identified with the following verses in all cantos: **ślokena prati sāhasraṁ prathame kramāt | gāyatri akṣaram ekaikam sthāpayāmāsa vai muniḥ ||**

1. ta - tapaH svaadhyaaya nirataam tapasvii vaagvidaam varam |
naaradam pari papracCha vaalmiikir muni pu.mgavam || 1-1-1
2. sa - sa hatvaa raakSasaan sarvaan yaj~na ghnaan raghuna.ndanaH |
R^iSibhiH puujitaH tatra yathaa indro vijaye puraa || 1-30-24
3. vi - vishvAmitraH sa raamaastu shrutvaa janaka bhaaShitam |
vatsa raama dhanuH pashya iti raaghavam abravIt || 1-67-12 - baala
4. tu - tuSTaava asya tadaa va.msham pravishya sa vishaam pateH |
shayaniiyam narendrasya tat aasaadya vyatiSTata || 2-15-19
5. va - vanavaasam hi sa.nkhyaaya vaasaa.msi aabharaNaani ca |
bhartaaram anugacCha.ntyai siitaayai shvashuro dadau || 2-40-14
6. raa - raajaa satyam ca dharmaH ca raajaa kulavataam kulam |
raajaa maataa pita caiva raajaa hitakaro nR^iNaam || 2-67-34
7. ni - niriikshya sa muhuurtam tu dadarsha bharato gurum |
uTaje raamam aasiinam jaTaa maNdala dhaariNam || 2-99-25 - ayodhya
8. ya - yadi buddhiH kR^itaa draSTum agastyam tam mahaamunim |
adya eva gamane rocayasva mahaayashaH || 3-11-44
9. bha - bharatasya aarya putrasya shvashruuNaam mama ca prabho |
mR^iga rupam idam vyaktam vismayam janayiSyati || 3-43-18
10. ga - gacCha shiighram ito raama sugriivam tam mahaabalam |
vayasyam tam kuru kshipram ito gatvaa adya raaghava || 3-72-17 - araNya
11. de - desha kaalau pratiikshasva kshamamaaNaH priya apriye |
sukha duHkha sahaH kale sugriiva vashago bhava || 4-22-20
12. va - va.ndyaaH te tu tapaH siddha saptasaa viita kalmaSaaH |
praSTavyaaH te api siitaayaaH pravR^ittim vinaya anvitaiH || 4-43-33 - kiSkindha
13. sa - sa nirjitya purim shreSTaam la.nkaam taam kaama ruupiNiim |
vikrameNa mahatejaa hanumaan maaruta aatmaja || 5-4-1
14. dha - dhanyaa devaaH sa gandharvaa siddhaaH ca parama R^iSayaH |
mama pashyanti ye naatham raamam raajiiva locanam || 5-26-41
15. ma - ma.ngalaabhimukhii tasya saa tadaa aasit mahaakapeH |
upatasthe vishaalaakshii prayataa havyavaahanam || 5-53-28 - sundara

16. hi - hitam mahaartham mR^idu hetu sa.mhitam
vyatiita kaalaayati sa.mprati kshamam |
nishamya tad vaakyam upasthita jvaraH
prasa.ngavaan uttaram etat abraviit || 6-10-27
17. dha - dharmaatmaa rakshasaam shreSTaH sa.mpraapto ayam vibhiiSaNaH |
la.nkaishvaryam dhruvam shriimaan ayam praapnoti akaNTakam || 6-41-67
18. yo - yo vajra paataa ashani sannipaataan
na cukshubhe vaa api cacaala raajaa |
sa raama baaNaa abhihato bhR^isha aartaH
cacaala caapam ca mumoca viiraH || 6-59-141
19. ya - yasya vikramam aasaadya raakshasa nidhanam gataaH |
tam manye raaghavam viiram naaraayaNam anaamayam || 6-72-11
20. na - na te dadR^ishire raamam daha.ntam ari vaahiniim |
mohitaaH parama astreNa gaandharveNa mahaatmanaa || 6-93-26
21. pra - praNamya devataabhyaH ca braahmaNebhyaH ca maithilii |
baddha a.njalii puTaa ca idam uvaaca agni samiipataH || 6-116-24 - yuddha
22. ca - calanaat parvata indrasya gaNaa devaaH ca ka.mpitaaH |
cacaala paarvatii ca api tadaa aashliSTaa maheshvaram || 7-16-26
23. da - daaraaH putraa puram raaSTram bhoga aacChaadana bhaajanam |
sarvam eva avibhaktam no bhaviSyati hari iishvaraH || 7-34-41
24. ya - yaam eva raatrim shatrughnaH parNa shaalaam samaavishat |
taam eva raatrim siitaa api prasuutaa daakara dvayam || 7-66-1 -- Uttara
idam raamaayaNam kR^itsnam gaayatrii biija sa.myutam |
tri sa.ndhyam yaH paThet nityam sarva paapaiH pramucyate ||
yaavat aavartate cakram yaavati ca vasu.ndharaa |
taavat varSa sahasraaNi svaamitvam avadhaaraya ||
ma.ngalam kosalendraaya mahaniiya guNaatmane |
cakravarti tnuujaaya saarvabhaumaaya ma.ngalam ||
iti gaayatrii raamaayaNam sa.mpuurNam

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्दे प्रथमः सर्गः ॥

Thus, this is the 1st chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 2

Introduction

Sage Valmiki goes to River Tamasa for a bath and sees a couple of birds, of which a hunter kills one. Valmiki unintentionally utters a poem, which is rich in grammar and new in metre, of which he is very much confused as to why such a poem has come from his tongue. Brahma, the presiding deity of letters appears and ordains Valmiki to author Ramayana, excellent epic of Rama, for which purpose alone he gave such divine meter and grammar to him.

नारदस्य तु तद्वाक्यम् श्रुत्वा वाक्य विशारदः ।
पूजयामास धर्मात्मा सह शिष्यो महामुनिः ॥ १-२-१

1. naaradasya+tu= of Narada, but; tat+vaakyam+shrutvaa= that, sentence, on hearing; vaakya+ vishaaradaH = sentence-maker, the eminent [Valmiki]; dharmaatmaa= virtue minded one [Valmiki]; mahaa muniH= great sage [Valmiki]; saha+shiSyaH= along with, disciples; puujayaamaasa = started to revere [Narada.]

On hearing that sentence of that eminent sentence-maker Sage Narada, [that contains , or Ramayana in a nutshell, narrated in the previous chapter,] that great sage of virtuous mind, namely Valmiki, revered the Divine Sage Narada, along with his disciples. [1-2-1]

यथावत् पूजितः तेन देवर्षिः नारदः तथा ।
आपृच्छैव अभ्यनुज्ञातः स जगाम विहायसम् ॥ १-२-२

2. deva+R^ishi= divine, sage; saH= he, Narada; tena= by him [by Valmiki]; thathaa= that way; yathavat+ puujitaH= befittingly, when worshipped; apR^icCha+eva= on seeking [permission to leave,] only; abhyanuj~nataH = having permitted [by Valmiki]; vihaayasam= heaven-ward; jagaama= went away.

That divine sage Narada is worshipped that way by Valmiki in a befitting way, and on seeking permission of Valmiki to leave, and having been permitted by Valmiki went away heavenward. [1-2-2]

स मुहूर्तं गते तस्मिन् देवलोकम् मुनिः तदा ।
जगाम तमसा तीरम् जाह्नव्यात् अविदूरतः ॥ १-२-३

3. tasmin= he, that Narada; muhuurtam+devalokam+gate= in a moment [after,] god's world, heavens, having gone; tadaa= then; saH+muniH= he, that sage Valmiki; jaahnavyaat+avi + duurataH= from Jahnavi river, not, far-off from [nearby to Jahnavi river]; tamasaa+tiiram+ jagaama= Tamasa, riverbanks, proceeded to.

A while after the departure of Narada to heavens, Valmiki proceed to the riverbanks of Tamasa, which are not far-off form River Jahnavai [i.e., River Ganga.] [1-2-3]

स तु तीरम् समासाद्य तमसाया मुनिः तदा ।
शिष्यम् आह स्थितम् पार्श्वे दृष्ट्वा तीर्थम् अकर्दमम् ॥ १-२-४

4. saH+tu= he [Valmiki,] but; muniH+tadaa= sage, then; tamasaayaa= of Tamasa; tiiram+ sam aasaadya= riverbank, drawing nigh of; a+kardamam= not, filthy; tiirtham= strand [n. esp. poet. the margin of a sea, lake, or river, esp. the foreshore]; dR^iSTva= on beholding; paarshve +sthitam+shiSyam+aaha= at his side, available, to disciple, spoke to.

Then Valmiki drew nigh of River Tamasa's riverbanks, and on beholding an un-filthy strand of that river, he spoke to his disciple available at his side. [1-2-5]

अकर्दमम् इदम् तीर्थम् भरद्वाज निशामय ।
रमणीयम् प्रसन्न अम्बु सन् मनुष्य मनो यथा ॥ १-२-५

5. Bharadwaja; san+manuSyaH+manaH+yatha= noble, man's, bosom [heart,] as with; a+kardamam = not, filthy; prasanna+ambu= with pleasant, waters; ramaNiiyam= heart pleasing; idam+ tiirtham = this, watery foreshore; nishaamaya= you behold.

"Oh! Bharadwaja, un-filthy is this watery foreshore, and with pleasant waters it is heart pleasing... like a noble man's heart... behold it... [1-2-5]

न्यस्यताम् कलशः तात दीयताम् वल्कलम् मम ।
इदम् एव अवगाहिष्ये तमसा तीर्थम् उत्तमम् ॥ १-२-६

6. taata= my dear; nyasyataam+kalasaH= be kept [there,] handy-vessel [kamanDulu]; mama= to me; valkalam+diiyataam= jute loincloth, be given; idam= this; uttamam= best one; tamasa+tiirtham +eva= Tamasa, ford, only; avagaahiSye= I will enter.

"Keep that handy-vessel there, and give me my loincloth... I will enter only this best ford of Tamasa River... [1-2-6]

एवम् उक्तो भरद्वाजो वाल्मीकेन महात्मना ।
प्रयच्छत मुनेः तस्य वल्कलम् नियतः गुरोः ॥ १-२-७

7. mahaatmanaa+valmiikena= by great-souled, Valmiki; evam+uktaH= that way, when said; bharadwaajaH = bharadwaaja; guroH+niyataH= to his mentor, humble one; tasya+muneH= to that, saint; valkalam+ prayacChata = jute-cloth, gave.

When Bharadwaaja is said that way by great-souled Valmiki, himself being a humble one before his mentor gave that jute-cloth to that saint, that humbly. [1-2-7]

स शिष्य हस्तात् आदाय वल्कलम् नियतेन्द्रियः ।
विचचार ह पश्यन् तत् सर्वतो विपुलम् वनम् ॥ १-२-८

8. niyata+indriyaH= who controlled, his senses [self-controlled]; saH= he, Valmiki; shishya+hastaat= from disciple's, hands; valkalam= loincloth; aadaaya= on taking; pasyan+sarvataH = looking, everywhere; tat+ vipulam +vanam= that, wide, of forest; vichachaara + ha= ambled [towards waters,] indeed.

That self-controlled Sage Valmiki on taking loincloth from his disciple's hands, indeed ambled towards the river, looking everywhere at the wide of forest. [1-2-8]

तस्य अभ्याशे तु मिथुनम् चरन्तम् अनपायिनम् ।
ददर्श भगवान् तत्र क्रौञ्चयोः चारु निस्वनम् ॥ १-२-९

9. bhagavaan= godly sage; tatra= there; tasya+abhyaase+tu= in its [in foreshore's,] vicinity, but; an+ apaayinam= not, leaving one another [or, not fearing any danger]; charantam= moving about, flying there about; chaaru+nisvanam= charmingly, calling; krounchayoH= two krouncha birds [a lovely birds, not herons]; midhunam= a couple; dadarsha= he saw.

There godly sage Valmiki saw a couple of lovely krouncha birds, in the vicinity of that river's foreshore, flying there about in togetherness, [and of course, fearless of any calamity,] and calling charmingly [1-2-9]

तस्मात् तु मिथुनात् एकम् पुमांसम् पाप निश्चयः ।
जघान वैरनिलयो निषादः तस्य पश्यतः ॥ १-२-१०

10. papa+nischayaH= evil, in intent; vyra= enemy of; nilayaH= abode of birds and animals [foresters]; nishaadaH= a tribal hunter; tasmaat+midhunaat+tu = of them, but, of couple; ekam= one; pumaamsam = male one; tasya+pasyataH= on his [Valmiki's,] while looking on; jaghaana= killed.

A tribal hunter with all his evil intent, as he is an enemy of foresters, killed the male one of them the couple of birds, while Valmiki is looking on. [1-2-10]

तम् शोणित परीताङ्गम् चेष्टमानम् महीतले ।
भार्या तु निहतम् दृष्ट्वा रुराव करुणाम् गिरम् ॥ १-२-११
वियुक्ता पतिना तेन द्विजेन सहचारिणा ।
ताम्र शीर्षेण मत्तेन पत्रिणा सहितेन वै । १-२-१२

11-12. patinaa= with husband; saha+chaariNa= along with, moving - together with husband; which husband is with; taamra+siirSeNa= red, crested [hence, a proud male bird]; matten= lusty one; patriNaa= with good wings; sahitena= always has his heart for her; tena+ dvijena= from that, bird [male bird]; viyukata= separated; bhaarya + tu = wife of, [female bird,] but; nihitam= slain; mahii+tale= on ground, surface; ceSTamaanam= reeling; shoNita+ pariita + angam= blood, covered, wings [or body]; tam+dR^iSTva= him [male bird,] on seeing; karuNaam + giram= with piteous, utterances; ru+raava= lamented, wailed sounds; vai= really.

She who is ever together with her husband, a lusty male bird with flighty wings and with a prideful red crest, and one who always had a heart for her, but she is now separated from him, and gone is that togetherness; and she, on seeing her slain husband whose body is blood-soaked, and who is reeling on the ground in the anguish of pain, bewailed with piteous utterances. [1-2-11, 12]

Comment: In this verse the bewailing of Mandodari, the queen of Ravana is indicated. bharyaa tu wife, Mandodari, but,; taamra shiirSeNa one with red crest crown, which is decorated with red jewels etc; patriNaa one who has winged vehicles, like Pushpaka aircraft etc; mattena who is intoxicated with Brahma's boons; sahitena one who is surrounded by Indrajit, Vibhishana, Kumbhakarna et al. tena from him; dvijena from that Brahman, from Ravana; viyuktaa, nihatam, mahiitale... as above. Govindaraja.

तथा विधिम् द्विजम् दृष्ट्वा निषादेन निपातितम् ।
ऋषेः धर्मात्मानः तस्य कारुण्यम् समपद्यत ॥ १-२-१३

13. tathaa+vidhim= that, way; niSadena+nipaatitam= by hunter, felled; dvijam+ dR^iSTvaa= at bird, on seeing; dharma+aatmaanaH= for that kind, hearted one; tasya+ R^isheH= to that, sage; kaaruNyam+ samapadyata = compassion, occasioned.

On seeing at that bird felled that way by the tribal hunter, compassion is aroused in that kind-hearted sage Valmiki. [1-2-13]

ततः करुण वेदित्वात् अधर्मो अयम् इति द्विजः ।
निशाम्य रुदतीम् क्रौन्चीम् इदम् वचनम् अब्रैत् ॥ १-२-१४

14. tataH= then; dvijaH= sage Valmiki; rudatiim+krounchiim+nishaamya= wailing, female bird, on seeing; karuNa+veditvaat= compassion, haunting him; ayam+adharmaH+iti= this is, unjust, thus thinking, thus apperceiving; idam+vacanam+abraiit= this, sentence, said, uttered.

Then on seeing the wailing female krounchi bird, compassion haunting him and apperceiving the killing of male bird as unjust, the sage uttered this sentence... [1-2-14]

मा निषाद प्रतिष्ठाम्त्व । मगमः शाश्वतीः समाः ।
यत् क्रौङ्च मिथुनात् एक । मवधीः काम मोहितम् ॥ १-२-१५

15. ama= oh, ill-fate one; niSaada= oh, hunter; tvam= you; yat= by which reason; krau~Ncha+ mithunaat = of krouncha, couple; ekam= one; kaama+mohitam= in lustful, indulged in; avadhiiH= killed; [tat= by that reason]; shaashvatiiH= ever lasting; samaaH= ages to come; pratiSThaam+tu= reputation, but; maa+gamaH= don't, get.

"Oh! Ill-fated Hunter, by which reason you have killed one male bird of the couple, when it is in its lustful passion, thereby you will get an ever-lasting reputation for ages to come..." [1-2-15]

Comment: This is a celebrated stanza of Sanskrit literature, and controversial too, in deciphering its meaning. The separation of compound tvamagama = tu, ama, gamaH. We are told that this is the first verse of human origin with metrical rules and grammar. Earlier to this, only Vedic stanzas were available with their complicated compositional rules. This is the verse where this epic, Ramayana is said to have triggered off. The above given meaning is just a dictionary meaning. This verse has many comports of which a few are given hereunder:

1] This verse is taken as maṅgalācaraṇa to Ramayana, for any epic has to have maṅgala ādīni maṅgala madhyāni maṅgala antāni [A good pious beginning, pious middle and pious ending.] Thus this verse has the letter maa at its start and maa is lakṣmī vācaka in Sanskrit. It is ādi varṇaḥ The first letter - loka mātā mā ramā maṅgala devatā thus **amara kosha** says for Goddess Lakshmi.

mā= Goddess Lakshmi; niṣāda= Oh! Vishnu [for Goddess Lakshmi resides in the heart of Vishnu - niṣadīti asmin iti niṣāda]; yat = by which act; krounca midhunāt = the couple of demons, namely Ravana and Mandodari; kāma mohitam= that impassioned one and stole Seetha; ekam= that one, Ravana; avadhī= you killed; by that act of yours śaśvatīsamā= everlasting for ages; pratiṣṭām= divine sanctity; tvam agama= you, get.

"Goddess Lakshmi's abode... Oh! Vishnu, by which act of your killing one male demon named Ravana, who in his passionabducted Seetha, and thus you eradicated the vice from the earth, for that you get an everlasting divine sanctity, as Rama, for ages to come."

2] There is another declination attributing this to Ravana. Ravana is the one who tortures others for his benefit. **itaraam saadayati piiDayati iti niSaada** - thus: Oh! Ravana; **krounch+ midhunaat**= from the couple of Rama and Seetha, who are flying from forest to forest like nest-less birds; **ekam**= one is, Seetha is; **avadhii** =as good as killing [her with your torture of abducting; **pratiSTaam**= your glory in Lanka, at its zenith, as per the kindness of Brahma; **ma+agama**= never get, hereafter. But this declination is not held right, for it is like a curse, **shaapa**, and no epic shall start with a bad omen.

3] Next, this verse is said from the perspective of Rama alone. Sage Narada gave the details of the legend to Sage Valmiki and Brahma orders that the legend of Rama is to be recorded. But Ramayana is full of pathos, **karuNa - shoka rasa prathaana**. If it is to be penned the writer too shall have heart that can outpour that mood. So when Valmiki is at the river banks Rama, say Vishnu, came in the guise of a tribal, as with other mythological episodes like **kiraataarjuniiya** etc., and killed one bird. Valmiki reacted immediately and Vishnu's test is complete. But in exciting the mood of such holy sage, Rama gets a curse in this verse - **maa nishaada**.

nishaada= oh tribal: to Valmiki / Vishnu to mythology; for your killing one bird of the couple, to the misery of the female one; shaashvatii = as long as you live on this earth; samaaH+pratiSTaam= togetherness, with your wife; ma+agama= do not get.

Oh! Rama, as long as you are on earth, you do not get the love of being together with your wife... for you have to live with your wife departed [to Lanka,] come again and departed [to forests.]

But this is differed statement, since Vishnu do not require any personal testing of the capabilities of the writer of Ramayana. Brahma will look after such literary things.

4] The generally accepted meaning of this verse is this. Any epic's gist is to be said at the start or, at its commencement --- kāvya artha sūcanam kascin ādyām eva nirūpyate --- Thus the above verse included the meaning of whole of the epic, Ramayana.

i] **maa+niSaada**= Goddess Lakshmi and Vishnu's marriage in their incarnations as Rama and Setha - depicts -- **Bala Kanda**.

ii] **pratiSTaam+tvam+agama**= renown, you get - by following your father's orders you have repaired to forests, without any political upheaval, thus get an everlasting renown as an obliging son --- depicts-- **Ayodhya Kanda**.

iii] **shashavatii+ samaa**= by dwelling in forest and eradicating demons and helping the saints and sages thus, you achieve an everlasting praise - depicts - **Aranaya Kanda**.

iv] **krounchayoH**= from the atrocious couple; -- krunca gati kauṭilyā alpī bhāvayoḥ ; the atrocious Vali, and Tara couple; **ekam+kaama+mohitam** = one, passion filled, i.e., Vali, avadhii= you killed Vali - depicts - Kishkindha Kanda.

v] **krouncha +mithunaat**= from the couple of lovely passionate birds - here Rama and Seetha; **niSaada** he Ravana, **kaama**

mohitam lustfully, **ekam** one [i.e., Seetha]; **avadhii** = almost killed, i.e., her residing in Lanka is as good as death; this depicts - **Sundara Kanda**.

vi] **krouincha+mithunaat** = from the atrocious, couple - Ravana and Mandodari; **ekam avadhii** one - Ravana, is killed - depicts - **Yuddha Kanda**.

vii] **kaama+mohitam**= by desire, fascinated [**kama** also means a longing, desire, let alone lusting]; Seetha is fascinated by her desire to see sage's wives in uttara Ramayana and thus she is left in hermitage by Lakshmana. Hence vii canto **uttara Ramayana** is also suggested.

तस्य एवम् ब्रुवतः चिन्ता बभूव हृदि वीक्षतः।
शोकार्तेन अस्य शकुनेः किम् इदम् व्याहृतम् मया॥ १-२-१६

16. evam+bruvataH= thus, having said; viikshataH= while pondering; tasya+hR^idi= in his, heart; asya+ shakuneH= for that, bird; shoka+aartena+mayaa= in anguish, annoyed, by me; vyahR^itam= uttered utterance; idam= this [verse, sentence]; kim= what is it; [thus] chintaa+ babhuva =cogitative [of the lines,] he became.

On saying thus, and pondering for a while in his heart, 'annoyed by the anguish for that bird, what is it uttered by me...' thus he became cogitative of those lines uttered. [1-2-16]

चिन्तयन् स महाप्राज्ञः चकार मतिमान् मतिम्।
शिश्यम् च एव अब्रवीत् वाक्यम् इदम् स मुनिपुङ्गवः॥ १-२-१७

17. chintayan= on thinking; saH= he; mahaa+praaj~naH= eminently, astute one; matimaan = intellectual sage; chakaara+matim= made up, his mind; saH+muni+pu.ngavaH= he, saint, the erudite one; shishyam= to disciples; idam+vaakyam+abraviit+cha+eva= this, sentence, spoke, also, thus.

On thinking, he that eminently astute and intellectual sage made up his mind, and he that erudite scholar also spoke this sentence to his disciples, thus as... [1-2-17]

पाद बद्धः अक्षर समः तन्त्री लय समन्वितः।
शोकार्तस्य प्रवृत्तो मे श्लोको भवतु न अन्यथा॥ १-२-१८

18. me= while I was; shoka+aartsya= by anguish, annoyed; pravR^ittaH= emerged; paada +baddhaH = foot [of stanza,] arranged well; akshara+samaH= letters, metrically posited; tantrii= [tuneful like] string [instrument]; laya= rhymed well [of syllables]; samanvitaH= having in it; slokaH+bhavatu= verse, it shall be; na anyatha = not, otherwise.

"This utterance of mine has emerged out of anguished annoyance, and it is well- arranged with letters metrically posited, tuneful and rhythmical to be sung with string instrument, and hence, this shall be a verse, not otherwise..." [1-2-18]

Comment: This verse he uttered is in four-quarters, each quarter with equally posited eight syllables. This is called **anuSTubh** metre in Sanskrit poetry. The eight syllables are, mā ni ṣā da pra ti ṣṭāṁ tva | ma ga ma śā śva tīḥ sa mā -- Each quarter is **paada** in Sanskrit, **pede** in Latin; with two quarters in first stanza, and two stanzas one verse. This is apart, there are other rules like caesura **yati** ; alliteration **praasa** ; and other compositional rules. It has come out of **shoka** sorrow, so the format is named as **sloka**. And, **shloka** also means **yashas, kiirti** renown.

शिष्यः तु तस्य ब्रुवतो मुनेर् वाक्यम् अनुत्तमम्।
प्रति जग्राह संतुष्टः तस्य तुष्टोः अभवत् मुनिः॥ १-२-१९

19. shishyaH+tu= disciple, even; bruvataH= what is articulated; tasya+muneH= by that [Valmiki's,] saint; santuSTaH+pratijagraaH= felt happy, received; vaakyam+aunuttamam= word [verse,] unique one; tasya= by that; tuSTaH+abhavat+muniH= happy, became, saint.

Even the disciple happily received what that is articulated by the saint, a unique articulation, by which the saint too, became happy. [1-2-19]

सोऽभिषेकम् ततः कृत्वा तीर्थे तस्मिन् यथाविधि ।
तम् एव चिन्तयन् अर्थम् उपावर्तत वै मुनिः ॥ १-२-२०

20. tataH= then; saH+muniH= that, saint; tasmin+tiirthe= in that, ford; yathaa+vidhi= as per, custom; abhishekam+kR^itva= bathing, on performing; tam+ardham+eva+chintayan= its, purport, alone, on thinking; upa+aavartata+vai= back, he came, really [returned to hermitage.]

Then that saint on performing his bathing in that ford according to custom, and still thinking on the purport of his utterance, he returned towards his hermitage. [1-2-20]

Comment: This is mid-day bath for these hermits. tato madhyāhna snānārtham mṛdam āharet | - - prekṣya sa omkāram ādityam triḥ nimajje jalāśaye - - vyāsa smṛti The word **abhisheka** refers to ceremonial showering of waters on deities or on kings in his coronation. At the beginning Valmiki arrives at the river for a daily bath, which he would do by usual dipping in river waters. But here it appears that waters are showered on him, **abhishekam kR^itva** meaning that waters showered on him are on the anology of poetic verses of Ramayana.

भरद्वाजः ततः शिष्यो विनीतः श्रुतवान् गुरोः ।
कलशम् पूर्णमादाय पृष्ठतः अनुजगाम ह ॥ १-२-२१

21. tataH+viniitaH= then, obedient one; shrutavaan= one who listened many scriptures, [erudite scholar]; shishyaH= disciple; Bharadwaja; puurNam+kalasham= filled, handy-vessel; aadaya= on taking; guroH= mentor's; pR^iSTataH+anujagaama= at behind, followed.

Then Bharadwaja, the obedient disciple and an erudite scholar, for he heard and learnt many scriptures by listening, on taking handy-vessel full with water followed at the behind of his mentor. [1-2-21]

स प्रविश्य आश्रम पदम् शिष्येण सह धर्मवित् ।
उपविष्टः कथाः च अन्याः चकार ध्यानमास्थितः ॥ १-२-२२

22. dharma+vit+saH= dharma, knower of, he [Valmiki]; shishyeNa+saha= disciples, along with; pravisya + aashrama+padam= on entering, hermitage's, threshold; upaviSTa= having seated; anyaH+kathaaH +ca + chakaara= other, topics, also, made - spoke about; dhyaanam+ aasthitaH= [but in] cogitation, preoccupied in.

He that knower of dharma, Valmiki, having entered the threshold of hermitage along with disciples, and having seated spoke about the day-to-day teachings and also other things, but he himself is preoccupied in cogitation on the verse. [1-2-22]

आजगाम ततः ब्रह्मो लोककर्ता स्वयम् प्रभुः ।
चतुर् मुखो महातेजा द्रष्टुम् तम् मुनिपुङ्गवम् ॥ १-२-२३

23. tataH= then; loka+kartaa= worlds, maker of [creator of 14 worlds]; prabhuH= almighty; chatur+ mukhaH= four-faced one; maha+tejaH= great resplendent one; brahma= Brahma; draSTum= to see; tam + muni + pungavam= him, that sage, the eminent; svayam= on his own; aajagaama= arrived.

Then, the great resplendent Four-faced creator of fourteen worlds, almighty Brahma, arrived there on his own, to see that eminent saint Valmiki. [1-2-23]

Comment; The deities do not usually arrive on their own, but reveal themselves after a great penance, or on raising hue and cry as is done by demon devotees. Here Brahma, one among the Trinity of Hindu mythology, arrives on his own, to execute a divine deed through Valmiki, i.e. authoring the epic, Ramayana.

वाल्मीकिः अथ तम् दृष्ट्वा सहसा उत्थाय वाग्यतः ।
प्रान्जलिः प्रयतो भूत्वा तस्थौ परम विस्मितः ॥ १-२-२४

24. atha= then; prayataH= pious one; Valmiki; tam+dR^iSTva= Him [Brahma,] on seeing; parama+ vismitaH= highly, surprised; sahasa+uthaaya= quickly, on getting up; pra+anjali+ bhuutvaa= humbly adjoining palms; vaagyataH= spellbound; tatsthau= stood aside.

Then that pious saint Valmiki is highly surprised on seeing Brahma, and on quickly getting up from

his seat with his palms adjoined humbly, he stood aside, as he is spellbind. [1-2-24]

पूजयामास तम् देवम् पाद्य अर्घ्य आसन वन्दनैः ।
प्रणम्य विधिवत् च एनम् पृष्ट्वा च एव निरामयम् ॥ १-२-२५

25. tam+enam+devam= him, such a one, at that god; praNamya+vidhivat+ca= on making obeisance, customarily; pR^ishhTvaa+ca+eva+niraamayam= on inquiring, also, thus, well-being; paadya= water for washing the feet; arghya= water for drenching the thirst; aasana= seating on a high seat; vandanaiH= with adorations; puujayaamaasa= started to venerate.

Valmiki venerated Brahma, on inquiring into his well-being, washed his feet, drenched his thirst, seated him to rest, and adored at best with customarily obeisance. [1-2-25]

Comment: Brahma is one in the Trinity of Brahma, Vishnu, and Shiva. Brahma is pictured to have four faces, each representing one Veda, where Vedas are four in number. He is the creator of worlds, while Vishnu maintains them, and Shiva dissolute them. The concert of Brahma is Saraswati, the presiding deity of speech, who was earlier requested by Brahma to be on the tongue of Valmiki to utter the poem, [as at 1-2-15] as an intuition to Valmiki. Thus Brahma now arrives to ordain Valmiki to author Ramayana.

अथ उपविश्य भगवान् आसने परम अर्चिते ।
वाल्मीकये च ऋषये सन्दिदेश आसनम् ततः ॥ १-२-२६

26. atha+upavishya+bhagavaan+aasane= then, seated, god, on [high] seat; parama+archite = very, highly, worshipped [by Valmiki]; vaalmiikaye+ca+R^iSaye= at Valmiki, also, Sage; sandidesha+ aasanam+tataH= beckoned, to a seat, then.

Then god Brahma, who is seated on a high seat, very highly worshipped by Valmiki, also beckoned at Valmiki to take a seat. [1-2-26]

ब्रह्मणा समनुज्ञातः सोऽपि उपाविशत् आसने ।
उपविष्टे तदा तस्मिन् साक्षात् लोक पितामहे । १-२-२७
तत् गतेन एव मनसा वाल्मीकिः ध्यानम् आस्थितः ॥

27-28a. saH+api= he [Valmiki,] even; brahmaNaa+sam+anuj~naataH= by Brahma, duly, permitted; aasane+ upaavishat= on seat, entered [sat]; tadaa= then; tasmin+loka+pitaamahe= that, worlds, Grandparent of; saakshaat= manifestly; upaviSTe [sati]= seated [before him, though]; Valmiki; tat+gatena+eva= those, happenings, only; manasaa+dhyaanam+aasthitaH= mentally, brooding, recurred.

Even though Valmiki sat on his seat when duly permitted by Brahma, and though the Grandparent of the worlds is manifestly sitting before him, but the same broodings on those happenings occurred on that day have recurred on his mind. [1-2-27-28a]

पापात्मना कृतम् कष्टम् वैर ग्रहण बुद्धिना । १-२-२८
यत् तादृशम् चारुरवम् क्रौन्चम् हन्यात् अकारणात् ॥

28b-29a. yaH= he who, tribal hunter; taadR^isham= that sort of; chaaru+ravam+ krauncham = cutely, calling, krouncha bird; a+kaaraNaat+hanyaat= without, reason, kills [killed]; vaira+grahaNa+ buddhinaa= enemy [kill,] capturing, intending to; paapa+aatmanaa= by evil, souled one; kaSTam+kR^itam= hardship, is caused.

"He that tribal hunter, who killed a cutely calling krounch bird for no good reason than intending to capture the kill, is an evil souled one that caused hardship..." [1-2-28b-29a]

शोचन् एव पुनः क्रौन्चीम् उप श्लोकम् इमम् जगौ । १-२-२९
पुनर् अन्तर्गत मना भूत्वा शोक परायणः ॥

29b-30a. shoka+paraayaNaH= melancholic mood, one in [Valmiki]; antargata+manaa+ bhuutvaa= depths of, mind, on turning in; punaH= again; kraunchiim+shochan+eva= about krouncha bird, on thinking, only; shlokam+imam+upajagau = verse, this [verse,] [involuntarily]sung.

Remaining in melancholic mood Valmiki turned his mind to the depth of thinking, and again thinking only on the krouncha bird he sung the same verse, involuntarily. [1-2-29b-30a]

तम् उवाच ततो ब्रह्मा प्रहसन् मुनिपुंगवम्। १-२-३०
श्लोक एवास्त्वयाम् बद्धो न अत्र कार्या विचारणा॥

30b-31a tataH= then; brahmaa+prahasan= Brahma, smilingly; tam+muni+pungavam+ uvaacha= to him, that saint, the eminent, spoke to; shloka+eva+tu= verse, only, but; ayam+ baddaH = that one, composed; na+ atra + kaaryaa+vichaaraNaa= not, there, need to, think through.

Then, Brahma smilingly spoke to that eminent saint Valmiki, "But, what that is composed is a verse only... and there is no need to think through... [1-2-30b-31a]

मत् च्छन्दात् एव ते ब्रह्मन् प्रवृत्ते अयम् सरस्वती। १-२-३१
रामस्य चरितम् कृत्स्नम् कुरु त्वम् ऋषिसत्तम।

31b-32a. hè+brahman= oh, Brahman; te+ayam+sarasvatii= your, that, speech; mat+ cChandaat+ eva= at my, wish, alone; pravR^itte= sprang forth; hè+R^iSi+sattama= oh, sage, the eminent; raamasya+charitam +k R^itsnam= Rama's, legend, in entirety; tvam+kuru= you, render.

"Oh, Brahman, that speech of yours sprang forth at my wish alone, hence oh, eminent sage, you shall render the legend of Rama, in its entirety... [1-2-31b-32a]

धर्मात्मनो भगवतो लोके रामस्य धीमतः॥ १-२-३२
वृत्तम् कथय धीरस्य यथा ते नारदात् श्रुतम्।

32b-33a. dharma+aatmanaH= virtue, souled one; loke+bhagavataH= in world, godlike; dhiimataH= an intellectual; dhiirasya= intrepid one; raamasya+vR^ittam= Rama's, legend; tè+yatha+srutam+ naaradaat= by you, as heard, from Narada; kathaya= narrate.

"You shall narrate the legend of Rama, the virtuous, intellectual and an intrepid one, and a godlike person in this world as well, as you have heard it from sage Narada. [1-2-32b-33a]

रहस्यम् च प्रकाशम् च यद् वृत्तम् तस्य धीमतः॥ १-२-३३
रामस्य सह सौमित्रे राक्षसानाम् च सर्वशः।
वैदेह्याः च एव यद् वृत्तम् प्रकाशम् यदि वा रहः॥ १-२-३४
तत् च अपि अविदितम् सर्वम् विदितम् ते भविष्यति।

33b-35a. dhiimataH= of valorous one; saha+SoumitreH= with Sumitra's son, [Lakshmana]; tasya+ ramasya= of his, Rama's; [vR^ittam= adventures]; raakshasaanam+ca= of the demons, also; [vR^ittam= misadventures]; rahasyam+ca+prakaasam+ca= unknown, or, known, or; sarvasaH= in every detail; yat+ vR^ittam + vaidehyaa+ca+eva= which is, the plight, of Vaidehi, also, even; prakaasam+yadi+va= revealed, either, or; rahaH+vaa= unrevealed, or; yat+vR^ittam= whatever, legend happened; tat+ca= that, also; a+ viditam + api= un, known, even; sarvam+te+ viditam + bhaviSyati = all, to you, known, it will be.

"The adventures of valorous Rama along with Lakshmana, and the misadventures of demons, known or unknown in every detail, and even the plight of Vaidehi which is either revealed or un-revealed so far, and whatever legend that has happened, all that will also be known to you, even if it were to be unknown, as yet... [1-2-33b-35a]

न ते वाक् अनृता काव्ये काचित् अत्र भविष्यति॥ १-२-३५
कुरु राम कथाम् पुण्याम् श्लोक बद्धाम् मनोरमाम्।

35b-36a. atra+kaavye= in this, epic; te+vaak= your, word; kaachit= any one [word]; a+ nR^itaa= un, founded; na+bhavishyati= not, it results in; punyam= merit-yielding; manaH+ ramaam= heart, pleasing; raama+ kathaam= Rama's, legend; sloka+baddhaam+kuru= verse, bound, you make.

"You shall versify the heart pleasing and merit-yielding legend of Rama, and not a single word of yours will be unfounded in this epic... [1-2-35b-36a]

यावत् स्थास्यन्ति गिरयः सरितः च महीतले ॥ १-२-३६
तावत् रामायण कथा लोकेषु प्रचरिष्यति ।

36b-37a. girayaH= mountains; saritaH+ca= rivers, even; mahii+tale= on earth's, surface; yaavat= as long as; sthasyanti= there will be; taavat= so long; raamayaNa+katha= Rama's, legend - Ramayana; lokeSu= in the world; prachariSyati= will flourish.

"As long as the mountains and even rivers flourish on the surface of the earth, so long the legend of Ramayana will flourish in this world... [1-2-36b-37a]

यावत् रामस्य च कथा त्वत् कृता प्रचरिष्यति । १-२-३७
तावत् ऊर्ध्वम् अधः च त्वम् मत् लोकेषु निवत्स्यसि ।

37b-38a. tvat= by you; kR^itaa= authored; yaavat= as long as; raamasya+katha= Rama's legend; pracharishyati= flourishes; taavat= till then; tvam= you; uurthvam= heavenward; athaH+ca= in netherworlds, even; mat+lokeSu= in my abode [Brahma loka]; nivatyasi= you will be dwelling, [flourishing].

"And as long as Rama's legend authored by you flourishes...till then you will flourish in heavenly, in netherworlds, and even in my abode, namely Abode of Brahma... [1-2-37]

इति उक्त्वा भगवान् ब्रह्मा तत्र एव अन्तरधीयत ।
ततः स शिष्यो भगवान् मुनिः विस्मयम् आययौ ॥ १-२-३८

38b-c. bhagavaan= The Divinity; Brahma; iti+uktvaa= thus, saying; tatra+eva= there only; antaradhiiyata= vanished; tataH= then; saH+shiSyaH= along with, disciples; bhagavaan+muniH = godly, sage; vismayam+ aayayau = astonishment, came upon [wondered.]

On saying thus that Divinity Brahma vanished then and there only, and then that godly sage Valmiki came by astonishment, along with his disciples. [1-2-38b-c]

तस्य शिष्याः ततः सर्वे जगुः श्लोकम् इमम् पुनः ।
मुहुर् मुहुः प्रीयमाणाः प्राहुः च भृश विस्मिताः ॥ १-२-३९

39. tatha= then; tasya= his; shishyaaH= disciples; sarve= all of them; muhuH+muhuH= again, again [time and again]; priiyamaaNaaH= very delightedly; punaH= again; slokam+ imam = verse, this one; jaguH= sang; bhR^isha+vismitaaH= much astonished; pra+aahuH+cha= reciprocally recited, also.

Then all of the disciples of Valmiki sang this verse time and again very delightedly, and muchstonished they also recited this verse, reciprocally. [1-2-39]

समाक्षरैः चतुर्भिः यः पादैः गीतो महर्षिणा ।
सः अनुव्याहरणात् भूयः शोकः श्लोकत्वम् आगतः ॥ १-२-४०

40. yaH= that which is; sama+aksharaiH= equally, lettered; chaturbhiH= four; paadaiH= footed; maharSiNaa= by great sage; giitaH= articulated; saH+slokaH= that, verse; anuvyaharaNaat= by recitation; bhuuya= again, further; slokatvam= prominence of verse proper; aagaataH= attained.

Equally lettered, four-footed is that verse when great Sage Valmiki articulated it, and when repetitively recited by one and all, it attained prominence as verse proper. [1-2-40]

Comment: A poet never says poetry to satisfy his own instincts, but to imbue an involuntary imagination or passion in others when read or heard by the so called others. It is the empathy of that poetry. For Kalidasa it is śṛngara, passion, for Bhavabhuti it is pity 'eko rasaH karuNa...' for Valmiki it is pathos, shoka. For this Kavi Kalidas says: niṣāda viddha aṇḍaja

darśanotthaḥ ślokatvam āpadyata yasya śokaḥ -- raghu vaṁśa 14-60 There are two texts for this one is, **shlokaH shlokatam aagataH...** meaning that the verse originally structured metrically can now can be sung. Second is **shokaH shlokatvam aagataH...** the pathos of the poet attained the status of verse that is now being sung by the disciples, thus anyone can recite it.

तस्य बुद्धिः इयम् जाता महर्षेः भावितात्मनः।
कृत्स्नम् रामायणम् काव्यम् ईदृशैः करवाण्यहम्॥ १-२-४१

41. aham= kR^itsnam+raamaayaNam+kaavyam= entire, Ramayana, epic; iidR^ishaiH= this sort of [in suchlike verses]; karavaaNi= I will compose; iyam+buddhiH= this kind of, intuition; bhaavita+ aatmanaH= for that contemplated soul; tasya+maharSeH+jaataa= to that, great sage, born.

Born is an intuition in that great sage and contemplated soul asserting that "I will compose entire Ramayana, the epic, in suchlike verses...' [1-2-41]

उदार वृत्त अर्थ पदैः मनोरमै
तदा अस्य रामस्य चकार कीर्तिमान्।
सम अक्षरैः श्लोक शतैः यशस्विनो
यशस्करम् काव्यम् उदार दर्शनः॥ १-२-४२

42. kiirtimaan+udaara+darshanaH= celebrated, magnanimous, seer; tadaa= then; yashasvinaH= of that highly renowned one, Rama; asya+raamasya= of that, Rama; yashas+karam+kaavyam= renown, furthering [extolling,] epic; udaara+vR^itta+artha+padaiH= free-flowing, prosody, semantically, yielding meanings; manoramaiH= heart-pleasing one; sama+aksharaiH+ shloka+ shataiH= with symmetrical, letters, verses, in hundreds; chakaara= authored.

That celebrated sage and magnanimous seer Valmiki then authored the highly renowned Rama's legend extolling Rama's renown, with symmetrically worded verses, and words versified to yield meanings semantically, prosody free-flowing, and with hundreds of such verses. [1-2-42]

तद् उपगत समास सन्धि योगम्
सम मधुरोपनत अर्थ वाक्य बद्धम्।
रघुवर चरितम् मुनिप्रणीतम्
दश शिरसः च वधम् निशामय अध्वम्॥ १-२-४३

43. upagata+samaasa+sandhi+yogam= included, compound, conjunctions, conjugations; sama+madhura +upanata+artha+vaakya+baddham= evenly, sweetly, led, expressive, sentences, well-knit; muni+ praNiitam = sage, said; tat+raghu+vara+charitam= that, Raghu's, best [one from,] legend; dasha+shirasaH+ vadham+ca= ten, headed one's, extermination, also; nishaamaya+ adhvam= behold, this way.

That epic which is with uncomplicated compounds, conjunctions and conjugations, and which has expressive sentences that are well-knit and led evenly and sweetly, and that legend of the best one from Raghu's dynasty, namely Rama, which also includes the extermination of the Ten-headed evil named Ravana, that may be listened as narrated by the sage. [1-2-43]

इति वाल्मिकि रामायणे आदिकाव्ये बाल काण्डे द्वितीयः सर्ग

Thus, this is the 2nd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 3

Introduction

The scheming of the composition of epic Ramayana is described here. Whole of the epic is rendered in its quintessence, as to how Sage Valmiki scheduled the narration of important milestones of the epic.

श्रुत्वा वस्तु समग्रम् तत् धर्म अर्थ सहितम् हितम् ।
व्यक्तम् अन्वेषते भूयो यद्वृत्तम् तस्य धीमतः ॥ १-३-१

1. dharmaatmaa= virtue-souled one, Valmiki; dharma artha sahitam= probity, prosperity, abounding in; hitam= propitious one [too]; tat= that; vastu samagram= essence of the epic, in its entirety; shrutvaa = on hearing; = tasya dhiimataH vR^ittam= of that, dexterous [Rama's,] that which has happened; yat= that which is there; [tat= that]; vyaktam bhuuyaH anveSate = that which is known [in detail,] further, searched for.

On hearing the essence of Ramayana from Sage Narada, which is abound with probity and prosperity, and a propitious one too, that virtue-souled Valmiki started searching for further known details in the legend of that dexterous Rama. [1-3-1]

उपस्पृस्य उदकम् सम्यक् मुनिः स्थित्वा कृताञ्जलिः ।
प्राचीन अग्रेषु दर्भेषु धर्मेण अन्वेषते गतिम् ॥ १-३-२

2. muniH= that saint; praachiina agreSu = eastward, having apices; darbheSu= sacred darbha grass [and its mat]; sthitvaa= on abiding, on sitting; udakam upaspR^ishya= water, on touching; kR^ita a~njali= making palm fold in reverence; dharmeNa= yogaja dharmeNa - [dharmaakuutam]= by yogic dharma; samyak= comprehensively; anveSate gatim= is searching, for course [of Ramayana.]

Valmiki sitting on a sacred grass mat, whose apices are towards east, touched waters, and made his palms adjoined in reverence, and then by his yogic insight started to search comprehensively, for the narrative course of Ramayana. [1-3-2]

Comment: Touching/sipping waters aachamana, pariSechana , before undertaking any auspicious work, including daily meal, is customary, because water cleanses the internal system, both mind and body.

राम लक्ष्मण सीताभिः राज्ञा दशरथेन च ।
स भार्येण स राष्ट्रेण यत् प्राप्तम् तत्र तत्त्वतः ॥ १-३-३
हसितम् भाषितम् च एव गतिर्यायत् च चेष्टितम् ।
तत् सर्वम् धर्म वीर्येण यथावत् संप्रपश्यति ॥ १-३-४

3-4. raama lakshmaNa siitaabhiH= of Rama, Lakshmana and Seetha; raaj~naa dasharathena ca= by king, Dasharatha, also; sa bhaaryeNa [raameNa]= along with, wife - Rama along with his wife; sa raaSTreNa= along with, kingdom - when Rama was in State; yat praaptam= what, bechanced; tatra [yaa] gatiH= in that, [which,] course is there; yaavat ceSTitam ca= everything, [they] have done, and; hasitam bhaaSitam ca eva= their smiles, their conversations, also, thus; tat sarvam= that, entirely; tatvataH= veritably; yathaavat= as it is; dharma viiryeNa= by the power of his ascesis, or by the power given by Brahma; sam pra pashyati= wholly, clearly, seen.

Of Rama, Lakshmana and Seetha, also of King Dasharatha and his wives, and what bechanced on Rama when he was in kingdom Ayodhya; Valmiki veritably discerned all that. Their smiles, their conversations, their deeds and the succession of events as well, all of them the sage saw wholly and clearly by the yogic power conferred by Brahma...] [1-3-3-4]

स्त्री तृतीयेन च तथा यत् प्राप्तम् चरता वने ।
सत्यसन्धेन रामेण तत्सर्वम् च अन्ववेक्षत ॥ १-३-५

5. strii tR^itiiyena ca= lady, as third [partner in forests,] also; vane charataa= in forests, while trekking; satya sandhena raameNa= truth-abiding, by Rama; tathaa yat praaptam= then, that which, bechanced; tat sarvam ca= all, that, also; anvavekshitam= by him discerned.

Then, that which bechanced on truth-abiding Rama, while he is trekking in forests, with a lady being the third partner, where Lakshmana is the lone male aide, Valmiki visualized all that. [1-3-5]

ततः पश्यति धर्मात्मा तत् सर्वम् योगमास्थितः ।
पुरा यत् तत्र निर्वृत्तम् पाणाव आमलकम् यथा ॥ १-३-६

6. tataH= then; dharmaatmaa= virtue-souled sage; yogam aasthitaH= while in yogic, exaltation; tatra= in there [in story]; puraa yat nirvR^ittam= earlier, what, has happened; tat sarvam = that, all; paaNau amalakam= in palm, citric fruit [myrobalan]; yathaa= as though; pashyati= saw.

Then that virtue-souled sage saw what all that has happened earlier, by his yogic exaltation, as though it is a citric fruit in his own palm. [1-3-6]

तत् सर्वम् तात्त्वतो दृश्ट्वा धर्मेण स महामतिः
अभिरामस्य रामस्य तत् सर्वम् कर्तुम् उद्यतः ॥ १-३-७
कामार्थ गुण संयुक्तम् धर्मार्थ गुण विस्तरम् ।
समुद्रम् इव रत्नाढ्यम् सर्व श्रुति मनोहरम् ॥ १-३-८

7-8. mahaa matitiH= highly intellectual [sage]; saH= he; tat sarvam= that, all; tattvataH= in actuality; dharmeNa= by yogic prowess; dR^iSTvaa= having discerned; kaama artha guNa samyuktam= pleasures, prosperities, their qualities, abounding with; dharma artha guNa vistaram= probity [alone,] its meaning, [and its] qualities, elaborately; ratna aaDhyam= with gems, replete; samudram iva= ocean, like; sarva shruti manoharam= for all, listenable, delightfully [or by all Veda-s acceptable, or in any kind of listening, a pleasing one; abhiraamasya raamasya= one who delights all, of such a Rama; sarvam kartum udyataH= that, all, to author, pioneered

Discerning all of Ramayana in its actuality by his yogic prowess that highly intellectual Valmiki pioneered to author all of the legend of Rama, for Rama is a delighter of all in all worlds, and whose legend is abounding with the real functional qualities of earthly pleasures and prosperities, and which clearly elaborates the meaning of probity and its operative qualities, and thus this legend is like an ocean replete with such gems called thoughts, and an ear-pleasing legend, as well. [1-3-7-7-8]

Comment: The pleasures and gains of the humans are **puruSaartha**-s, in its axiological meaning. Hindus have four such **puruSaartha** -s [namely human values,] **dharma** probity **artha** prosperity, **kaama** pleasures, and finally **moksha** , blessedness. Of these four only the first three, **dharma, artha, kaama** are usually referred, and they are called **tri-varga** . The final one **moksha** is not often quoted. Dhrama is the driving force. **chodanaa lakshaNaartho dharmaH** - Jaimini. Hence dharma is the prescribed conduct, either by scriptures or by the society, and it does not entail any merit or demerit, but just an obligatory conduct or duty or, say 'categorical imperative' of Kant. And the other two, **artha, kaama** , are the means of dharma, and all leading to moksha. These two great epics Ramayana and Mahabharata are structured on these **puruSaartha** -s alone. Thus though Ramayana is abounding with the accounts of richness and glory of all kinds of wealth, which is secondary to human values, its main import is the virtuosity of human living. The ocean, though abounding with other less valuable items like conch shells, mother-of-pearl shells etc., its gems beneath all these peripherals are of high value. Thus this is an ear pleasing by its musical melody and heart pleasing by its meaningful wording. Further, it is pleasant for its import is in accordance with all the scriptures.

स यथा कथितम् पूर्वम् नारदेन महात्मना ।
रघु वंशस्य चरितम् चकार भगवान् मुनिः ॥ १-३-९

9. bhagavaan saH muniH= godly, he, that saint [Valmiki]; mahaatmanaa naaradena= by Divine Soul, Narada; puurvam yathaa kathitam = earlier, as to how, narrated; [in that way only]; raghu vamshasya= one who is born in Raghu's lineage - of Rama; charitam chakaara= legend, made [composed.]

That godly saint Valmiki composed the legend of Rama, the legatee of Raghu, exactly as the divine-soul Narada narrated it earlier. [1-3-9]

जन्म रामस्य सुमहद् वीर्यम् सर्वानुकूलताम् ।
लोकस्य प्रियताम् क्षान्तिम् सौम्यताम् सत्य शीलताम् ॥ १-३-१०

10. raamasya janma= Rama's, birth [incarnation]; su mahat viiryam= very, great, valour; sarva anukuulataam= to all, gracefulness; lokasya priyataam= universal, cordiality; kshaantim= perseverance; satya shiilataam= truthful, conduct; saumyataam = courteousness; [Valmiki described.]

The birth of Rama as an incarnation of Vishnu, his very great valour, his gracefulness to all, his universal cordiality, perseverance, courteousness, and his truthful conduct, Valmiki described them all. [1-3-10]

नाना चित्र कथाः च अन्याः विश्वामित्र सहायेन ।
जानक्याः च विवाहम् च धनुषः च विभेदनम् ॥१-३-११

11. anyaaH naanaa chitra kathaa ca = other, very many, amusing, stories, also; vishvaamitra ahaayena = Viswamitra, with help of; jaanakyaaH ca vivaaham ca= with Janaki, also, marriage, and; dhanuSaH ca vibhedanam= great bow's, breaking of; [are narrated.]

Narrated are very many other amusing stories, Rama's breaking the great bow; his marriage with Janaki after with the help of Sage Vishvamitra... [1-3-11]

राम राम विवादम् च गुणान् दाशरथेः तथा ।
तथऽभिषेकम् रामस्य कैकेय्या दुष्ट भावताम् ॥१-३-१२

12. raama= Rama; raama=Parasuraama; vivaadam ca= dispute, also; guNaanaan= merits of; daasarathe tathaH=Dasharatha's son [Rama's]; tathaa= that way; tathaa abhishhekam raamasya = likewise, [preparations for] anointing, of Rama; kaikeyyaa duSTa bhaavataam= Kaikeyi's, vicious, intentions.

Dispute of Rama and Parashurama; the merits of Rama, the son of Dasharatha; and the preparations for anointing of Rama as crown prince; Queen Kaikeyi's vicious intentions... [1-3-12]

Comment: Rama is shrii raama one who delights in shrii , where shrii is Goddess Lakshmi. Where as Parashurama delights in his axe parashu axe; and Balarama, the brother of Krishna delights in his own bala might.

विघातम् च अभिषेकस्य राघवस्य विवासनम् ।
राज्ञः शोकम् विलापम् च पर लोकस्य च आश्रयम् ॥ १-३-१३

13. vighaatam ca abhishhekasya= disruption also, royal unction; raaghavasya vivaasanam= Rama's, exile; raaj~naaH shokam vilaapam ca= King Dasharatha's, grief, bewailing, and; para lokasya cha aashrayam= into other, world, also, taking shelter [demise.]

Disruption in royal unction of Raghava; his exile to forests; King Dasharatha's grief and bewailing, and thus his departing to other worlds... [1-3-13]

प्रकृतीनाम् विषादम् च प्रकृतीनाम् विसर्जनम् ।
निषाद अधिप संवादम् सूतोपावर्तनम् तथा ॥ १-३-१४

14. prakR^itiinaam visaadam ca= of subjects, grieving, also; prakR^itiinaam visarjanam= people, leaving off; niSaada adhipa samvaadam= tribal, chief, conversing with; suuta upaavartanam tathaa= charioteer, returning of, thus.

The grief of the subjects; Rama leaving them off; his conversing with tribal chief Guha; returning the charioteer Sumantra to kingdom from forests, leaving the trio at the banks of river Ganga... all these elements are well- described. [1-3-14]

गङ्गायाः च अपि संतारम् भरद्वाजस्य दर्शनम् ।
भरद्वाज अभ्यनुज्ञात् चित्रकूटस्य दर्शनम् ॥ १-३-१५

15. ga.ngaayaaH ca =api samtaaram= River Ganga, also, even, crossing over; bharadvaajasya darshanam=of Sage Bharadwaja, seeing; bharadvaaja abhyanuj~naanaat= on Bharadwaja's advise; chitrakuuTasya darshanam= of Chitrakuta, seeing [visiting.]

Crossing over River Ganga; looking up Sage Bharadwaja; their look up at Chitrakuta on Sage Bharadwaja's advise... [1-3-15]

वास्तु कर्म निवेशम् च भरत अगमनम् तथा ।
प्रसादनम् च रामस्य पितुः च सलिल क्रियाम् ॥ १-३-१६

16. vaastu karma nivesham= architectural, work [construction of hermitage,] dwelling in; bharata agamanam tathaa= Bharata's, arrival, then; prasaadanam ca raamasya = for graciousness, also, of Rama; pituH salila kriyaam= to father, water, oblation.

Construction of a hermitage and dwelling therein; Bharata's arrival at that place for the graciousness of Rama to take back the kingdom; Rama's denial of it; Rama's offering water oblations to his father on hearing the demise of his father... [1-3-16]

पादुका अग्र्य अभिषेकम् च नन्दि ग्राम निवासनम् ।
दण्डकारण्य गमनम् विराधस्य वधम् तथा ॥ १-३-१७

17. paadukaaH agrya abhishhekam ca= sandals [shoes,] high, enthroning, also; nandi graama nivaasanam= in Nandigrama, village, living of Bharata; dandaka araNya gamanam= Dandaka, forests, going; viraadhasya vadham tathaa= Viradha's, killing, thus.

Enthroning shoe-sandals of Rama by Bharata; Bharata's living in a village Nandigrama; Rama's going to Dandaka forests; killing the demon named Viradha... [1-3-17]

दर्शनम् शरभङ्गस्य सुतीक्ष्णेन समागमम् ।
अनसूया समाख्या च अङ्गरागस्य च अर्पणम् ॥ १-३-१८

18. darshanam sharabha.ngasya= seeing [visiting,] Sage Sarabhanga; sutiikshNena samaagamam= with Sage Suteekshna, meeting; anasuuya samaakhyaa ca=Anasuya, the hermitic lady, smooth, speaking, also; a.nga= body; raaga= applying cream; ca= also; arpaNam=giving.

Rama's visit to Sage Sarabhanga and Suteekshna; their visiting hermitic lady Anasuuya, and her smooth speaking with Seetha and also her giving a body cream to Seetha...[by applying which cream Seetha will not wither away in the rough weather of woods. These details are incorporated with great care.] [1-3-18]

दर्शनम् च अपि अगस्त्यस्य धनुषो ग्रहणम् तथा ।
शूर्पणखाः च संवादम् विरूपकरणम् तथा ॥ १-३-१९

19. darshanam ca api agastasya= seeing, also, even, Sage Agastya,; dhanuSaH grahaNam tathaa = a great bow, taking, likewise; shuurpaNakhaaH cha samvaadam= with Suurpanakha, also, palaver; viruupa karaNam tathaa= defacing, likewise.

Also even Rama's seeing the Sage Agastya, and likewise taking a great bow from that sage... also the palaver of Surpanakha, the demoness, and defacing her, likewise... [1-3-19]

वधम् खरः त्रिशिरसः उत्थानम् रावणस्य च ।
मारीचस्य वधम् च एव वैदेह्या हरणम् तथा ॥ १-३-२०

20. vadham khara trishirasaH= killing of, Khara, Trisirasa [the demons]; utthaanam raavaNasya ca= upsurge, of Ravana, also; maariichasya vadham ca eva= of Maariicha's killing, also, thus; vaidehyaa haraNam tathaa= Vaidehi's, abduction, like that.

The killing demons like Khara, Trishirasa and the upsurge of Ravana thereby, and also killing demon Mareecha, and Ravana's abduction of Vaidehi, likewise... [1-3-20]

राघवस्य विलापम् च गृध्र राज निबर्हणम् ।
कबन्ध दर्शनम् च एव पम्पायाः च अपि दर्शनम् ॥१-३-२१

21. raaghavasya vilaapam ca= Raghava's, anguish, also; gR^idhra raaja nibarhaNam = eagle, mighty, slaying; kabandha darshanam ca eva= Kabandha, the demon, is seen, also, thus; pampaayaaH ca api darshanam= Pampa, the lake, also, thus, seeing.

Raghava's anguish at the loss of Seetha; Ravana's slaying the mighty eagle Jatayu; Rama's seeing Kabandha, and also Lake Pampa...[1-3-21]

शबरी दर्शनम् च एव फल मूल अशनम् तथा ।
प्रलापम् च एव पम्पायम् हनुमद् दर्शनम् ॥ १-३-२२

22. shabarii darshanam cha eva= Sabari, the hermitic lady, seeing her, also, thus; phala muula ashanam tathaa= fruits, tubers, eating, thus; pralaapam cha eva= bemoaning, also, thus [of Rama]; pampaayam hanumat darshanam= at Pampa Lake, Hanuma, sighted at.

Rama's seeing Shabari, a hermetic lady and eating fruits and tubers given by her in utmost adoration; Rama's bemoaning for Seetha; his sighting Hanuma at Lake Pampa... [1-3-22]

ऋष्यमूकस्य गमनम् सुग्रीवेण समागमम् ।
प्रत्ययोत्पादनम् सख्यम् वालि सुग्रीव विग्रहम् ॥ १-३-२३

23. R^ishyamuukasya gamanam ca= to Rishyamuka, going, also; sugriiveNa samaagamam= with Sugreeva, meeting; pratyaya utpaadanam sakhyam= confidence, generating, making friendship [with Sugreeva]; vaali sugriiva vigraham= Vali, Sugreeva, duel of.

Also going to Mt. Rishyamuka, meeting Sugreeva and generating confidence in Sugreeva, befriending him and the duel of Vali and Sugreeva... [1-3-23]

वालि प्रमथनम् च एव सुगीव प्रतिपादनम् ।
तारा विलापम् समयम् वर्ष रात्र निवासनम् ॥ १-३-२४

24. vaali pramathanam chaiva= Vali, elimination, also, thus; sugriiva pratipaadanam= Sugreeva is established; taaraa vilaapanam= Tara, [wife of Vali,] grieving of; samayam varSa raatra nivaasanam = consented, rainy, nights [and days,] stopover.

Also thus Vali's elimination and establishing Sugreeva on throne of monkey kingdom, grieving of Tara, the wife of Vali and empress of that kingdom, and as consented Rama's stopover during the days of rain... [1-3-24]

Comment: This raatri usually means night. But it includes day also. When saying triraatra, dasha raatra, in conducting rituals it includes daytime also. On the whole it is total rainy season that is admirably narrated in Kishkindha Kanda.

कोपम् राघव सिंहस्य बलानाम् उपसंग्रहम् ।
दिशः प्रस्थापनम् च एव पृथिव्याः च निवेदनम् ॥ १-३-२५

25. kopam raaghava simhasya= wrath of, Raghava, the lion; balaanaam upasa.ngraham = troops, foregathering; dishaH prasthaapanam ca eva= to quarters, sending, also, thus; pR^idhivyaaH ca nivedanam= earth's [topography,] also, description.

The wrath of Raghava, the lion, at the delay caused by Sugreeva, and Sugreeva's foregathering of all troops, and sending them to all quarters, and Sugreeva's description of earth's topography to monkey-troops... [1-3-25]

अङ्गुलीयक दानम् च ऋक्षस्य बिल दर्शनम् ।
प्रायोपवेशनम् च अपि संपातेः च अपि दर्शनम् ॥ १-३-२६

26. a.nguliiyaka daanam ca= ring of his finger, giving, also; R^ikshasya bila darshanam= Riksha's cave, seeing; praayopaveshanam ca api= fasting unto death, and, even; sampaateH ca api darshanam= Sampaati, also, even, seeing.

Rama's giving his ring to Hanuma as a token for Seetha's recognition... and the monkeys thus searching see Riskha cave, bear-cave, and their fasting unto death for their quest remained unsuccessful, and their seeing Sampaati, another mighty eagle and the brother of slain Jatayu, who guides the monkeys to the destination where Seetha is held capitive. [1-3-26]

पर्वत आरोहणम् च अपि सागरस्य अपि लङ्घनम् ।
समुद्र वचनात् च एव मैनाकस्य च दर्शनम् ॥ १-३-२७

27. parvataa aarohaNam ca api= mountain [Mt. Mahendra,] climbing, also, even; saagarasya ca la.nghanam= of ocean, also, leaping out of; samudra vachanaat ca eva= Ocean's, advise of, also, thus; mainaakasya ca darshanam= of Mt. Mainaka, also, seeing.

Hanuma's climbing Mt. Mahendra to leap over the ocean, and on the advice of the Ocean, Mt. Mainaka's coming up from under waters to give rest to Hanuma, and Hanuma's seeing that mountain are depicted. [1-3-27]

राक्षसी तर्जनम् च एव छाया ग्राहस्य दर्शनम् ।
सिंहिकायाः च निधनम् लङ्का मलय दर्शनम् ॥ १-३-२८

28. raakshasii tarjanam ca eva= demoness', killing, also, thus; Chaayaa graahsya darshanam = seeing, Simhika, the capturer by shadow, seeing her; simhikaayaaH ca nidhanam= Simhika's, killing, also; la.nkaa malaya darshanam= Lanka, mountain's, seeing.

Hanuma's killing the demoness Surasa, and his seeing of Simhika, a rapacious creature of gigantic origin, which captures its prey by the shadow, and Hanuma's killing that Simhika, and his seeing the mountain of Lanka, called Mt. Trikuta, on which the state of Lanka is built, Valmiki described them all. [1-3-28]

रात्रौ लंका प्रवेशम् च एकस्य अपि विचिंतनम् ।
आपान भूमि गमनम् अवरोधस्य दर्शनम् ॥ १-३-२९

29. raatrau la.nkaa pravesham ca= in night, Lanka, entering, also; ekasya api vichintanam= lonely, even though, thinking over; aapaana bhuumi gamanam= liquor consuming, place, going to; avarodhasya darshanam= of secure place, [the palace chambers,] seeing.

In night Hanuma's entry into Lanka, for being lonely his thinking over the course to search for Seetha, and his going to the liquor consumption place, and also his seeing the palace chambers of Ravana... [1-3-29]

दर्शनम् रावणस्य अपि पुष्पकस्य च दर्शनम् ।
अशोक वनिकायानम् सीतायाः च अपि दर्शनम् ॥ १-३-३०

30. darshanam raavaNasya api= seeing, Ravana, also; puSpakasya ca darshanam= of Pushpaka [aircraft,] also, seeing; ashoka vanikaayaanam= in Ashoka, gardens; siitaayaaH ca api darshanam= Seetha, also, even, seeing.

Hanuma's seeing Ravana, and also his seeing Pushpaka, the divine aircraft, and in Ashoka gardens, his seeing Seetha also... [1-3-30]

अभिज्ञान प्रदानम् च सीतायाः च अपि भाषणम् ।
राक्षसी तर्जनम् च एव त्रिजटा स्वप्न दर्शनम् ॥ १-३-३१

31. abhij~nana pradaanam ca= credential, presenting, also; siitaayaaH ca api bhaaSaNam= with Seetha, also, even, talking; raakshasii tarjanam ca eva= demoness', scaring also, thus; trijaTaa svapna darshanam= Trijata, the demoness', dream, witnessing.

Presenting his credential, the ring of Rama, to Seetha and his talk with Seeta, and also his witnessing the demonesses scaring Seetha to oblige Ravana, and his witnessing demoness Trijata narrating her bad dream, are all narrated in the epic.] [1-3-31]

मणि प्रदानम् सीतायाः वृक्ष भंगम् तथ एव च ।
राक्षसी विद्रवम् चैव किंकराणाम् निबर्हणम् ।१-३-३२

32. maNi pradaanam siitaayaaH= jewel, giving, of Seetha; vR^iksha bha.ngam tatha eva ca = trees, uprooting, thereby, thus; raakshasii vidravam ca eva= demoness', fleeing, also, thus; kinkaraaNaam nibarhaNam= guards [at the gardens,] killing of.

Seetha's giving her bejeweled hairslide to be shown to Rama, Hanuma's uprooting of the trees of that beautiful Ashoka gardens, thereby the demonesses fleeing in scare, his killing the guards of that garden... [1-3-32]

ग्रहणम् वायु सूनोश्च लंका दाह अभिगर्जनम् ।
प्रति प्लवनम् एव अथ मधूनाम् हरणम् तथा ॥ १-३-३३

33. grahaNam vaayusuunoH ca= capture of, son of Vayu, Air-god, also; lankaa daaha abhigarjanam= Lanka, burning of, [and his blaring at demons]; prati plavanam eva= return, flying, also; atha madhuunaam haraNam tathaa = then, honey, appropriation of, thus.

The capture of Hanuma, the son of Air-god, by the magical missile of Indrajit, son of Ravana, and also Hanuma's burning down Lanka, and his blaring at the demons, also his return flight from Lanka... and on his way back Hanuma's seeing a honey garden, and the appropriation of honey... [1-3-33]

राघव आस्वासनम् चैव मणि निर्यातनम् तथा ।
संगमम् च समुद्रेण नल सेतोः च बन्धनम् ॥ १-३-३४

34. raaghava ashvaasanam ca eva= Rama, solaced, also, thus; maNi niryaatanam tathaa= jewel, presenting, thus; sangamam samudreNa ca= meeting, with Ocean, also; nala sethoH ca bandhanam=by Nala, bridge, also, building.

Hanuma's action in presenting the jewel sent by Seetha solaces Raghava, and thus the meeting of Rama with the Ocean, and Nala's building the bridge on ocean... [1-3-34]

प्रतारम् च समुद्रस्य रात्रौ लंका अवरोधनम् ।
विभीषणेन संसर्गम् वधोपाय निवेदनम् ॥ १-३-३५

35. prataaram ca samudrasya= crossing over, also, ocean; raatrau la.nka avarodhanam= in night, Lanka, seizure of;

sansargam vibhiiSaNena vadha upaaya nivedanam=meeting, with Vibheeshana, killing, scheme, telling.

Crossing over the ocean by the boulder bridge built by Nala, and seizure of Lanka in night, and Vibheeshana, the younger brother of Ravana, whom Ravana banished, comes to meet Rama, and his telling the scheme to kill Ravana to Rama... [1-3-35]

कुम्भकर्णस्य निधनम् मेघनाद निबर्हणम् ।
रावणस्य विनाशम् च सीतावाप्तिम् अरेः पुरे ॥ १-३-३६

36. kumbhakarNasya nidhanam= Kumbhakarna, destruction of; meghanaada nibarhaNam = Meghanada, elimination of; raavaNasya vinasham ca= Ravana's, annihilation, also; siitaa avaaptim areH pure= Seetha, restitution of, in enemy's, city.

Destruction of Kumbhakarna, another brother of Ravana, and the elimination of Meghanatha, the valiant fighter and son of Ravana, and the annihilation of Ravana, and also retrieval of Seetha in enemy's city, [which is a kind of disgrace to Rama and a successive event follows thereon,] all these are narrated in the epic. [1-3-36]

विभीषण अभिषेकम् च पुष्पकस्य च दर्शनम् ।
अयोध्यायाः च गमनम् भरद्वाज समागमम् ॥ १-३-३७

37. vibhiiSaNa abhishhekam cha= Vibheeshana's, crowning; puSpakasya ca darshanam= Pushpaka, aircraft, seeing it; ayodhyaayaaH ca gamanam= to Ayodhya, also, going; bharadvaaja samaagamam= Sage Bharadvaja, meting with.

Crowning of Vibheeshana as the king of Lanka, after the demise of Ravana, and also Rama's seeing Pushpaka, the divine aircraft, and returning to Ayodhya in that aircraft... and Rama's meeting Sage Bharadvaja on his way back... [1-3-37]

प्रेषणम् वायु पुत्रस्य भरतेन समागमम् ।
राम अभिषेक अभ्युदयम् सर्व सैन्य विसर्जनम् ।
स्व राष्ट्र रंजनम् च एव वैदेह्याः च विसर्जनम् ॥ १-३-३८

38. preSaNam vaayu putrasya= sending of, Air-god's son, [Hanuma]; bharatena samaagamam = with Bharata, meeting; raama abhishheka abhyudayam= Rama's, coronation, festival; sarva sainya visarjanam= all, military, disbandment; sva raaSTra ra~njanam ca eva= own, kingdom, to the delight of State; vaidehyaaH ca visarjanam= Seetha, too, desolation of.

Sending Hanuma to meet Bharata, for he avowed to self-immolate if Rama were not to come in time; the coronation festival of Rama; disbandment of all military troops of monkeys; Rama's ruling his kingdom to the delight of his subjects, and the desolation of Vaidehi too... are described by Valmiki. [1-3-38]

अनागतम् च यत् किंचिद् रामस्य वसुधा तले ।
तत् चकार उत्तरे काव्ये वाल्मीकिः भगवान् ऋषिः ॥ १-३-३९

39. bhagavaan vaalmikiH R^iSiH= godly, Valmiki, the sage; raamasya yat kimchit= of Rama, whatever, minutely; vasudhaa tale= on earth's, surface; anaagatam ca = futuristic, also; tat= that; uttare= in later [parts of, coming chapters]; kaavye= of epic; chakaara= composed.

The godly sage Valmiki composed the futuristic legend of Rama while on the surface of earth, and whatever that is there, that is composed in all its minuteness, in the coming chapters of this epic. [1-3-39]

Comment: In this verse, some take the word uttare as Uttara Ramayana, the events occurring after his crowning, Seetha's departure to forest, birth of Lava and Kusha, the sons of Rama and a battle between father and sons etc., are ascribed to Valmiki. But to some commentators, as per the format of this chapter, which surveys what Valmiki has scheduled to write, it is unacceptable since the word uttare occurs for only one occasion, hence cannot mean next canto. Thus, they say, Uttara Ramayana cannot be ascribed to Valmiki. Hence the word uttare here is taken to mean henceforth, hereinafter of the epic.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्दे तृतीयः सर्ग
Thus, this is the 3rd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 4

Introduction

Valmiki composed twenty four thousand verses and taught them to Lava and Kusha, the sons of Rama and Seetha. The two youngsters sing the ballad among the assemblages of sages and saints, and win laurels. Rama on seeing the boys singing on the streets and king's ways of Ayodhya, brings them to his palace, and summons all his brothers and ministers to listen to the ballad. Rama himself is put to the turmoil, for the ballad sung by these youngsters narrates the legend of Seetha. But he himself collecting his calm, Rama paid his attention to listen the 'Legend of Seetha'

sithaayaH charitam mahaan

as Valmiki calls Ramayana.

प्राप्त राज्यस्य रामस्य वाल्मीकिर् भगवान् ऋषिः ।

चकार चरितम् कृत्स्नम् विचित्र पदम् अर्थवत् ॥ १-४-१

1. bhagavaan R^iSiH= godly, saint, Valmiki; praapta raajasya raamsya= on retrieval, of kingdom, by Rama; vichitra padam= admirably, worded; kR^itsnam= in entirety; charitam= legend; arthavat = meaningfully; chakaara= composed.

The godly saint Valmiki composed Ramayana on Rama's retrieving kingdom, wording admirably and meaningfully. [1-4-1]

चतुर्विंशत् सहस्राणि श्लोकानाम् उक्तवान् ऋषिः ।

तथा सर्ग शतान् पंच षट् काण्डानि तथा उत्तरम् ॥१-४-२

2. R^iSiH= sage Valmiki; slokaanaam= verses; chatur vimsat sahasraaNi= twenty-four, thousand; tathaa= that way; pancha sarga shataan= five, chapters, hundreds; SaT kaaNDaani cha = six, books, also; tatha uttaram= that way, an end piece; uktvaan= said.

Sage Valmiki said Ramayana in twenty four thousand verses, in six hundred chapters, in six books, likewise an end-piece too. [1-4-2]

The twenty-four are the letters in **Gayatri** hymn. Ramayana's scheming is based on Gayatri hymn and for this: atra catur viṁśati saṅkhyo uktyā catur viṁśati akṣara gāyatrī tulyatā sūcitam | prathama adhyāye - tapaḥ svādhyāya - ityatra prathamam ta kārasya - sargaprānte - iti etasmin padye - mahatva mīyāt -- ityatra yāt - iti akṣarasya grahaṇāt api gayatrī rūpatvam sūcitam - dharmākūtam

There is a controversy about the number of verses and cantos. If Uttara Ramayana, otherwise called **abhudaya kaanDa** , is ascribed to Valmiki, the cantos are seven and chapters are about 649 and verses are about 24,253. But some verses and chapters are deleted for standardization of Ramayana as per this verse and they contain 560 chapters and 24,00 verses only. Some argue that when it is said 24, 000 verses are there, it does not actually a mathematical assertion, like

the calculation of mahaa yuga -s and manvantara -s, and as one would give a reply to his age as 30 years, or 60 years, but not as 29 years, 6 months, seven days or so... In furthering that standardization affair, some said that even this canto, Bala kaanda is not authored by Valmiki. It is not clear as of now when the pundits can decide as to which is standard and which is not.

The transcendental aspect of Ramayana and its content is explained in 18 terms by ancient commentator Govindaraja. 1] Rama's Absoluteness, paramaatma tattva ; 2] Ideation to know Him, upaaya ; 3] Dedication in Him, kainkarya ; 4] Human aspect, puruSaakaara ; 5] Diviner, adhikaara ; 6] Resolve in God, adhikaara paaratantrya ; 7] God's resolve in Dedicate, bhagavat paaratantrya ; 8] Knowledge of five Meanings, artha pancaka j~naana ; 9] Self-denial, akincinatvam ; 10] Teacher selecting, aacaarya varaNam ; 11] Climax, autkaNThata ; 12] Behaviour, pravartana ; 13] Residence, vaasa sthaana ; 14] Two Narayana hymns, naaraayaNa mantra dvaya ; 15] Gayatri, Gayatri hymn; 16] Negating negative-thinking, durvicaara parihaara ; 17] negating Love for Living, samsaara jihaasa ; 18] 64 Divinely Arts, catuSaSTi kalamayatva . Of them we take up the15thGayatri.

The identification of Gayatri with Ramayana scheme is explained in many ways. By tat savitR^i the features and attributes of the Absolute as per narrations in Bala Kanda. vareNya by the narration of Absolute's attributes in Ayodhya and Kishkindha kaanda-s, and adherents like Lakshmana, Bharata, Sugreeva take shelter in Him here only. bharga is identified as per the description of resplendence of The Divine as envisaged by the sages and hermits in Aranya Kanda. devasya and in dhiimahi where that deva the Divine is explained by Hanuma, not only to Seetha but to all in Sundara kanda. hi dhii mahi is as explained in Uttara Kanda, which centers around moksha salvation.

कृत्वा तु तन् महाप्राज्ञः स भविष्यम् सह उत्तरम् ।

चिन्तयामास कोन्वेतत् प्रयुंजीयाद् इति प्रभुः ॥१-४-३

3. maha praaj~naH prabhuH= great, scholar, godly-saint Valmiki; sa bhavishyam saha uttaram= with, leading, with, sequel; tat= that, Ramayana; kR^itvaa tu= having composed, but; kaH= who; nu= really; etat= all this; pra yu~njiiyaat iti= well, render, thus; chintayaamasa= thought over.

Though that great scholar composed thus with leading and sequel legends, that godly saint thought over thus 'really, who will render all this ballad...' [1-4-3]

तस्य चिन्तयामानस्य महर्षेर् भावितात्मनः ।

अगृह्णीताम् ततः पादौ मुनि वेषौ कुशी लवौ ॥ १-४-४

4. tataH= then; muni veshau kushii lavau= in hermits, attire, Kusha, Lava; chintayaamasnasya= thoughtful one; bhavitaH atmanaH= contemplating soul; tasya maharsheH= his, of the Sage's; paadau agR^ihniitaam= feet taken [touched.]

Then Lava and Kusha who are in the attire of hermits have touched the feet of that contemplative soul Valmiki, who is now thoughtful. [1-4-4]

कुशी लवौ तु धर्मज्ञौ राज पुत्रौ यशश्विनौ ।

भ्रातरौ स्वर संपन्नौ ददर्श आश्रम वासिनौ ॥ १-४-५

5. kushii lavau tu = Kusha, Lava, but; dharmaj~nau= virtue-knowers raaja putrau= princes; yashasvinau= glorious ones; svara sampannau= with melodious voice, endowed with; bhratrau= brothers; aashrama vaasinau= [the same] hermitage, residents of; [Valmiki] dadarsha= seen;

Glorious Kusha and Lava are the virtue knowing princes, and they are endowed with melodious voice, besides being the residents of the same hermitage, thus Valmiki saw them saluting at his feet. [1-4-5]

स तु मेधाविनौ दृष्ट्वा वेदेषु परिनिष्ठितौ ।

वेदोपबृंहणार्थाय तौ अग्राहयत प्रभुः ॥ १-४-६

6. prabhuH= self-reliant sage; saH= he, Valmiki; medhavinau= intellectual pair; vedeshu pariniSTitau = in Vedas, proficient; dR^iSTvaa= having seen; veda upa bR^imhaNa arthaya [kathitam kaavyam]= to Veda-s, as ancillary, reinforcement, aiming at [rendered, epic]; tau a+ graahayata = them two, made to receive [epic to memorise].

On seeing that pair intellectuals who are proficient in Veda-s that self-reliant sage Valmiki made those two to memorize the epic, as the epic Ramayana is composed only to reinforce the import of Veda-s, as an ancillary. [1-4-6]

काव्यम् रामायणम् कृत्स्नम् सीतायाः चरितम् महत् ।

पौलस्त्य वधम् इति एवम् चकार चरित व्रतः ॥ १-४-७

7. charitra vrata= sage who observed all sacred vows; kR^itsnam kaavyam= to entire, epic; raamaayaNam= Ramayana; siithayaH charitam mahat= Seetha's, legend, sublime; poulastya vadham= Ravana's, elimination; iti= thus [naming]; evam cakaara= that way, made, rendered.

That sage with observed sacred vows has rendered the entire epic in the name of 'Ramayana', 'Sublime Legend of Seetha' and 'elimination of Ravana'. [1-4-7]

Seetha's conduct is the primary aspect and Ravana's elimination is secondary in the epic of Ramayana. **poulasthya vadha** . Giving one to many names to poem/epics is usual as in **maagha kaavya'** which is known as **shishupaala vadha** whereas it is actually **kR^ishNa carita** .

पाठ्ये गेये च मधुरम् प्रमाणैः त्रिभिर् अन्वितम् ।

जातिभिः सप्तभिः युक्तम् तन्त्री लय समन्वितम् ॥१-४-८

8. paaThye geye madhuram= to read, to sing, melodious; pramaaNaiH tri bhiH anvitam= scales, in three, kinds, adaptable; jaatibhiH saptabhiH baddham= classification, sevenfold, orchestral; tantrii laya samanvitam= string-instrument, rhythm, included.

To read or to sing it is melodious, adaptable to music with three scales and sevenfold tune, and orchestral to the tunes of string-instrument and rhythm included... [1-4-8]

The three Indian scale pauses are **dR^ita, madhyama, vilambita** . These though not equal but identical to Breve, Minim and Quaver of Western classical music. The seven fold classifications of swara-s are **1] shadja [2] madhyama [3] gaandhara [4] niSaada [5] R^iSabha [6] dhaitava [7] pa~nchama** . These are roughly identical to Accelerando, Calando, Decresando, Smorzando, Sostentuo, and others of Western classical music.

रसैः शृंगार करुण हास्य रौद्र भयानकैः ।

विरादिभी रसैर् युक्तम् काव्यम् एतत् अगायताम् ॥१-४-९

9. rasaiH sR^ingara karuNa haasya raudra bhayaanakaiH= aesthetics, romance, pathos, comic, fury, fright, and others; viira aadibH rasaiH yuktam = valour et cetera, aesthetics, embodying; kaavyam a gaayataam= epic, is sung.

Aesthetics like romance, pathos, comic, fury, fright, valour etc., embodying the epic is sung [by Kusha, Lava.] [1-4-9]

The Indian categorization of aesthetics **rasaa** -s is in nine emotions. **sR^ingaa** [romance] **haasa** , [humour] **shoka** , [grief] **krodha** , [fury] *utsaaha* , [enthusiasm, bravery] *bhaya* , [fright] *jugupsa* , [disgust] *vismaya* [amaze.] Again **sR^ingaara** is

of two kinds - a] **sambhoga** , [being with his/her partner,] b] **vipralamba** [not being with his/her partner.]

Rama's togetherness with Seetha from Bala Kanda till her abduction is the first category of romance. After her departure and until regain, it is second sort of romantic narration. Episodes of Surpanakha, Trijata are humorous. Those of Dasharatha, Jatayu etc., are of grievous nature. Killing, torturing etc., situations arouse furiousness. Lakshmana, Indrjit and others are showing bravery. Seeing ugly demons either in forests or those that surround Seetha is causing fright. The very sight of ugly bodied demons like Viradha, Kabandha is creating disgust. Hanuma's leaping ocean, burning Lanka, and the entire Rama-Ravana war are amazing

.

तौ तु गान्धर्व तत्त्वज्ञौ स्थान मूर्च्छन कोविदौ ।

भ्रातरौ स्वर संपन्नौ गन्धर्वाः इव रूपिणौ ॥ १-४-१०

10. tau tu gaandharva tatvaj~nau= they are, musical art, conversant with; sthaana muurchana kovidau = pause, pitch of voice, proficient in; bhraatarau svara sampannou= two brothers, voice, wealthy; gandharva iva ruupiNau= celestial singers, like, in appearance.

They are conversant with the art of music and proficient with the pitch and pausing their voices, and those two brothers have not only a wealthy voice, but they also look like celestial singers. [1-4-10]

The gandharva-s are celestial beings with adorable personalities and performers of all kinds of performing arts. Hence, Indian musical art is termed as **gaandhava vidya** .

रूप लक्षण संपन्नौ मधुर स्वर भाषिणौ ।

बिंबात् इव उथीतौ बिंबौ राम देहात् तथा अपरौ ॥ १-४-११

11. ruupa lakshaNa sampannau=in appearance, charm, privileged with; madhura svara bhashaNau= melodiously, voiced, in voicing; bimbaat iva uthiitau bimbau= [from original] reflection, like, issued forth, reflections; raama dehaat= from Rama's, body; tatha aparau = like that, separately.

They have charm in their appearance and melodiousness in their voice, they are like the two reflections of one original object, and thus they came out from the body of Rama, separately. [1-4-11]

Vishnu's reflection is Rama, and Kusha, Lava are two reflections of Rama, and thus, in turn, these two princes are adorable like Vishnu, as in **bimba-pratibimba nyaaya** , image-reflection syndrome.

तौ राज पुत्रौ कात्स्न्येन धर्म्यम् आख्यानम् उत्तमम् ।

वाचो विधेयम् तत् सर्वम् कृत्वा काव्यम् अनिन्दितौ ॥ १-४-१२

12. tau raja putrau kaartsnyena= they, king's, sons [princes,] in entirety; dharmyam aakhyanam uttamam = virtue expounding, epic, best; vaachaH vidheyam tat sarvam= by voice, preserved [memorized,] all that; kR^itva kaavyam a+ninditau= doing so, epic, without, fault.

They the princes have memorized that virtue-expounding epic, the best; in its entirety and in doing so, they rendered that epic faultlessly. [1-4-12]

ऋषीणाम् च द्विजातीनाम् साधूनाम् च समागमे ।

यथा उपदेशम् तत्त्वज्ञौ जगतुः तौ समाहितौ ॥ १-४-१३

13. R^iSiiNaam cha dvijaatiinam= of sages, also, of scholars; saadhunam cha samaagame= of eminent persons, also, assemblages; yatha upadesham tatvaj~nau= as schooled, those two that are well aware of; jagatuH= sung; su samahitau= with best, concentration.

They sung the epic as schooled, well aware of its content and intent, among the assemblages of sages, scholars and also of eminent persons, with their best concentration [1-4-13]

महात्मनौ महाभागौ सर्व लक्षण लक्षितौ ।

तौ कदाचित् समेतानाम् ऋषीणाम् भवित आत्मनाम् ॥ १-४-१४

मध्ये सभम् समीपस्थौ इदम् काव्यम् अगायताम् ।

14-15a. maha aatmanau= those two great-souls; maha bhagau= highly endowed [with musical talent]; sarva lakshaNa lakshitau= all, features, possessing; tau kadachit = those two, once; sametaanaam R^iSiiNam= at a gathering, of sages; bhavita aatmaanaam= of pious, souls; madhye sabham samiipasthau= midst of, assemblage, nearby standing; idam kaavyam agayataam= this, epic, sung.

Once those two great-souls who endowed with musical talent and with all remarkable features, sung this epic, standing nearby the midst of a gathering of sages and pious souls. [1-4-14-15a]

तत् श्रुत्वा मुनयः सर्वे बाष्प पर्याकुलेक्षणाः ॥ १-४-१५

साधु साध्विति ता ऊचुः परम् विस्मयम् आगताः ।

15b-16a. sarve munayaH= all, sages; tat shrutvaa= that, on hearing; param vismayam aagataaH = great, surprise, coming on; baaSpa paryaakula iikshaNaaH= with tears, overspread, eye-sight; saadhu saadhu iti taa uuchuH= splendid, splendid, thus, they, said [appreciated].

On hearing that, the eyes of all the sages were overspread with tears of happiness, and they appreciated saying, 'splendid, splendid is this...' [1-4-15b-16a]

ते प्रीत मनसः सर्वे मुनयो धर्म वत्सलाः ॥ १-४-१६

प्रशशंसुः प्रशस्तव्यौ गायमानौ कुशी लवौ ।

16b-17a. sarve munayaH= they, all, the saints; dharma vatsalaaH= saints, virtue, patrons of; te priita manasH= they, pleased, at heart; prashtavyau= praise worthy ones; gaayamaanau kushii lavau= while singing, Kusha and Lava; prasasamsuH= praised.

All those saints being the saint-patrons of virtue are pleased at heart, and praised the praiseworthy Kusha and Lava, while they are singing. [1-4-16b-17a]

अहो गीतस्य माधुर्यम् श्लोकानाम् च विशेषतः ॥ १-४-१७

चिरनिर्वृत्तम् अपि एतत् प्रत्यक्षम् इव दर्शितम् ।

17b-18a. aha giitasya maadhuryam= aha, ballad's, melody [is superb]; visheSataH cha slokaanam = especially, also, of verses; etat chira nirvR^ittam api= all this, long-ago, happened, though; pratyaksham iva darshitam= presently [happening

one], like, shown.

"The melody of the ballad, especially the meaning of verses, aha! Superb... though this has happened long-ago it is shown like the one happening presently... [1-4-17b-18a]

प्रविश्य ता उभौ सुष्ठु तथा भावम् अगायताम् ॥ १-४-१८

सहितौ मधुरम् रक्तम् संपन्नम् स्वर संपदा ।

18b-19a. tau ubhau= those two; sahitau= in oneness [of musical notes]; suSThu pravishya= very well, on entering [into the mood of epic]; madhuram= melodiously; raktam= rapturously; svara sampada sampannam = saDjaadi svara sampadaa= maintaining pitch and tune; bhaavam agaayataam= its import, sang.

"On getting into the mood of the epic, those two sang its import in one tune, that too melodiously and rapturously, marinating the pitch and tune..." So said the saints. [1-4-18b-19a]

एवम् प्रशस्यमानौ तौ तपः श्लाघ्यैः महर्षिभिः ॥ १-४-१९

संरक्ततरम् अत्यर्थम् मधुरम् तौ अगायताम् ।

19b-20a. tapaH slaaghaiH maharSibhiH= by asceticism, blessed, great saints; evam prashashyamaanau = that way, being appreciated; tau= those two; sam raktataram= very effectually; ati artham= very, meaningfully; madhuram= melodiously; agaayataam= sang.

While the great saints of blessed ascesis are appreciating that way, those two melodiously sang very effectually and very meaningfully. [1-4-19b-20a]

प्रीतः कश्चिन् मुनिः ताभ्याम् संस्थितः कलशम् ददौ ॥ १-४-२०

प्रसन्नो वल्कलम् कश्चिद् ददौ ताभ्याम् महायशाः ।

20b-21a. kaschit muniH= someone, a saint; priitaH= pleased; samsthitaH= on getting up; taabhyaam = to them; kalasam dadau= a handy vessel, bestowed; maha yashaaH kaschit= verily reputed saint, someone; prasannaH= lauding; valkalam dadau= jute robe, contributed.

And someone, a pleased saint, got up and bestowed a handy vessel to them... another reputed sage, lauding them contributed a jute robe. [1-4-20b-21a]

अन्यः कृष्णाजिनम् अदद् यज्ञ सूत्रम् तथा अपरः ॥ १-४-२१

कश्चित् कमण्डलुम् प्रदान् मौञ्जीम् अन्यो महामुनिः ।

बृसीमन्यः तदा प्रादत् कौपीनम् अपरो मुनिः ॥ १-४-२२

ताभ्याम् ददौ तदा हृष्टः कुठारम् अपरो मुनिः ।

काषायम् अपरो वस्त्रम् चीरम् अन्यो ददौ मुनिः ॥ १-४-२३

जटाबन्धनम् अन्यः तु काष्ठ रज्जुम् मुदान्वितः ।

यज्ञ भाण्डम् ऋषिः कश्चित् काष्ठभारम् तथा परः ॥ १-४-२४

औदुम्बरीम् ब्रुसीम् अन्यः स्वस्ति केचित् तदा अवदन् ।

आयुष्यम् अपरे प्राहुर् मुदा तत्र महर्षयः ॥ १-४-२५

ददुः च एवम् वरान् सर्वे मुनयः सत्यवादिनः ।

21b-26a. anyaH kR^iSNaajinam adat= another sage, black-deerskin, bestowed; tathaa aparaH yaj~na suutram= like that, another sacred thread; kashchit kamaNDalum pradaat= someone, water-pot, bestowed; anyaH mahaamuniH mau~njiim= another, great saint, girdle of maunja grass; brusiim anyaH tadaa praadat kaupiinam= to tellers [to singes,] another, then, contributed, an under cloth; aparaH hR^iSTaH muniH taabhyaam dadau tadaa kuThaaram= another, gladdened, saint, to them, contributed, then, hatchet; aparaH muniH kaaSaayam vastram = another, sage, another, saffron, cloth; chiiram anyaH muniH dadau = cloth-wrapper, another, saint, bestowed; anyaH tu jaTaa bandhanam= another, also, tuft-headband; aparaH mudaanvitaH kaaSTha rajjum = another one, with enchantment wood-sticks, band; kashcit R^iSiH yaj~na bhaaNDam = someone, a sage, sacrificial vessel; kaaSThabhaaram tathaa paraH= firewood sticks, then, another; audumbariim= plank of audumbarii tree wood; brusiim anyaH svasti= called forth, other, blessings; kechit tadaa avadan= someone, then, chanted; aayuSyam apare praahuH= longevity, then, chanted; mudaa tatra maharSayaH= happily, there, great sages; daduH cha evam varaan= bestowed, also, thus, boons; sarve munayaH satyavaadinaH= by all, saints, truth-avowed one.

And another sage bestowed a black-deerskin, and like that yet another a sacred thread... someone gave a water-pot and another great saint a girdle of maunja grass to singers, while that way another contributed an under cloth; another sage gladly contributed a hatchet to them, another a saffron clothe, and yet another saint bestowed a cloth-wrapper; another delivered tuft-headband also, and another enchanted for their singing ballad handed out a sacrificial vessel, and another a bundle of firewood sticks, and yet another gave a plank-seat of audambari wood, and other called forth blessings, and someone then happily chanted bless-hymns for longevity... there by all the truth-avowing saints, those that are great sages have thus bestowed boons. [1-4-21b-26a]

आश्चर्यम् इदम् आख्यानम् मुनिना संप्रकीर्तितम् ॥ १-४-२६

परम् कवीनाम् आधारम् समाप्तम् च यथा क्रमम् ।

26b-27a. muninaa samprakiirtitam= by sage Valmiki, well-said; idam aakhyanam= this, rendering; aascharyam= surprising; param kaviinaam aadhaaram= tomorrow's, poets, subsistence; yathaa kramam cha samaaptam = sequentially, as well completed.

"Surprising is this well-said rendering of Valmiki... it is the subsistence for tomorrow's poets... and this is completed sequentially, as well... [1-4-26b-27a]

अभिगीतम् इदम् गीतम् सर्व गीतेषु कोविदौ ॥ १-४-२७

आयुष्यम् पुष्टि जननम् सर्व श्रुति मनोहरम् ।

प्रशस्यमानौ सर्वत्र कदाचित् तत्र गायकौ ॥ १-४-२८

रथ्यासु राज मार्गेषु ददर्श भरताग्रजः ।

27b-29a. idam giitam= this, song; saayuSyam puSTi janakam= longevity, prosperity, generates; sarva sruti manoharam= to all, ears, melodious one; abhigiitam= well-sung; prashasyamaanau= those being appreciated; rathyaasu raaja maargeSu= in streets, in king's, ways; sarvatra= everywhere; gaayakau= those that are singing; sarva giiteSu kovidau= in every type of, singing, experts - Lava and Kusha; kadachit tatra = at one time, there; dadarsha bharata agraja = on seeing, Bharata's, elder brother [Rama].

While this song that generates longevity and prosperity, and one that is melodious one to all ears is being sung everywhere in streets and king's ways and while those two singers who are experts in singing any kind of music are being appreciated everywhere, Rama has seen them. [1-4-27b-29a]

स्व वेश्म च आनीय ततो भ्रातरौ स कुशी लवौ ॥ १-४-२९

पूजयामास पुज अर्हौ रामः शत्रुनिबर्हणः ।

29b-30a. tataH= then; satru nibarhaNaH= enemy, eliminator; saH ramaH= he, that Rama; puuja arhau= worthy to be honoured; braatarau kushii lavau= two brothers; sva vesma aayaniiya = to his palace, having fetched; puujayamaasa= honoured them.

Then on seeing them Rama, the enemy-eliminator, fetched those honour-worthy bothers, Lava and Kusha, to his palace and honoured them. [1-4-29b-30a]

आसीनः कांचने दिव्ये स च सिंहासने प्रभुः ॥ १-४-३०

उपोपविष्टैः सचिवैः भ्रातृभिः च समन्वित ।

30b-31a. saH prabhuH= he, that king Rama; upopaviSTaiH= sitting nearby; sachivaiH bhraatR^ibhiH cha samanvita= with ministers, brothers, also, surrounded by; divye kaa.nchane si.mhaasane= on divine, golden, throne; aasiinaH= sat.

He that king Rama is then surrounded by his ministers and brothers that are sitting his nearby, he himself sat on a divine golden throne. [1-4-3b-31a]

दृष्ट्वा तु रूप संपन्नौ विनीतौ भ्रातरौ उभौ ॥ १-४-३१

उवाच लक्ष्मणम् रामः शत्रुघ्नम् भरतम् तथा ।

31b-32a. raamaH= Rama; dR^isTvaa= on seeing; ruupa sampannou= in features, rich; viniitau= mannerly ones; bhraatarau ubhau= at brothers, both; lakshmaNam shatrughnam bharatam tathaa= to Lakshmana, to Shatrughna, Bharata, likewise; uvaaca= spoke to.

Having seen the mannerly brothers endowed with beautiful features, Rama spoke to Lakshmana, and Shatrughna, and Bharata likewise. [1-4-31b-32a]

श्रूयताम् एतद् आख्यानम् अनयोः देव वर्चसोः ॥ १-४-३२

विचित्रार्थ पदम् सम्यक् गायकौ समचोदयत् ।

32b-33a. anayoH deva varchasouH= from them, divinely, resplendent ones; vichitra artha padam= having versatile, meanings, wordings; idam aakhyaanam samyak shruuyataam= this, legend [ballad], keenly, be heard; [tau] gaayakau samachodayat= [them,] two singers, motivated.

Rama said to thus, "Let this ballad be keenly heard from these divinely resplendent brothers, for it contains versatile words and meanings...' and thus he motivated the singers. [1-4-32b-33a]

तौ च अपि मधुरम् रक्तम् स्वचित्तायत निःस्वनम् ॥ १-४-३३

तन्त्री लयवत् अत्यर्थम् विश्रुतार्थम् अगायताम् ।

33b-c. tau cha api madhuram= those two, even, melodiously; raktam svachitaayata niHsvanam= effectually, with clear and clarified, voices; tantrii laya vat= string-instrument, rhythmic, like; atyartham= very; vishruta artham agaayataam= clear, meaningful [intonation,] have sung.

Even those two singers have sung the ballad melodiously and effectually, with their clear and clarified voices, like the melody of string and rhythmic instruments, with very clear and meaningful intonation. [1-4-33b-c]

ह्लादयत् सर्व गात्राणि मनांसि हृदयानि च ।

श्रोत्राश्रय सुखम् गेयम् तद् बभौ जनसंसदि ॥ १-४-३४

34. shrota aasraya sukham= for all ears, bearing, comfort; geyam= that song; jana sansadi= in people's, gathering; sarva gatraaNi= for all bodies [courtiers]; manamsi hR^idayani cha= minds, hearts, also; hlaadayat= enthralling,; tat babhau= that, shone forth.

Enthralling courtier's bodies, minds and hearts also, that song sone forth as it is all ears, bearing a comfort in its manifestation, among the gathering of the people. [1-4-34]

इमौ मुनी पार्थिव लक्षणान्वितौ

कुशी लवौ च एव महातपस्विनौ ।

ममा अपि तद् भूति करम् प्रचक्षते

महानुभावम् चरितम् निबोधत ॥ १-४-३५

35. imau munii paarthiva lakshaNa anvitau= these two, saints, kingly, features, possessing; kushii lavau cha eva maha tapasvinau= Kusha, Lava, also, thus, great, hermits; mamaa api tat bhuuti karam= to me, also, that, good fortune, endowing; mahanubhaavam charitam prachakshyate = the great efficacious, legend, they tell; nibodhata= listen it.

"These two saint-like Kusha and Lava, who also possess kingly features, but they are great hermits... this narration is endowing good fortune to me also, listen to that great efficacious legend [of Seetha...]" [So said Rama to those courtiers.] [1-4-35]

Here Rama tells that this legend is 'efficacious' for it is the legend of Seetha, and should it be Rama's alone, he will get the blemish of self-glorification, aatma prashamsaa doSa , and brave heroes of legends cannot be subjected to such a blemish. And to listen to the legend of his dearest, who at present is not with him, gives a kind of consolation, and thus he is asking all of us to listen to siitaayaH caritam mahaan ...

ततः तु तौ राम वचः प्रचोदितौ

अगायताम् मार्ग विधान संपदा ।

स च अपि रामः परिषद् गतः शनैर्

बुभूषय आसक्तमना बभूव ॥ १-४-३६

36. tataH= then; tau= those two, Lava and Kusha; raama vacaH prachoditau= Rama's, words, motivated by; maarga vidhaana sampadaa= in maarga system, well-versed in; agaayataam= sang; parishat gataH= in congregation, available; saH

raama api= he, that Rama, even; shanaiH bhubhuuSaya= again, to pacify his mind; aasakta manaH babhuuva= interested, at heart, became.

Then those two singers, motivated by Rama's words, sang the ballad in maarga system, for they are well versed in it, then even Rama, who is also in the congregation, again to pacify his mind, [for the story of Seetha puts his mind to turmoil,] became interested at heart [to continue listening Seetha's story...] [1-4-36]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे चतुर्थः सर्ग

Thus, this is the 4th chapter in Bala Kanda of Valmiki Ramayana,the First Epic poem of India.

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Book I : Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 5

Introduction

We enter the capital of the Emperor Dasharatha. The pomp and glory of his capital is depicted along with its town planning and grandeur of the city, and its residents.

सर्वा पूर्वम् इयम् येषाम् आसीत् कृत्स्ना वसुंधरा ।
प्रजपतिम् उपादाय नृपाणम् जय शालिनाम् ॥१-५-१
येषाम् स सगरो नाम सागरो येन खानितः ।
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इक्ष्वाकूणाम् इदम् तेषाम् राज्ञाम् वंशे महात्मनाम् ।
महद् उत्पन्नम् आख्यनम् रामायणम् इति श्रुतम् ॥ १-५-३

1-3. iyam kR^itsnaa vasundharaa= this, entire, earth; sarvaa= sakala dwiipaatmaka= with all islands; upaadaaya prajapatim= starting from, Prajapati; jaya shaalinaam= victorious ones; yeSaam nR^ipaaNam= [under] which, kings; puurvam aasiit= once, it is there; yena saagaraH khaanitaH= by whom, oceans, deepened; yam yaantam = whom, while setting out in battles] SaSTiH sahasraaNiputra= sixty-thousand, sons; paryavaarayan= [going with him] fencing in; yeSaam= in which kings; saH saagaraH naama= he, that Sagara, named [king was there]; teshaam mahaatmanaam = such of those, great-souled; Ikshwakunaam raaj~aam vamshe= Ikshvaku, kings', dynasty; raaamayanam= Ramayana; iti shrutam= thus, heard [reputed]; idam mahat aakhyanam utpannam = this, highly revered, epic, originated.

Once upon a time, under which victorious kings this entire earth with all its islands is there, starting from Prajapati; among which kings there is one named Sagara, who deepened the oceans, and whom his sixty thousand sons were fencing in when he is set out for action; in the dynasty of such of those Ikshvaku kings this highly revered and reputed epic Ramayana is originated. [1-5-1-3]

तदिदम् वर्तयिष्यावः सर्वम् निखिलम् आदितः ।
धर्म काम अर्थ सहितम् श्रोतव्यम् अनसूयता ॥ १-५-४

4. tat= such an epic; idam= this Ramayana; sarvam= in its entirety; varta yiSyaavaH= we two wish to relate [to the world]; dharma kaama artha sahitam= probity, prosperity, pleasures [values of,] endowed with; nikhilam= completely; aaditaH= from beginning; an asuuyataa shrotavyam= without cavilling, [this may] be listened.

Being such a legend, we two wish to relate this Ramayana entirely and completely from the beginning, which is endowed with the values and means of probity, prosperity, and pleasure seeking... and this be listened without any caviling. [1-5-4]

कोसलो नाम मुदितः स्फीतो जनपदो महान् ।
निविष्ट सरयू तीरे प्रभूत धन धान्यवान् ॥ १-५-५

5. prabhuuta dhana dhaanyavaan= well flourishing with, monies, cereals; muditaH sphiitaH= joyous one, vast one; kosalaH naama= Kosala, named; mahaan janapadaH= great, kingdom; sarayuu tiire niviSTaH= River Sarayu, on the banks of, is snugly situated.

A great kingdom named Kosala, a joyous and a vast one well flourishing with monies and cereals, is snugly situated on the riverbanks of Sarayu. [1-5-5]

अयोध्या नाम नगरी तत्र आसीत् लोक विश्रुता ।
मनुना मानव इन्द्रेण या पुरी निर्मिता स्वयम् ॥ १-५-६

6. tatra yaa purii= there in that kingdom, which, city; maanava indreNa manunaa= mankind, ruler of, by Manu; svayam nirmitaa= personally, is built; [such city] ayodhyaa naama nagarii= Ayodhya, named, city; loka vishrutaa= in worlds, renowned; aasit= there is.

A world-renowned city is there in that kingdom, which is personally built by Manu, the foremost ruler of mankind. [1-4-6]

आयता दश च द्वे च योजनानि महापुरी ।
श्रीमती त्रीणि विस्तीर्णा सु विभक्ता महापथा ॥ १-५-७

7. shriimatii= glorious one - city; su vibhaktaa mahaa pathaa= with well, devised, high, ways; mahaa purii= great, city; dasha cha dve= ten, and, two - twelve; yojanaani= yojana-s; aayataa= lengthy; triiNi [yojanaani] vistiirNaa= three [yojana-s,] in breadth.

That glorious city with well-devised highways is twelve yojana-s lengthwise and three yojana-s breadth wise. [1-5-7]

Yojana is an ancient measure of distance, where one yojana roughly equals to 8 to 10 miles. Its account is like this : 1 angula is 3/4 inch; 4 angula-s are = one dhanu graha - bow grip; 8 angula-s are = one dhanu muSTi - fist with thumb raised; 12 angula-s are = 1 vitasti - distance between tip of thumb and tip of last finger when palm is stretched; 2 vitasti-s = 1 aratni -s - cubit; 4 aratni-s = one danDa, dhanuS - bow height - 6 ft ; 10 danDa-s = 1 rajju 60 ft ; 2 rajju-s = 1 paridesha - 120 ft ; 2, 000 dhanuS-s = one krosha , and also called goraTa - 4, 000 yards ; 4 krosha-s = 1 yojana - thus one yojana is 9 to 10 miles. But the British Revenue measurement scaled it down to 5 miles, and all the dictionaries say that one yojana is 5 miles. But traditionally it is held as 10 miles. More info on these measures can be had from The Artha Shaastra of Kautilya - a republication of Penguin.

राज मार्गेण महता सुविभक्तेन शोभिता ।
मुक्ता पुष्प अवकीर्णेन जल सिक्तेन नित्यशः ॥ १-५-८

8. su vibhaktena= well, laid out; mahataa raja maargeNa= with great, royal, highways; muktaa puSpa avakiirNena= scattered, flowers, strewn on; nityashaH jala siktena= always, with water, wet with; shobhitaa= shining forth.

That city shines forth with well-laid great royal highways that are always wetted with water, and with flowers strewn and scattered on them. [1-5-8]

ताम् तु राजा दशरथो महाराष्ट्र विवर्धनः ।
पुरीम् आवासयामास दिवि देवपतिः यथा ॥ १-५-९

9. mahaa raaSTra vivardhanaH= great, empire, improver; raajaa dasharathaH= king Dasharatha; deva patiH divi yathaa= Indra, heaven, as with; taam puriim aavaasayaamaasa= her, that city, made as abode.

As an improver of great kingdom Dasharatha the king made her as his abode, as Indra made heavens as his abode. [1-5-9]

कपाट तोरणवर्ती सु विभक्त अन्तरापणाम् ।
सर्व यंत्र अयुधवतीम् उषिताम् सर्व शिल्पिभिः ॥ १-५-१०

10. kapaaTa toraNa vartii= gateways, archways, surrounded with; su vibhakta antara aapaNaam= well, laid-out, internal, forefronts; sarva yantra ayudhavatiim= all machinery, weaponry; uSitaam sarva shilpibhiH = lodged with, all, craftsmen; [puriim dasharathaH aavaasayaamaasa= in such a city, Dasharatha, wells - this is to be suffixed up to 22nd versse.]

That city is surrounded with gateways and archways; the front yards of buildings are well laid; it is

lodges all kinds of machinery, weaponry and craftsmen, and king Dasharatha dwells in such a city. [1-4-10]

सूत मागध संबाधाम् श्रीमतीम् अतुल प्रभाम् ।
उच्चाट्टाल ध्वजवतीम् शतघ्नी शत संकुलाम् ॥ १-५-११

11. suuta maagadha sambaadhaam= eulogists, panegyrists, muchly crammed with; shriimatiim atula prabhaam= prosperous one,[city,] highly, splendorous; ucchaaTTaala dhvajavatiim= bastions, flags she has; shataghnii shata samkulaam= canons, hundreds, of batteries.

She that prosperous city Ayodhya is muchly crammed with many a eulogist and panegyrist, yet she is highly splendorous with many a bastion, flag and hundreds of batteries of canons, and Dasharatha dwells therein. [1-5-11]

Comment: This **shataghnii** literally that which can kill a thousand people, and it is said to be a canon and also said to be thorny weapon: śataghnī catuḥ talā loha kaṇṭaka sañcitā | ayaḥ kaṇṭaka sañcchannā mahatī śilā -- elaborate accounts of this **shataghni**, **kshipaNi** are there in **yajur aaraNyaka** .

वधू नाटक सन्घैः च संयुक्ताम् सर्वतः पुरीम् ।
उद्यान आम्र वणोपेताम् महतीम् साल मेखलाम् ॥ १-५-१२

12. vadhuu naaTaka sanghaiH cha samyuktaam = danseuses, theatrical, groups, also, she contains, accommodates; sarvataH puriim= everywhere, in city; udyaana aamra vana upetaam= gardens, mango, brakes, surrounding it; mahatiim saala mekhalaam= great [wide,] fort wall, as cincture ornament.

That city Ayodhya accommodates groups of danseuses and theatrical personnel, and she is surrounded everywhere with the gardens and brakes of mango trees, and her wide fort-wall is like her cincture ornament. [1-5-12]

दुर्ग गंभीर परिखाम् दुर्गाम् अन्यैः दुरासदम् ।
वाजीवारण संपूर्णाम् गोभिः उष्ट्रैः खरैः तथा ॥ १-५-१३

13. durga gambhiira parikhaam= impassable, profound, moats; durgaam anyaiH duraasadaiH = impossible [to trespass,] by others, by invaders; vaajii vaarana sampuurNam= horses, elephants, abounding; gobhiH uSTraiH kharaiH tatha= cows, camels, donkeys, likewise.

That Ayodhya is an impassable one for trespassers, or for others invaders, owing to her impassable and profound moats, and she is abounding with horses, camels, likewise with cows and donkeys. [1-5-13]

सामंत राज सन्घैः च बलि कर्मभिः आवृतम् ।
नाना देश निवासैः च वणिग्भिः उपशोभिताम् ॥ १-५-१४

14. saamanta raaja sanghaiH cha= with provincial, kings', throngs of, also; bali karmabhiH aavR^itam = dues, paying, pervaded by; naa naa desha nivaasaiH cha= various, countries, residents of; vaNikbhiH upa shobhtaam= with traders too, verily, lustrous.

With the throngs of provincial kings who come hither to pay dues pervade that city, and she is verily lustrous with residents of various other countries, and with traders, too. In such a city Dasharatha dwells. [1-5-14]

प्रासादै रत्न विकृतैः पर्वतैः इव शोभिताम् ।
कूटागारैः च संपूर्णाम् इन्द्रस्य इव अमरावतीम् ।१-५-१५

15. praasadaiH ratna vikR^itaiH= buildings, precious gems, studded ornamentally; parvataiH iva upashobhitaam= mountain like [skyscrapers,] adorned with; kuuTagaraiH cha sampuurNaam = multi-storeyed, too, filled with; indrasya iva amaraavatiim= of Indra's, like, Amaraavati.

Buildings are ornamentally studded with precious gems, and with such multi-storied sky scrappers she is adorned, and filled with them she is like Amaravati, the capital of Indra. [1-5-15]

चित्रम् अष्टापद आकाराम् वर नारी गणैर् युताम्।
सर्व रत्न समाकीर्णाम् विमान गृह शोभिताम् ॥ १-५-१६

16. chiraam aSTapada aakaaraam= amazing, a game board-like, in lay-out; vara narii gaNaiH= beautiful, womenfolk, flocks; sarva ratna samaakiirNaam= all kinds of, precious gems, heaped up; vimaana gR^iha shobhitaam= by seven storied, buildings, picturesque.

Amazing is Ayodhya for its lay-out is like a game board called aSTapadi, and with its flocks of beautiful women moving thereabout, where all kinds of precious gems are heaped up, and where its seven storied buildings are picturesque. [1-5-16]

गृह गाढाम् अविच्छिद्राम् सम भूमौ निवेशिताम्।
शालि तण्डुल संपूर्णाम् इक्षु काण्ड रसः उदकाम् ॥१-५-१७

17. gR^iha gaaDhaam a+vi+cChidraam= housing, dense, nothing, left unutilised; sama bhuumau niveshitaam= well levelled, lands, constructed on; shaali taNDula sampuurNaam= rice, grains, plentiful; ikshu kaNDa rasa udakaam= sugar cane, juice, water, is like.

The housing is very dense and there is no place or ground unutilized, and all are constructed on well-levelled lands, and rice-grain is plentiful while the drinking water tastes like sugar cane juice. [1-5-17]

दुन्दुभीभिः मृदन्गैः च वीणाभिः पणवैः तथा।
नादिताम् भृशम् अत्यर्थम् पृथिव्याम् ताम् अनुत्तमाम् ॥१-५-१८

18. dundubhiibhiH mR^idangaiH cha= great drums, rhythm instruments, also; viiNaabhiH paNavaiH tatha= Veena, string instruments, cymbals, also; naaditaam bhR^isham= sounding, markedly; pR^ithivyaam atyartham anuttamam taam= on earth, uniquely, the best [city]; taam= her [Dasharatha made an abode.]

That city is sounding with the drumbeats of great drums, and with musical rhythm instruments like mridnga, cymbals, and with string instruments like Veena etc., and on earth she is uniquely the best city. [1-5-18]

Great drums, called **dundubhi** , placed on castle walls and at central places to drum the times of the day or night, or at the arrivals of the noblemen or to keep the sentry whistles. As well, the melodious tunes from string instruments like **Veena** or rhythmic instrument **mridanga** and from various other instruments are always made available to the citizens, as a sort of background music, since royalty sponsors these performing arts.

विमानम् इव सिद्धानाम् तपस अधिगतम् दिवि ।
सु निवेशित वेश्मान्ताम् नरोत्तम समावृताम् ॥१-५-१९

19. divi tapasa adhigatam = heavens, with ascesis, attained; siddhaanaam= of sages; vimanam iva= space-stations, like; su niveshita veshmaantam= well, planned, with edifices; nara uttama sama aavR^ittam= people, the best, teemed with.

Ayodhya is like a hovering space station attained by sages by their ascesis, and its edifices are well planned and it is teeming with best people. [1-4-19]

ये च बाणैः न विध्यन्ति विविक्तम् अपरा परम्।
शब्द वेध्यम् च विततम् लघु हस्ता विशारदाः ॥ १-५-२०

20. ye cha baaNaiH na vidhyanti= those, also, with arrows, not, kill; viviktam apara param= lone one, at his hind [without a successor,] at his fore [without a predecessor]; sabda vedhyam cha vitatam= by sound, killing, also, fleeing away; laghu hastaaH vishaaradaH= acumen, handiness, skilful ones.

They the skilful archers of that Ayodhya will not kill a lone one with their arrows, one that does not

have either a predecessor or a successor in his family, a fleeing one, or by listening to the sound of the target, as is done in sonic-archery, and their skills, acumen and handiness are thus benevolent. [1-5-20]

Dasharatha in his youth, when he was on a hunting spree, killed the son of a hermit who was drawing water from a river. That son of the sage dipped his pot in the waters and the filling water gave sounds like that of a grumbling tiger. Dasharatha mistook that sound to be a tiger's grumble and swung his arrow that way, killing the boy. Thereby the father of the boy being a sage of eminence, cursed Dasharatha to die lamenting for his son, which happens after the exile of Rama. Perhaps the sonic-archery may thus have been banned in Ayodhya, lest such sad incidents would have recurred.

सिंह व्याघ्र वराहाणाम् मत्तानाम् नदताम् वने ।
हन्तारो निशितैः शस्त्रैः बलात् बाहु बलैर् अपि ॥ १-५-२१

21. simha vyaaghra varaahaaNaam= lions, tigers, wild boars; mattaanaam nadataam vane= fattened ones, roaring, in forests; hantaaraH nisitaiH sastraiH= killers, with sharp, weapons; balaat baahu balaiH api= with might, by arms, might, also.

They kill the fattened and roaring lions, tigers and wild boars with the might of their sharp weaponry, or even with the might of their own arms alone. [1-4-21]

तादृशानाम् सहस्रैः ताम् अभि पूर्णाम् महारथैः ।
पुरीम् आवसयमास राजा दशरथः तदा ॥ १-५-२२

22. taadR^isanaam sahasraiH= that kind of, with thousands [of archers]; taam abhipuurNaam maha rathaiH= in her [in city,] filled with, great, chariot-warriors; puriim aavaasayaamasa= in the city, dwelling is; raja dasarathaH tathaa= king, Dasharatha, thus.

With that kind of thousands of archers, and with speediest chariot-warriors she that Ayodhya is filled with, and King Dasharatha made his abode in such a city. [1-5-22]

ताम् अग्निमद्भिः गुणवद्भिः आवृताम्
द्विजोत्तमैः वेद षडङ्ग पारगैः ।
सहस्रदैः सत्य रतैः महात्मभि
महर्षि कल्पैः ऋषिभिः च केवलैः ॥ १-५-२३

23. agnimadbhiH= by ritual-fire worshippers; gunavadbhiH= with virtuous ones; veda SaT anga paaragaiH= Veda-s, their six of, ancillary subjects, scholars in; sahasra daiH= thousands, givers, donors that donate in thousands - not miserly; satya rataiH= by truth, abiding ones; mahaatmabhiH= with great souls; maharSi kalpaiH= great saints, in similitude; kevalaiH R^iSibhiH cha= juist [like,] sages, also; dvijottamaiH= with Brahman scholars; aavRitaaam= she is encompassed with; taam= her; [puriim dasharathaH aavaasayaamaasa=] the city, Dasharatha, is dwelling.

She that Ayodhya is encompassed with Vedic scholars who always worship the ritual fire by enkindling the three kinds of ritual-fires continuously, virtuous Brahman scholars in Veda-s and their six ancillary subjects, and other great souls that are in similitude with great saints, and who are just like sages that are charitable donors, and that abide by the truth. [1-5-23]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पंचमः सर्ग

Thus, this is the 5th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 6

Introduction

The riches and happiness enjoyed by the people, under the rein of Emperor Dasharatha, along with the details of its valiant heroes, elephants, horses and the town planning are narrated.

तस्याम् पुर्याम् अयोध्यायाम् वेदवित् सर्व संग्रहः ।
दीर्घदर्शी महातेजाः पौर जानपद प्रियः ॥ १-६-१
इक्ष्वाकूणम् अतिरथो यज्वा धर्मपरो वशी ।
महर्षिकल्पो राजर्षिः त्रिषु लोकेषु विश्रुतः ॥ १-६-२
बलवान् निहत अमित्रो मित्रवान् विजित इन्द्रियः ।
धनैः च संचयैः च अन्यैः शक्र वैश्रवण उपमः ॥ १-६-३
यथा मनुर् महातेजा लोकस्य परिरक्षिता ।
तथा दशरथो राजा लोकस्य परिरक्षिता ॥ १-६-४

1-4. veda vit= Veda-s, knower of [well-versed in Veda-s]; sarva sangrahaH= all, gatherer [of all riches, forces, learned men etc]; diirgha darshii= foreseer; mahatejaa= very resplendent one; paura janapada priyaH= urbanites, countrymen, esteemed by; ikshwakuuNaam ati rathaH= among Ikshwaku kings, top-speeded, chariot-warrior; yaj~nva= one who performed Vedic rituals; dharma paraH= to probity, dedicated one; vashii= controller; maharSi kalpaH rajarSi= saint, like, kingly, sage; triSu lokeshu visrutaH= among three, worlds, renowned one; balavaan= mighty one; nihata a mitraH= one who eradicated, unfriendly ones [enemies]; mitravaan= one who has many friends; vijita indriyaH= one who conquered, his senses; dhanaiH cha anyaiH sanchayaiH cha = with wealth, also, with accumulations, with other, too; shakraH vaisravanaH upamaH = Indra and Kubera, similar to; yatha manuH mahaateja= as with, Manu, great magnificent one; lokasya parirakshitaa= world, who protected; tatha raja dasharathaH = likewise, king, Dasharatha,; tasyaam puryaam ayodhyayaam= in that, city, Ayodhya; [vasan= while dwelling]; lokasya parirakshitaa= world, protected.

He who is well-versed in Veda-s, who is a gatherer of all scholars, riches and forces as well, a foreseer and a great resplendent one, also one who is esteemed by urbanites and countrymen alike, one who is a top-speeded chariot-warrior aamong the emperors of Ikshwaku kings, one who has performed many Vedic rituals, a virtuous one, a great controller, a saint-like kingly sage, one who he is renowned in all the three worlds, a mighty one with all his enemies eradicated, nevertheless who has friends, one who conquered all his senses, one who is similar to Indra, or Kubera on earth with his wealth, accumulations and other possessions, he that king Dasharatha while dwelling in the city of Ayodhya protected the world, like Manu, the foremost protector of mankind. [1-6-3,4,5]

तेन सत्याभिसंधेन त्रिवर्गम् अनुष्टिता ।
पालिता सा पुरी श्रेष्टा इन्द्रेण इव अमरावती ॥ १-६-५

5. tena= by him; satya abhisandhena= truth, abiding; trivargam anuSTita= three-fold virtues, adherent; paalitaa saa sreSTaa purii = ruled, that, best, city; indreNa iva amaraavati= by Indra, like, Amaravati.

He that truth-abiding king, who adheres to the three-fold virtues rules the vast of that kingdom

from that best city Ayodhya, as Indra rules heaven from his capital Amaravati. [1-6-5]

तस्मिन् पुरवरे हृष्टा धर्मात्मनो बहुश्रुताः।
नराः तुष्टाः धनैः स्वैः स्वैः अलुब्धाः सत्यवादिनः॥१-६ -६

6. tasmin pura vare in that, city, the best; naraaH hR^iSTaa= people, exuberant; dharmaatmanaH bahu shrutaH = virtuous ones, variously, heard [learnt]; = joyous, stvaiH stvaiH= of their, their; dhanaiH= with riches; tuSTtaaH= satisfied; a+lubdhaaH= not, greedy; satya vaadinaH= truth, advocating ones.

In that best city Ayodhya all are exuberant yet virtuous ones, and scholars are variously learned ones, people are satisfied with their own riches, they have no greed, and they advocate truthfulness alone. [1-6-6]

न अल्प संनिचयः कश्चिद् आसीत् तस्मिन् पुरोत्तमे।
कुटुंबी यो हि असिद्धर्थः अगवा अश्व धन धान्यवान्॥ १-६-७

7. na alpa sannichaya= none, meagre, in accumulations; kaschit aasiit tasmin= anyone, is there, in that; pura uttame= city, the great; kuTumbii= a householder; yaH hi= who, really; a siddha artha= unearned, means; a gaava= without, cows; ashva= horses; dhana= monies; dhanyavaan= cereals, the one with them.

None with meagre accumulations is there in that great city and no householder is there without unearned means, and without cows, horses, monies or cereals and who could not sustain his family. [1-6-7]

An ordinary family **kuTumba** is an assemblage of the householder, his wife, two of his parents, two sons, two daughters-in-law, one daughter, and one guest, totalling to ten members.

कामी वा न कदर्यो वा नृशंसः पुरुषः क्वचित् ।
द्रष्टुम् शक्यम् अयोध्यायाम् न अविद्वान् न च नास्तिकः॥ १-६-८

8. kaamii vaa= lustful one, either; na kadaryaH vaa= none, miserly one, either; nR^ishamsaH= cruel one; puruSaH= person; a vidvaan cha= none, unscholarly, also [nondescripts]; naastikaH= non-believers; kvachit= anywhere; ayodhyayaam= in Ayodhya; draSTum na sakyam= to see, not, possible.

None can see a lustful person, or a miser or a cruel one anywhere in that Ayodhya, along with nondescripts or non-believers, for there are no such persons. [1-6-8]

सर्वे नराः च नार्यः च धर्मशीलाः सु संयताः ।
मुदिताः शील वृत्ताभ्याम् महर्षय इव अमलाः॥ १-६-९

9. sarve naraaH cha= all the males, also; naaryaaH cha= females, also; dharma shiilaaH= virtue, minded; su samyataaH= well, self-controlled ones; shiila vR^ittaabhyaam= in character and conduct; muditaaH= self-satisfied ones; maharSayaH iva= great, saints, like; a malaaH= without, a blemish.

All the ladies and gentlemen in that city are virtuous in mind, self-controlled ones, they are all self-satisfied like great saints, and both in their conduct and character they are blameless. [1-6-9]

न अकुण्डली न अमुकुटी न अस्रग्वी न अल्पभोगवान्।
न अमृष्टो न अलिप्ताङ्गो न असुगन्धः च विद्यते॥ १-६-१०

10. na a+kunDalii= without, earrings; na vidyate= not, known - not there; a+mukuTii= without, headgear; a+sragvrii= without, garlands; na= not there; alpa bhogavaan= lowly, enjoyer; na= not there; a+mR^iSTaH= without oil-baths; na= not there; a+lipta angaH= without, cream-coated, body; na= not there; a+sungandhaH cha= un-perfumed, also; na= not there.

In that city none is there without his earrings, headgear, or garlands, none is an enjoyer of lowly things, or misses his regular oil-baths, or with an un-creamed body with sandalwood paste or with other body cream, or with an un-perfumed physique. [1-6-10]

Earrings are the indicators of scholarship, and there are grades in their make and design, on par with the education one receives. The headgears present their social status, while other decorations are to exhibit their lavishness.

न अमृष्ट भोजी न अदाता न अपि अनङ्दनिष्कधृक् ।
न अहस्ताभरणो वा अपि दृश्यते न अपि अनात्मवान् ॥ १-६-११

11. a+mRiSTa bhojii= not, eating stomachfuls - on an empty stomach, not famished; a+daata= none, uncharitable; na dR^ishyate= not, seen; na api= none, even; ana~NgadaniSkadhR^ik= with undecorated body ornaments; na= unseen; na a+hasta aabharaNaH= none, without, arms' ornaments; va api= either, also; na an+aatma vaan= none, without, a heart.

There is none who is famsihed, an uncharitable one in his nature, one with an undecorated body with ornaments like bracelets or chest plates, and there is none without a heart. [1-6-11]

न अनाहित अग्नीः न अयज्वा न क्षुद्रो वा न तस्करः ।
कश्चित् असीत् अयोध्यायाम् न च आवृत्तो न संकरः ॥ १-६-१२

12. na an+aahita agniiH= none, without, sacrificial, fires; a+yajvaa= non performer of rituals; na kshudraH= none, mean or low; va= or; na taskaraH= none, a thief; kaschit= someone; aasiit= is there; ayodhyaayaam= in Ayodhya; na cha= none, also; aavR^irittaH na sankaraH= immoral, nor bastardised.

There is none someone who is without sacrificial fires, and none without performing sacrificial rituals, and none is low in living; neither an immoral, nor a bastard nor even a thief, can be found in Ayodhya. [1-6-12]

स्व कर्म निरता नित्यम् ब्राह्मणा विजितेन्द्रियाः ।
दान अध्यन शीलाः च संयताः च प्रतिग्रहे ॥ १-६-१३

13. sva karma nirataa= in one's own, rituals, works, engaged in; nityam= always; brahmaNaa= Brahmana-s; vijitendriyaH= with conquered, senses; dana adhyana shiilaH cha= donating, practicing, minded, also; samyataaH cha= principled, also; pratigrahe= in accepting donations.

The sense-controlled scholarly Vedic Brahmans are always engaged in their rituals, and they donate the education of Vedas to their students, as well practice their own, and while receiving donations they are principle-minded. [1-6-13]

The donations received by Vedic scholars are not alms to beggars or charities to the destitute. The Vedic scholars do not receive them from anybody or everybody. There are set rules to accept such donations like cows, gold coins, villages, temples etc., from a befitting hand. Otherwise, the recipient is destined to go to Hell for having received greedily. Thus, if ever somebody wants to donate to such a scholar he should first notify his bona fides, which are verifiable by the recipient. Another kind of donation is referred here as daana adhyana, meaning that these scholars while receiving donations from a righteous source, they also have to donate something to others. It is the education in Veda, which they have to impart to their students free of any charge and that too, to the befitting students only. Thus, the words, daana and pratigrahaNa mean all these rules to accept a donation or to accord it.

नास्तिको न अनृती वा अपि न कश्चित् अबहुश्रुतः ।
न असूयको न च अशक्तो न अविद्वान् विद्यते क्वचित् ॥ १-६-१४

14. naastikaH na = atheist, none; anR^itii= liar; vaa api= or, either; na kaschit= none, anyone; a+bahu shrutaH= not, much, heard [learned]; na asuuyakaH= none, jealous; na cha= not, also; ashaktaH= disabled; na a+vidvaan= none, un, scholarly; vidyate tada= is found, thus.

There is no atheist, no liar, and none is less learnt in Veda-s, and no one is found to be jealous, or disabled, or unscholarly person. [1-6-14]

न अषड् ।न्ग वित् न अस्ति न अव्रतो न असहस्रदः ।
न दीनः क्षिप्त चित्त वा व्यथितो वा अपि कश्चन ॥१-६-१५

15. na= none; a SaDa~Nga vida na asti= unknowing scholar of Veda's ancillaries; is not there; na a vrataH= none, non-performer of rituals; a sahasra daH= none, in thousands, donor; na diina= none, saddened person; kshipta chittaH=

with mental turmoil; vaa= or; vyathitaH= agonised one; vaa api= or, even; kaschana= anywhere.

None can be found anywhere in Ayodhya without the knowledge of the six ancillaries of Veda-s like astrology, prosody, grammar etc., none a non-performer of the prescribed rituals, and none a non-donor in thousands, thus none with a saddened heart, turmoil in mind or agonised in will is there. [1-6-15]

कश्चिन् नरो वा नारी वा न अश्रीमान् न अपि अरूपवान् ।
द्रष्टुम् शक्यम् अयोध्यायाम् न अपि राजन्य अभक्तिमान् ॥ १-६-१६

16. kaschin= whoever; naraH vaa naarii vaa= gentleman, either, lady, or; na a+sriimaan= none, without, wealth; na api= not, even; a+ruupavaan= without, elegance; draSTum= to see; a+shakyam= not, possible; ayodhyayaam= in Ayodhya; na api= not, even; raajanya a+bhaktimaan= to king, not, devout one.

Whoever it may be, either a gentleman or a lady, none is without wealth, even none without elegance or devoid of devotion to their king, and it is impossible to see suchlike person in Ayodhya. [1-6-16]

वर्णेषु अग्र्य चतुर्थेषु देवता अतिथि पूजकाः ।
कृतज्ञाः च वदान्यः च शूरा विक्रम संयुताः ॥ १-६-१७

17. varNeSu= in four caste-system; agrya= first one; chaturtheSu= among four; devtaa atithi puujakaaH= deities, guests, worshippers; kR^itaj~naaH cha= faithful ones, also; vadaanyaaH cha= illustrious, also; shuuraaH= valiant ones; vikrama= bravery; samyutaaH= having with him.

In the four-caste system, from the first caste to the last, everyone is a worshipper of deities and guests and everyone is also faithful, illustrious, valiant, and each one is a brave one. [1-6-17]

Though the word 'caste - Spanish and Portuguese casta 'lineage, race, breed' is distasteful, it is used here for an easy communication. Latin classis 'assembly' or section of society would be more suitable.

दीर्घ आयुषो नराः सर्वे धर्मम् सत्यम् च संश्रिताः ।
सहिताः पुत्र पौत्रैः च नित्यम् स्त्रीभिः पुरोत्तमे ॥ १-६-१८

18. diirgha aayuSaH= long, life [longevity]; naraaH sarve= people, all of them; dharmam= virtuousness; satyam= truthfulness; cha= also; samsritaaH= they have; sahitaH= along with; putra= sons; pautraiaH cha= grandsons, also; striibhiH= ladies; pura uttame= city, the best.

Longevity is there for all of the people, all are with virtuosity and truthfulness, and they lived in that best city along with their sons, grandsons and their ladies. [1-6-18]

क्षत्रम् ब्रह्ममुखम् च आसीत् वैश्याः क्षत्रम् अनुव्रताः ।
शूद्राः स्व धर्म निरताः त्रीन् वर्णान् उपचारिणः ॥ १-६-१९

19. kshatram= Kshatriya-s, warrior-class; brahma mukham= Brahmans, towards; cha aasiit= only, is there; vaisyaaH= Vyasya-s, trading-class; kshatram anuvrataa= Kshatriya, following; shuudraH= Shuudra-s, working-class; sva dharma nirataa= their own, duty, performing; triin varNaan upachariNaH= other three, castes, working for them.

The warrior class Kshatriya-s is turned towards the Brahmans, the scholarly class, for intellectual and religious support. The trading class, Vyasya-s, is the follower of the Kshatriya-s, the ruling class, for the state's economy is dependent on the rulership. And the fourth one, Shuudra-s, the working class, while performing its own duties, is always working for the other castes. [1-6-19]

सा तेन इक्ष्वाकु नाथेन पुरी सु परिरक्षिता ।
यथा पुरस्तात् मनुना मानवेन्द्रेण धीमता ॥ १-६-२०

20. saa= she [that city]; purii= the city; tena ikshwaku naathena= by him, Ikshwaku, king; su pari rakshitaa= very well, protected; yatha== like; purastaat= earlier; manuna= by Manu; maanava indreNa= mankind, king of; dhiimataa= the wise

king.

That city is well protected by that king from Ikshwaku dynasty namely Dasharatha, like Manu, the foremost king of mankind in earlier times. [1-6-20]

योधानाम् अग्नि कल्पानाम् पेशलानाम् अमर्षिणाम् ।
संपूर्णा कृत विद्यानाम् गुहा केसरिणाम् इव ॥ १-६-२१

21. gni kalpaanaam= firebrand, like; apeshalaanaam= skilful ones; amarSiNaam= intolerant of insults; kR^ita vidyanaam= who prosecuted, their education; yodhaanaam= [with such] warriors; kesariiNaam guhaa iva= lions, cave, like; [saa purii] sampuurNaam= replete with.

That city Ayodhya is replete with firebrand like skillful warriors that are intolerant of insults, and who have prosecuted their education in archery, chariot-wars, swordplay etc. and with them it is like a cave replete with lions. [1-6-21]

कांभोज विषये जातैः बाह्लिकैः च हय उत्तमैः ।
वनायुजैः नदीजैः च पूर्णा हरिहय उत्तमैः ॥ १-६-२२

22. kaambhoja viSaye= Kaambhoja, the country; jaataiH= born in; baahlikaiH= in Baahlika country; haya uttamaiH= horses, the best ones; vanaayu jaiH= Vanaayu, born; nadii jaH= rivers, born; cha= also; puurNaa= full with; hari haya uttamaiH= like Indra's, horse, the best one.

That city is full with best horses born in countries like Kaambhoja, Baahlika, Vanaayu, and also in river-bed counties, which are like the horse of Indra namely ucChiashrava. [1-6-22]

It is said that the horses born in the rivers [nadii+ja] are brought to the city Ayodhya. They are not water horses but horses born at the place where the historically prominent Seven Rivers of Indus Valley Rivers flow. Here again an account of countries is given as a glimpse. These countries Kambhoja, Bahlika, Vanayu may not be taken as the provincial countries within the present day India. Prior to the present-day peninsular India, the belt from Himalayas to Alps had a great rapport in cultural and trade exchanges without demarcations of east or west, which paved the way for Alexander, the Great, towards India. Sometime back, say during 1985-87, the National Geography magazine contained a beautiful article under the heading " **IRAQ, the crucible of civilisation** ," Merle Severy, as its Asst. Editor. In its carefully worded introduction, it is stated that Iraq is "**the traditional birthplace of man for Jews, Christians and Muslims...** " On the other hand, Hindus naturally believe that the Southward Himalayan region is the birthplace of man. In the same article, the regions around Euphrates and Tigris are said to be the "**Fertile Crescent, the cradle of Western civilization ... in the third millennium BC** ". Further that " **To the east a similar florescence occurred in the Indus and Yellow River Valleys...** " This florescence in Indus Valley and far eastward did not occur later to Mesopotamian or Babylonian civilisations but flourished much earlier, as per Hindu scripts and the dating of which is the eternal question like Aryan Question. However, Hindu scripts centre the present world, Bhuuloka, surrounding Meru Mountain and its geography includes the land unto Rome, Russia, China. We will refer to Meru mountain-oriented geography and its geographical account at the appropriate place. Since Ramayana dates back to Buddhism and Buddhism's westward spread is unto Afghanistan, the Kings of Ramayana must have had no problem to draft horses from Persian, Arabian or the other of Middle East countries. These countries are always famous for horse breeding, right from the days of Ramayana to Moses. Hence the accounts of horses and the countries from where they are brought may be treated as cross-continental culture. Since history believes only in the unearthed iconography and the epics or their content can not stand to the carbon-testing, the countries named here as Kambhoja, Baahlika may nearly mean Babylonian, Mesopotamian, Arabian or other unknown or unearthed historic countries of the crucible of Western civilisation, Iraq. Vanaayu, another country referred may nearly mean Roman, as Persians term Greeks as Unani in India, advent to the arrival of Alexander, the Great. We still have an herbal medication called Unani, a hybrid between Ayurveda, Greek and Persian herbal treatments.

विंध्य पर्वतजैः मत्तैः पूर्णा हैमवतैः अपि ।
मदान्वितैः अतिबलैः मातङ्गैः पर्वतोपमैः ॥ १-६-२३

23. vindhya parvata jaiH= Vindhya, mountains, born in; mattaiH= vigorous; puurNa= full of; haimavataiH api= Himalayan born, also; mada anvitaiH= fattened, fully; ati balaiH= most, mighty; maatangaiH= elephants; parvata upamaiH= mountain, in similitude.

Born in Vindhya Mountains, and also from Himalayan regions, mighty are the elephants fully vigorous and fattened ones, and most powerful in their strength and each in similitude is a huge mountain. [1-6-23]

इरावत कुलीनैः च महापद्म कुलैः तथा ।
अंजनादपि निष्क्रान्तैः वामनादपि च द्विपैः ॥ १-६-२४

24. iraavata= Iravata [the Elephant of Indra]; kuliinaiH cha= from that breed of; mahaapadma kulaiH= from Mahapadma breed; tatha= thus; anjanaat api= From Anjana breed, also; niSkraantaiH= derived from; vaamanaat api cha= from Vamana breed, too; dvipaiH= elephants.

High bred from the classes of Iravata, the Elephant of Lord Indra, and from Mahapadma, Anjana and Vamana, too...are the elephants of that city. [1-6-24]

It is said that eight elephants from eight corners called aSTa diggaja support the Universe. And these eight elephants have their presiding deities. From those eight elephants, four are prominent. They are iravata , the Elephant of Indra, anjana , the Elephant of varuNa , the Rain-god, vaamana , the Elephant of Yama, the Lord of Death, and another is punDariika . Thus, the elephants of Ayodhya are termed as divine breed.

भद्रैः मन्द्रैः मृगैः च एव भद्र मन्द्र मृगैः थथा ।
भद्र मन्द्रैः भद्र मृगैः मृग मन्द्रैः च सा पुरी ॥ १-६-२५
नित्य मत्तैः सदा पूर्णा नागैः अचल सन्निभैः ।

25-26a. saa purii= that city; bhadra= class of Bhadra; mandra= class of Mandra; mR^iga= class of mriga; cha eva= like that; bhadra mandra mR^igaH tathaa= a mixture of these three; bhadra mandraiH= bhadra and mandra; bhadra mR^igaiH= bhadra and mriga; mR^iga mandra cha= mriga and mandra, also; nitya mattaiH= always, vigorous; naagaiH= elephants; achala sannibhaiH= mountain, like; sadaa puurNaa= always, full with.

That city is always full with vigorous and mountain like elephants bred mainly from three classes viz., Bhadra, Mandra and Mriga. And inter-bred among these three main classes are Bhadra-Mandra, Mandra-Mriga, Bhadra-Mriga and the like. [1-6-25-26a]

The bhadra is the elephant class for King's ride, called bhadra gaja . It is a state elephant with high honors and for occasional or ceremonial use. mandra and mR^iga are classes of breed tamed and used in wars or for the ride of other nobility. These are the essential mammals used for other lifting and carrying works.

सा योजने च द्वे भूयः सत्यनामा प्रकाशते ।
यस्याम् दशरथो राजा वसन् जगत् अपालयत् ॥ १-६-२६

26b-c. raajaa= king; dasharathaH naama= Dasharatha, named; yasyaam= in which [city]; vasan= while residing; jagat= world; apaalayat= ruled; saa= she that Ayodhya; bhuuyaH= further - outside also; dve yojane= two, yojana-s; satya naama= true to its name; prakaashate= shines forth [well fortified.]

While residing in which city King Dasharatha ruled the world that city is further fortified up to two more yojana-s outside city, true to its name a yodhya

, an un-assailable one. [1-6-26]

ताम् पुरीम् स महातेजा राजा दशरथो महान् ।
शशास शमित अमित्रो नक्षत्राणीव चन्द्रमाः ॥१-६-२७

27. maha tejaaH= he, the great, resplendent; mahaan= admirable one; raaja dasharathaH= king, Dasharatha; shamitaH amitraH= silenced, enemies; taam puriim= that, city; chandramaaH nakshatraaNi iva= moon, for the stars, like; sashaasa= ruled.

In which city the great resplendent and admirable king Dasharatha resided, he ruled the world from that city with silenced enemies, like the moon governing the stars. [1-6-27]

ताम् सत्य नामाम् दृढ तोरण अर्गलाम्
गृहैः विचित्रैः उपशोभिताम् शिवाम् ।
पुरीम् अयोध्याम् नृ सहस्र संकुलाम्
शशास वै शक्र समो महीपतिः ॥ १-६-२८

28. dhR^iDha= firm; thoraNa argalaam= arches, castle-door-bars; vichitraiH= amazing; gR^ihaiH= with houses; shobhitaam= magnificent; shivaam= auspicious one; nR^i sahasra sankulaan= people, thousands, full with; satya naamaam= true to its name taam= her; puriim aydhyaam= city, Ayodhya; shakra samaH= Indra, coequal of; mahiipatiH= king; shashaasa= ruled; vai= indeed.

With gorgeous arches, castle-door-bars and with amazingly built houses that city is magnificent and auspicious one, and full with thousands of provincial kings too, and king Dasharatha, a coequal of Indra, indeed ruled that city which is true to its name. [1-6-28]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे षष्ठः सर्ग

Thus, this is the 6th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 7

Introduction

The truthful and upright characters of the ministers of Dasharatha are portrayed, who make the rulership meaningful with their virtuous, skilful and efficient administration. Along with the political ministers, the religious ministry is also portrayed.

तस्य अमात्या गुणैर् आसन् इक्ष्वकोस्तु महात्मनः ।
मंत्रज्ञाः च इङ्गितज्ञाः च नित्यम् प्रिय हिते रताः ॥ १-७-१

1. mahaaatmanaH tasya ikshwakuH tu= for great soul, to him, one born in Ikshwaku-s, Dasharatha; guNaiH= those with epitomised attribute; mantraj~naH cha= tactful, also; iN^gitaj~naH cha= adroit ones, also; nityam priya hite rataH= always, in welfare alone, obliged to; amaatyaa= ministers; aasan= are there.

The misters for the great soul from Ikshvaku kings of Emperor Dasharatha, are epitomised ones of their tactfulness, adroitness and are always obliged to undertake welfare activities of their king and the kingdom. [1-7-1]

अष्टौ बभूवुः वीरस्य तस्य अमात्या यशस्विनः ।
शुचयः च अनुरक्ताः च राजकृत्येषु नित्यशः ॥ १-७-२

2. viirasya= of the valiant one; yashasvinaH= glorious king; tasya= his; shuchayaH= clean at heart; nityasaH= all time; raaja kR^ityeSu= in king' s, works; anuraktaaH cha= involved in, also; amaatyaaH= ministers; aSTaH bhabhuvuH= eight, are there.

Eight ministers are there for that valiant and glorious King Dasharatha, who are clean at heart and are involved in the works of the king and kingdom at all time. [1-7-2]

धृष्टिर् जयन्तो विजयो सुराष्ट्रो राष्ट्र वर्धनः ।
अकोपो धर्मपालः च सुमंत्रः च अष्टमो अर्थवित् ॥ १-७-३

3. dhR^iSTiH= Dhristi; jayantaH= Jayantha; vijayaH= Vijaya; suraaSTraH= Suraashtra; raaSTra vardhanaH= Raashtravardhana; akopaH= Akopa; dharmapaalaHcha= Dharmapaala, also; SumantraH= Sumantra; aSTamaH= eighth; abhavat= will be.

Dhristi, Jayantha, Vijaya, Suraashtra, Raashtravardhana, Akopa, Dharmapaala, are seven, and Sumantra is the eighth one. [1-7-3]

ऋत्विजौ द्वौ अभिमतौ तस्याः ताम् ऋषि सत्तमौ ।
वशिष्ठो वामदेवः च मंत्रिणः च तथा अपरे ॥ १-७-४

4. tasyaaH= to him, Dasharatha; vashiSTaH= Vashishta; vaamadevaH cha= Vamadeva, also; dvau= two; taam R^iSisattamau= those, saints, of eminence; abhimatau= acquiescent; R^itwijau= Vedic ritual-authorities; tathaa apare= like that, furthermore; mantriNaH cha= ministers, also [are there.]

Two venerable saints of eminence are religious ministers for they are authorities in Vedic rituals, namely Vashishta and Vamadeva, who are the acquiescent with religious matters, and apart from these two some more religious ministers are also there to King Dasharatha. [1-7-4]

सुयज्ञो अपि अथ जाबालिः काश्यपो अपि अथ गौतमः ।
मार्कण्डेयः तु दीर्घायुः तथा कात्यायनो द्विजः ॥ १-७-५
एतैः ब्रह्मर्षिभिर् नित्यम् ऋत्विजः तस्य पौर्वकाः ।

5, 6a. suyaj~no api= Suyajna, also; atha jaabaaliH= then, Jaabaali; kaashaypaH api= Kashyapa, also; atha gautamaH= then, Gautama; maarkaNDeyaH tu= Maarkandeya, also; diirghaayuH tathaa= Deerghaayu, like that; kaatyaayanaH= Kaatyayana; dvijaH= Brahman; etaiH= along with them; brahmarSibhiH= Brahma-sages; nityam= always; R^itvijaH= ritual scholars; tasya paurvakaaH = his ancestral pundits.

Suyajna, Jabaali, Kaashyapa, Gautama, Maarkandeya, Deerghaayu, and then Kaatyayana are the scholarly Brahmans acting as religious ministers, and along with them there are also Brahma-sages who are always the ancestral ritual scholars for Dasharatha's family. [1-7-5, 6a]

विद्या विनीता ह्रीमंतः कुशला नियतेन्द्रियाः ॥ १-७-६
श्रीमन्तः च महात्मनः शास्त्रज्ञा धृढ विक्रमाः ।
कीर्तिमन्तः प्रणिहिता यथा वचन कारिणः ॥ १-७-७
तेजः क्षमा यशः प्राप्ताः स्मित पूर्व अभिभाषिणः ।

6b, 8a vidyaa viniita= in scriptures, well-versed; hriimantaH= shun bad deeds; kushalaaH= skilful; niyataH indriyaH= with regulated, senses; sriimantaH cha= affluent ones; mahaaatmanaH= great, souls; shastra j~naa= sciences, knowers of; dhR^iDha vikramaH= firmly, courageous; kiitrimantaH= distinguished, ones; praNihitaaH= quiet souls; yathaa vachana kaarinaH= as per, their word, doers of [true to their word]; tejaH kshamaa yashaH= they have magnificence, patience, fame; praaptaaH= valiant ones; smitaH puurva abhibhaashana= smile, afore, while, they converse.

All the ministers are well versed in scriptures, they shun bad deeds, skilful ones in their duties with their senses regulated. Those great souls are affluent, knowers of all sciences, firmly courageous, and they are distinguished and quiet-souls, and those ministers are true to their word. They are magnificent, patient and famed ones and they smile afore they converse. [1-7-6b, 8a]

क्रोधात् काम अर्थ हेतोर् वा न ब्रूयुर् अनृतम् वचः ॥ १-७-८
तेषाम् अविदितम् किंचत् स्वेषु नास्ति परेषु वा ।
क्रियमाणम् कृतम् वा अपि चारेण अपि चिकीर्षितम् ॥ १-७-९

8b, 9. krodhaat kaama artha hetoH vaa= in anger, in greed, for monetary, reason of, either; anR^itam= untruthful; vachaH= words; na bruuyuH= never, they speak; teshaam= to them; a+viditam= unknown; kimchat= a little; sveSu= in their own [country]; naasti= not there; pareSu vaa= in other [countries,] either; kriyamaaNam= that is happening; kR^ritam= already happened; vaa api= either, that too; chaareNa= through agents; chikiirSitam= that is going to be undertaken [by others, is not there.

They never speak untruthful words in anger or in greed or for monetary reasons either. There is nothing unknown to them, even a little, in their own country or in the others either, or about everything that is happening or has happened, or that is going to happen, for they know them through agents. [1-7-8b, 9]

कुशला व्यवहारेषु सौहृदेषु परीक्षिताः ।
प्राप्त कालम् यथा दण्डम् धारयेयुः सुतेषु अपि ॥ १-७-१०

10. vyavahareSu= in administration; kushalaaH= efficient; sauhR^ideSu= in their friendships; pariikshitaaH= well examined [by the king]; sutaH api= to their sons, even; praapta kaalam yathaa= comes, time, according to [if situation demands]; daNDam dhaarayeyu= punishment, they impose.

They are efficient in administration and their friendships are well examined by the king, and those ministers impose punishment even on their own sons, if situation demands it. [1-7-10]

कोश संग्रहणे युक्ता बलस्य च परिग्रहे ।
अहितम् च अपि पुरुषम् न हिंस्युर् अविदूषकम् ॥ १-७-११

11. kosha samgrahaNe yukataa= treasury, in collections, dutiful; balasya cha parigrahe= of armies, also, militarising; a+hitam cha api puruSam= unfriendly, also, even, a person; a+vi+duushakam= not, really, blameworthy; na himsyuH= do not, torture.

In collections to their treasury and to militarise their armies they are dutiful, even an unfriendly person will not be tortured, if he were not really blameworthy. [1-7-11]

वीराः च नियतोत्साहा राज शास्त्रम् अनुष्ठिताः ।
शुचीनाम् रक्षितारः च नित्यम् विषय वासिनाम् ॥ १-७-१२

12. viiraH= valiant; niyata utsaaha= engineered enthusiasm; raaja shaastram= political science; anuSTitaaH= administrators of; viSaya vaasinaam= in kingdom, dwelling ones [subjects of kingdom.]; suchiinaam= clean persons; nityam= at all times; rakshitaaraH= protectors.

They are valiant ones with engineered enthusiasm, administrators of political science, clean persons and protectors of subjects of their kingdom at all times. [1-7-12]

ब्रह्म क्षत्रम् अहिंसन्तः ते कोशम् समपूरयन् ।
सुतीक्ष्ण दण्डाः संप्रेक्ष्य पुरुषस्य बलाबलम् ॥ १-७-१३

13. brahma kshatram= Brahmans, Kshatriya-s; te a+himsantaH= they, do not, persecute; kosham samapuurayan= treasury, to fill up; puruSasya= person's; bala a+balam= strength, weakness; samprekshya = after assessing; sutiikshNa danDaaH= high, degree, punishment givers.

They do not persecute Brahman-s and Kshatriya-s to fill-up the treasury, and high degree punishments will be given on assessing that person's, or the offender's strength and weakness. [1-7-13]

शुचीनाम् एक बुद्धीनाम् सर्वेषाम् संप्रजानताम् ।
न आसीत् पुरे वा राष्ट्रे वा मृषा वादी नरः क्वचित् ॥ १-७-१४

14. suchiinaam= decent ones; ekabudhinaam= one, minded, [in league with]; sarveSaam= all of them; samprajaanataam= administering; kwachit= anywhere; pure vaa raaSTre vaa= in capital, or, in kingdom, either; mR^iSa vaadii naraH= lies, speaking, person [liar]; na aasiit= is not, there.

All of those ministers are clean administrators of kingdom, and are in league with each other, as such there is none anywhere, either in capital or in country, a liar. [1-7-14]

कश्चिन् न दुष्टः तत्र आसीत् पर दार रतिर् नरः ।
प्रशांतम् सर्वम् एव असीत् राष्ट्रम् पुरवरम् च तत् ॥ १-७-१५

15. tatra= there; duSTaH= evil-minded; para daara ratoH naraH= in other's, wife, interested, man; kaschit na aasiit = anyone, none, is there; sarvam raaSTram= all, kingdom; tat pura varam cha= that, capital, also; prashaantam eva aasiit= undisturbed, only, it is there.

None with an evil-mind or with an interest in other man's wife is there, and thus on whole in the kingdom and also like that in the capital, there is an undisturbed society. [1-7-15]

सु वासस सु वेषाः च ते च सर्वे शुचिव्रताः ।
हितार्थः च नरेन्द्रस्य जाग्रतो नय चक्षुषा ॥ १-७-१६

16. te cha sarve= they, also, all; su vaasasaH= well dressed; su veshaaH cha= well decorated, also; suchi vrataaH= decency, observing; narendrasya hitaarthaH cha= of king, in the interest of, also,; naya chakshuSaa= truthful-eyed; jaagrataH= are diligent.

Well-dressed and well-decorated and they the ministers of King Dasharatha, observe decency in the interest of the king and also of the kingdom, with diligence and with a truthful-eye. [1-7-16]

गुरोर् गुण गृहीताः च प्रख्याताः च पराक्रमे ।
विदेशेषु अपि विज्ञाता सर्वतो बुद्धि निश्चयाः ॥ १-७-१७

17. guroH= from their mentors – mother, father and teachers; guNa gR^ihiitaH= good qualities, acquired; paraakrame= expertise; prakyaataH= renowned; sarvataH= in all affairs; buddhi nischayaH= intellectual, determinations; videsheSu api= in foreign countries, also; vij~naataaH= famous.

They acquired good qualities from their mentors and they are renowned by their expertise, and even in foreign countries they are famous for their intellectual determinations in all affairs. [1-7-17]

अभितो गुणवन्तः च न च आसन् गुण वर्जिताः ।
सन्धि विग्रह तत्वज्ञाः प्रकृत्या संपदान्विताः । १-७-१८

18. abhitaH= versatile; guNavantaH cha= virtuous ones, also; na cha aasan= not, also, there is; guNa varjitaaH= virtue, discarded ones; sandhi= truce; vigraha= war; tatvaj~naH= determiners; prakR^ityaa= by nature; sampada anvitaaH= opulence, possessing.

Versatile and virtuous are they the ministers and there is none who discarded his virtuosity, and they are the determiners of truce or war, and by their nature they possess opulence. [1-7-18]

मंत्र संवरणे शक्ताः शक्ताः सूक्ष्मासु बुद्धिषु ।
नीति शास्त्र विशेषज्ञाः सततम् प्रिय वादिनः ॥ १-७-१९

19. mantra samvaraNe shaktaaH= strategies, their confidentiality, capable of; shaktaaH= capable of; suukshmaasu= micro-affairs; buddhiSu= applying mind; niiti shaastra vishesha j~naH= moral, science, comprehensively, known; satatam priya vaadinaH= always, gentle, articulators.

They are capable to keep up the confidentialities of strategies, and also capable to apply their mind even in micro-affairs, and they know moral science comprehensively, and above all, they are gentle articulators. [1-7-19]

ईदृशैः तैः अमात्यैः च राजा दशरथोऽनघः ।
उपपन्नो गुणोपेतैः अन्वशासद् वसुंधराम् ॥ १-७-२०

20. anaghaH= exalted; dasarathaH= Dasharatha; guNa upetaiH= good-natured; iidR^ishaiH= suchlike [that efficacious]; taiH amaatyaiH cha= with those, ministers, also; upapannaH= ministered to; vasundharaam= the earth; anvashaasat= ruled.

With such effectual and good-natured ministers the king exalted Dasharatha ruled the eart. [1-7-20]

अवेक्षमाणः चारेण प्रजा धर्मेण रक्षयन् ।
प्रजानाम् पालनम् कुर्वन् अधर्मम् परिवर्जयन् ॥ १-७-२१
विश्रुतः त्रिषु लोकेषु वदान्यः सत्य संगरः ।
स तत्र पुरुषव्याघ्रः शशास पृथ्वीम् इमाम् ॥ १-७-२२

20-21. puruSa vyaaghraH= manly, tiger [most generous among people]; chaareNa avekshyamaa= by spies, observing;

prajaaH= people; rakshyan= to protect; dharma= virtuously; prajaanaam paalanam kurvan= to people, good rule, to give; a+dharmaan pari varjayan= unrighteousness, entirely, giving up; vadaanyaH= generous; satya sanagaraH= truthful, avowedly; triSu lokeSu vishrutaH= in three, worlds, renowned; pR^ithviim imaam= the earth, this one; saH=he, Dasharatha; tatra= from there; shashaasa= ruled.

He that most generous one among men, Dasharatha, while observing through spies, and to protect people righteously, and to give a good governance to them, he forsook unrighteousness and became a generous king avowed to truthfulness alone, and thus he that Dasharatha ruled the earth, which rulership is renowned in all the three worlds. [1-7-21,22]

न अध्यगच्छत् विशिष्टम् वा तुल्यम् वा शत्रुम् आत्मनः ।
मित्रवान् नत सामन्तः प्रताप हत कण्टकः ।
स शशास जगत् राजा दिवि देव पतिर् यथा ॥ १-७-२३

23. mitravaan= one who has many friends; nata saamanta= subdued, provincial kings; prataapa hata kanTakaH= by valour, eliminated, thorniness; aatmanaH= to himsef; vishiSTam vaa= a superior one, either; tulyam vaa= equal one, or; shatrum= an enemy; na adhyagacChat= not encountered; divi devapatiH yathaa= in Heaven, Indra, like; saH shashaasa jagat= he, ruled, the world.

Emperor Dasharatha has not encountered either a superior or an equal in his kingship, and to him there are many friends, subdued are his provincial kings and eliminated is thorniness by his own valour. He thus ruled the world like Indra would in Heaven. [1-7-23]

तैः मंत्रिभिः मंत्र हितेः निविष्टै
वृतोऽनुरक्तैः कुशलैः समर्थैः ।
स पार्थिवो दीप्तिम् अवाप युक्तः
तेजोमयैः गोभिः इव उदितः अर्कः ॥ १-७-२४

24. mantra hite niviSTaiH= in strategy, conducive, concerned; anuraktaiH= interested in; kushalaiH= well skilled; samarthaiH= efficient; taiH mantribhiH= with those, ministers; vR^itaH= surrounded by – in the company of; saH= he; paarthiva= king; uditaH arkaH [yathaa]= rising, Sun [as with]; yuktaH tejomayaiH gobhiH yuktaH = along with, resplendent, sunrays, having; diiptim avaapa= brilliance, obtained.

In the company of those ministers, who are conducive to the strategies, interested in the king and subjects as well, skilful and efficient ones, he that King Dasharatha obtained brilliance, like the rising Sun along with resplendent sunrays. [1-7-24]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्तमः सर्ग

Thus, this is the 7th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 8

Introduction

Dasharatha decides to perform an elaborate Vedic ritual, called Aswametha yajna, Horse Ritual, to beget children. He being a considerate king in taking conscience of the courtiers, he discusses this aspect with the Vedic scholars and ministers of his court, beforehand.

तस्य च एवम् प्रभावस्य धर्मज्ञस्य महात्मनः ।

सुतार्थम् तप्य मानस्य न असीत् वंशकरः सुतः ॥ १-८-१

1. evam prabhaavasya= this kind of, effectual king; dharmaj~nasya= virtue knower; mahaatmanaH= great soul; suta artham tapyamaanasya= children, to beget, burning, at heart; tasya cha= to him, also; vamshakarH sutaH= dynasty, enriching, son; naasiit= is not, there.

To him, to such an effectual and virtuously great-souled King Dasharatha, , a dynasty-enriching son is not begotten though his heart is burning to beget children. [1-8-1]

चिन्तयानस्य तस्य एवम् बुद्धिः आसीन् महात्मनः ।

सुतार्थम् वाजिमेधेन किम् अर्थम् न यजामि अहम् ॥ १-८-२

2. chintayaanasya= while thinking; tasya= to him; maha aatmanaH= to that great soul; evam= this way; buddhiH aasiit= thought, occurred; suta artham= sons, for the purpose of; vaaji medhena= by Horse Ritual; kim artham= why, not; na yajaami aham= not, perform, I shall.

To that anguished great-soul, a thought occurred this way, "To beget sons, why should not I perform Horse ritual...[and thus appease the gods in order to beget worthy sons..."] [1-8-2]

स निश्चिताम् मतिम् कृत्वा यष्टव्यम् इति बुद्धिमान् ।

मंत्रिभिः सह धर्मात्मा सर्वैः अपि कृत आत्मभिः ॥ १-८-३

ततोऽब्रवीत् महातेजाः सुमंत्रम् मंत्रि सत्तमम् ।

शीघ्रम् आनय मे सर्वान् गुरून् तान् स पुरोहितान् ॥ १-८-४

3, 4. buddhimaan= intellectual one; dharma aatmaa= conscientious souled; kR^ita aatmabhiH= with decent, souled [sagacious ministers]; sarvaiH api= with all, even; mantribhiH = with ministers; yaSTavyam iti= performable, thus;

nischitaam matim kR^itvaa = resolved, mind, on making; tataH= then; mantri sattamam sumantram= best of ministers, to Sumantra; abraviit= addressed; sa purohitaan= with, clerics; taan sarvaan= them, all; me guruun= my teachers; shiighram aanaya= quickly, fetch.

That intellectual and a conscientious king having resolved with all of his sagacious ministers that such a Vedic ritual is performable, then addressed best ne among ministers, namely Sumantra, ' fetch all my teachers and clerics, quickly...' [1-8-3,4]

ततः सुमंत्रः त्वरितम् गत्वा त्वरित विक्रमः ।

सम् आनयत् स तान् सर्वान् समस्तान् वेद पारगान् ॥ १-८-५

सुयज्ञम् वामदेवम् च जाबालिम् अथ काश्यपम् ।

पुरोहितम् वशिष्ठम् च ये च अपि अन्ये द्विजोत्तमाः ॥ १-८-६

5. tataH= then; tvaritaH vikramaH= in quickness, dauntless; sumantraH= Sumantra; tvaritam gatvaa= quickly, gone; suyajnam= Suyajna; vaamadevam= Vaama Deva; cha= also; atha= then; jaabaalim= Jaabaali; kaashyapam= Kaashyapa; purohitam= the clerics; vashiSTham cha= Vashishta, also; ye anye dwija uttamaaH = those, other, Brahman-s, eminent ones; veda paaragaan= Vedic scholars are there; samaanayat= fetched; taan sarvaan= them, all.

Then Sumantra gone quickly, for he in quickness is a dauntless one, and fetched all of the clerics like Suyajna, Vaama Deva, Jaabala, Kshyapa, and even Sage Vashishta, and also those other eminent Brahman that are Vedic scholars. [1-8-5,6]

तान् पूजयित्वा धर्मात्मा राजा दशरथः तदा ।

इदम् धर्म अर्थ सहितम् श्लक्ष्णम् वचनम् अब्रवीत् ॥१-८-७

7. dharmaatmaa raajaa dasarathaH= virtuous king, Dasharatha; tadaa= then; taan puujayitvaa= them, on adoring; idam= this; dharma artha sahitam= justification, meaning, having; shlakshnam vachanam abraviit= impressible, sentence, spoke to.

Then on adoring them virtuous King Dasharatha spoke this impressible sentence that included justification and meaning. [1-8-7]

मम लालस्य मानस्य सुतार्थम् नास्ति वै सुखम् ।

तदर्थम् हयमेधेन यक्ष्यामि इति मतिर् मम ॥ १-८-८

8. sutaartham= for sons; laalasyamaanasya= tumultuous, mind; mama= my; sukham= quietude; na asti= not there; vai= verily; tat artham= for that, reason; haya medhena = by Horse Ritual; yakshhyami= Vedic worship; iti= thus; matiH mama= thinking, of mine.

"My mind is tumultuous without quietude for I have no sons... for that reason, I wish perform Aswametha, Vedic Horse Ritual... this is my thinking... [1-8-8]

तत् अहम् यष्टुम् इच्छामि शास्त्र दृष्टेन कर्मणा ।

कथम् प्राप्स्यामि अहम् कामम् बुद्धिः अत्र विचिन्त्यताम् ॥ १-८-९

9. tat aham= therefore, I; shaastra dR^iSTena = scriptures, point of view [as enshrined in]; karmaNaa= rite-oriented; yaSTum icChami= to perform ritual, I contemplate to; katham= how; praapyaami= I get; kaamam = my desire; buddhiH atra vichintyataam= contemplation, for that, be thought of.

"Therefore, I contemplate to perform that ritual as enshrined in the scriptures and as a rite-oriented one as well... let this contemplation of mine be well thought of... and as to how my desire to beget sons will be fulfilled... [1-8-9]

ततः साधु इति तद्वाक्यम् ब्राह्मणाः प्रत्यपूजयन् ।

वशिष्ठ प्रमुखाः सर्वे पार्थिवस्य मुखेरितम् ॥ १-८-१०

10. tataH= then; vashiSThaH= Sage Vashishta; braahmaNaaH= Brahman-s; pramukhaaH sarve= important personalities, all of them; paarthivasya mukha iiritam= from king's, mouth, voiced; tat vaakyam= that, sentence [idea]; saadhu iti= splendid, it is; prati apuujayan= in turn, honoured him

Then the Brahman scholars along with Sage Vashishta and all other important personalities in their turn have blessed and honoured him, saying that "splendid is this idea..." thus, for that which is voiced by the king. [1-8-10]

ऊचुः च परम प्रीताः सर्वे दशरथम् वचः ।

संभाराः संभ्रियंताम् ते तुरगः च विमुच्यताम् ॥ १-८-११

11. sarve= all of them; parama priitaH= very, happy; dasaratham= to Dasharatha; vachaH= these words; uchuH cha= they said, also; sambhaaraaH= paraphernalia; sambhriyantaam= be provided; te turagaH cha vimuchyataam= your, horse, also, be released.

All of them becoming happy have also said to King Dasharatha, "let the paraphernalia be provided, and your ritual-horse be released... [1-8-11]

सरय्वाः च उत्तरे तीरे यज्ञ भूमिर् विधीयताम् ।

सर्वथा प्राप्स्यसे पुत्रान् अभिप्रेतान् च पार्थिव ॥ १-८-१२

यस्य ते धर्मिकी बुद्धिः इयम् पुत्रार्थम् आगता ।

12, 13a. paarthiva= oh king; sarvathaa= by all means; praapyase= you will beget; abhipretaancha= as you desired; putraan= sons; sarayvaaH ca uttare tire= River Sarayu's, on northern banks; yaj~na bhuumiH vidhiiyataam= ritual, ground, be arranged yasya te= to whom, like you; dhaarmikii buddhiH iyam= virtuous, thought, like this; putra artham aagataa= to beget sons, suggested itself to.

"Oh, king, by all means you will beget sons as you desired, since you, to whom an upright thinking has suggested itself... let the ritual ground be arranged on the northern banks of River Sarayu..." So said the scholars. [1-8-12, 13a]

ततः तुष्टोऽभवत् राजा श्रुत्वा तद् द्विज भाषितम् ॥ १-८-१३

अमात्यान् अब्रवीत् राजा हर्ष पर्याकुल लोचन ।

संभाराः संभ्रियंताम् मे गुरूणाम् वचनात् इह ॥ १-८-१४

13b, 14. tataH= then; raajaa= king; tat dvija bhaaSitam shrutvaa= that, Brahmans', saying, on hearing; tuSTaH abhavat= glad, he became; raajaa= king; harSa paryaakula lochanaH= happiness, lurching, on eyes; amaatyaan abraviit= to ministers, spoke to; iha me guruNaam vachanaat= now, on my, teacher's, advise; sambhaaraaH sambhriyantaam= paraphernalia, be procured.

" Then King Dasharatha is gladdened on hearing the sayings of those Brahmans. And with happiness lurching on his eyes the king spoke to the ministers, "As advised by my Vedic teachers let the paraphernalia be procured... [1-8-13b, 14]

समर्थ अधिष्ठितः च अश्वः सः उपाध्यायो विमुच्यताम् ।

सरय्वाः च उत्तरे तीरे यज्ञ भूमिर् विधीयताम् ॥ १-८-१५

15. sarayavyaaH cha uttare tiire= of River Sarayu, on northern banks; yaj~na bhuumiH vidhiiyataam= ritual, ground, be arranged; samartha adhiSTitaH= capable ones [warriors,] monitored by; saha upaadhyaayaH= with, religious teachers [following]; asvaH vimuchyataam= Ritual Horse, be released.

"On the northern banks of River Sarayu the ritual ground be arranged... and the Ritual-Horse be released monitored by capable warriors, along with the religious teachers..." So said the king. [1-8-15]

शान्तयः च अपि वर्धन्ताम् यथा कल्पम् यथा विधि ।

शक्यः प्राप्तुम् अयम् यज्ञः सर्वेण अपि महीक्षिता ॥ १-८-१६

न अपराथो भवेत् कष्टो यदि अस्मिन् क्रतु सत्तमे ।

16, 17a. shaantayaaH cha api= peace invocations, also, even; vardhantaam= be prevailing; yathaa kalpam= as ordained [by tradition]; yathaa vidhi= as per scriptures; ayam yaj~naH= this, ritual; kaSTtaH aparathaH= difficult, fault; yadi= if; na bhavet= not occurs; asmin= in that; kratu sattame= ritual, the great; sarveNa api mahii kshitaa= by all, even, kings, on earth; shakyaH praaptum= possible, to obtain [to perform and obtain results.]

"Let peace invocations be prevailing and prospering, as ordained in the scriptures and tradition...if it is possible for the correct performance to obtain results of this ritual, and if it is possible to conduct this ritual without any difficult faults during its performance, then all the kings on earth would have performed it... [1-8-16, 17a]

च्छिद्रम् हि मृगयन्ते स्म विद्वांसो ब्रह्म राक्षसाः ॥ १-८-१७

विधि हीनस्य यज्ञस्य सद्यः कर्ता विनश्यति ।

17b, 18a. atra= therein the ritual; vidvaamsaH brahma raakshasaaH= scholarly, Brahmans [who became] Brahma-demons; cChidram hi mR^igayante= faults, alone, they hunt for; vidhi hiinasya= procedure, depraved; yaj~asya= ritual's; kartaa= performer; vinasyati= gets ruined.

"Scholarly Brahma-demons will be hunting for the faults alone in the course of this ritual... should the procedure of this ritual be depraved of its set rules, the performer gets ruined... [1-8-17b, 18a]

तद्यथा विधि पूर्वम् मे क्रतुरेष समाप्यते ॥ १-८-१८

तथा विधानम् क्रियताम् समर्थाः साधनेषु इति ।

18b, 19a. tat= therefore; me eSa kratuH= my, this, ritual; vidhi puurvam= procedurally; yathaa samaapyate= as to how, it will be concluded; tathaa vidhaanam kriyataam= in that way, it shall be done; samarthaaH saadhaneSu= experts, [you all] in [such] performances; iti=thus [the king said to his teachers.]

"Therefore, you all shall see as to how this ritual of mine be conducted and concluded procedurally, and all of you are evidently experts in conducting such rituals... isn't it! [1-8-18b, 19a]

Vedic Brahmans are to be very cautious and vigilant while performing the ritual in the order of ritual acts, faultless rendering of the Vedic hymns and other observant items of the Vedic canon. Should they by overconfidence or by negligence commit any mistake or fault, they take rebirth as Brahma-demons. After taking rebirth as such demons they, with their inherent jealousy and ire will always be hunting for such mistakes in other's ritual performances. If they cannot find one, they cause certain hindrances in that performance, so that the performer may commit mistakes and get ruined in the present life span and then take rebirth as Brahma-demon. Hence, every Vedic-ritual performer shall be vigilant.

तथा इति च अब्रुवन् सर्वे मंत्रिणः प्रतिपूजिता ॥ १-८-१९

पार्थिवेन्द्रस्य तद् वाक्यम् यथा पूर्वम् निशम्य ते ।

19b, 20a. te sarve mantrinaH= those, all, ministers; paarthiva indrasya tat vaakyam = king's, the best one's, that, word; nishamya= on listening; pratipuujitaa= adored him; yathaa puurvam= as, earlier [as has been conducted]; tathaa= that way [this will also be conducted]; iti= thus; cha abruvan= also, said [assured.]

On listening the words of the king all the ministers adored and assured him saying, 'It will be conducted faultlessly as has been conducted earlier..." [1-8-19b, 20a]

तथा द्विजाः ते धर्मज्ञा वर्धयतो नृपोत्तमम् ॥ १-८-२०

अनुज्ञाताः ततः सर्वे पुनर् जग्मुर् यथा आगतम् ।

20b, 21a. dharmaj~naa= virtue knowers; te dwijaaH= those, Brahmans; tathaa varthayataH nR^ipottamam= enhancing [his royal stature,] of that king; tataH anuj~naataaH= then, permitted; sarve yathaa aagatam= all, as they have come; punar jagmuH= again, went away.

On hearing those words of that best king, and what that is spoken earlier, then the virtue knowing Brahman scholars hailing that best king took leave of him and wentaway as they have come. [1-8-20b, 21a]

विसर्जयित्वा तान् विप्रान् सचिवान् इदम् अब्रवीत् ॥ १-८-२१

ऋत्विग्भिः उपसंदिष्टो यथावत् क्रतुर् आप्यताम् ।

21b, 22a. tataH= then; visarjayitvaa= sending off; sarve= all; taan= them; vipraan= Brahmans; sachivaan idam abraviit= to ministers, this, said; R^itvigbhiH= by the Vedic scholars; upasamdiSTaH= as advised; yathaa vat kratuH aapyataam= procedurally, ritual, be conducted

Then on sending off those Brahman scholars, the king spoke this way to the ministers... "As advised by the Vedic scholars this ritual shall be conducted, procedurally..." [1-8-21b, 22A]

इति उक्त्वा नृप शार्दूलः सचिवान् समुपस्थितान् ॥ १-८-२२

विसर्जयित्वा स्वम् वेश्म प्रविवेश महामतिः ।

22B, 23a. mahaa mmatiH nR^ipa shaardUlaH= highly intelligent, kingly tiger Dasharatha; samupasthitaan= who are in audience; sachivaan= to misters; iti uktvaa= thus, on saying; visarjayitvaa= sent them off; svam veshma pravivesha= his, palace, entered.

Tha tigerly-king and highly intellectual Dasharatha, on saying thus to his ministers who are still in his audience, sent away those ministers also, and he entered his palace. [1-8-22b, 23a]

ततः स गत्वा ताः पत्नीर् नरेन्द्रो हृदयंगमाः ॥ १-८-२३

उवाच दीक्षाम् विशत यक्षेऽहम् सुत कारणात् ।

23b, 24a. tataH= then; saH=he; narendraH= the king, the best; hR^idayangamaa= heartily dear ones; taaH patniiH= to them his wives; gatvaa= on approaching; uvaacha= spoke; aham= I am; suta kaarNaat= sons, for the reason of; yakshye= performing ritual; diikshaam vishata= vow, you enter;

And on approaching his wives, that best king's heartily dear ones, he said to them, " I am performing a Vedic ritual for the reason of begetting sons, and you all shall enter a vow..." [1-8-23b, 24a]

तासाम् तेन अति कान्तेन वचनेन सुवर्चसाम् ।

मुख पद्मान् अशोभन्त पद्मानीव हिमात्यये ॥ १-८-२४

24b, c. ati kaantinena= most pleasing; vachanaena= by words [of king]; suvarchasaam= already lustrous; taasaam= their [the queens]; mukha padmaani= countenances, lotuses; padmaan iva= lotuses, like; tena= by those [words of king]; himaatyaye= dew-fall, clearance of; ashobhanta= became more gleaming.

On hearing those words of the king, the lustrous countenances of the queens have become more gleaming, like the blooming lotuses after the clearance of dew-fall. [1-8-24b, c]

इति वाल्मीकि रामायणे आदि कावे अष्टमः सर्ग

Thus, this is the 8th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 9

Introduction

Sumantra, the minister of King Dasharatha, details the importance of Sage Rishyasringa and beseeches the king to invite that sage to preside over the contemplated Vedic ritual, for that Sage's entry into any kingdom is auspicious for that land and people.

एतत् श्रुत्वा रहः सूतो राजानम् इदम् अब्रवीत् ।

श्रूयताम् तत् पुरा वृत्तम् पुराणे च मया श्रुतम् ॥ १-९-१

1. etat shrutvaa suutaH= all this, having heard, charioteer, Sumantra; raajaanam= to king [Dasharatha]; rahaH idam abraviit= in confidence, in this way, said; shruuyataam tat= I will tell, that; puraa vR^ittam= an early, legend; puraaNe ca mayaa shrutam= legendary narration, also, by me, listened.

Sumantra, the charioteer and one of the misters of King Dasharatha, having heard all about the king's desire to perform a Vedic ritual, said this in confidence to king, "oh, king, I will tell an early legend, an early legendary narration that I listened... [1-9-1]

ऋत्विग्भिः उपदिष्टोऽयम् पुरा वृत्तो मया श्रुतः ।

सनत्कुमारो भगवान् पूर्वम् कथितवान् कथाम् ॥ १-९-२

ऋषीणाम् सन्निधौ राजन् तव पुत्रागमम् प्रति ।

2, 3a. raajan= oh King; R^itvigbhiH upadiSTaH= by Vedic scholars, advised; ayam puraa vR^ittaH= this is, earlier, happened [narrated]; sanat kumaaraH bhagavaan= Sage Sanatkumara, godly one; puurvam kathitavaan kathaam= once, narrated, an account [about your progeny]; R^iSiiNaam sannidhau= of [other] sages, presence of; tava putra aagamam prati= about arrival of, your, sons, about; mayaa shrutaH= by me, heard.

"Oh, king, I have earlier heard of this present advice given to you by Vedic scholars, as godly Sage Sanatkumara has once narrated an account about the arrival of your sons in the presence of other sages, and sage Sanat Kumara said... [1-9-2, 3a]

काश्यपस्य च पुत्रोऽस्ति विभाण्डक इति श्रुतः ॥ १-९-३

ऋष्यशृङ्ग इति ख्यातः तस्य पुत्रो भविष्यति ।

स वने नित्य संवृद्धो मुनिर् वनचरः सदा ॥ १-९-४

3b, 4. kaashyapasya ca= for Sage Kashyapa; putraH asti= son, was there; vibhaaNDaka iti shrutaH= Vibhaandaka, thus, known as; tasya putraH= his son [Vibhandaka's son,] will be; R^ishyasringa iti khyaata= Rishyasringa, thus, renowned; bhavishyati= will be there; saH muniH vane nitya samvR^iddhaH= he, that saint [Rishyasringa,] always, in forest, grown up; vana chara sadaa= [that sage] Rishyasringa, forest, dwelling, always.

"He said that "Sage Kashyapa has a son known as Vibhaandaka, and his son will be the renowned Sage Rishyasringa, and that Sage Rishyasringa will grow up in forests, and will always be dwelling in forest... [1-9-3b, 4]

Here the word used by Sumantra is tava putra aagamam , it renders as 'the arrival of your sons', meaning that sons of King Dasharatha arrive from Heavens, but not through an ordinary parturition. Even earlier in time to that of Dasharatha, Sage Sanatkumara predicted the 'arrival' of Vishnu as Rama. The birth-event associated with Rishyasringa's name is that he is born with a horn on the crown of his head. Thus he is named as Rishyasringa, i.e., em> R^iSi the Sage; shR^i~Nga horn; a Sage with a horn on his forehead at his birth time. This being the mythological import, he is an acme among sages, as shR^i~Nga also means a peak.

न अन्यम् जानाति विप्रेन्द्रो नित्यम् पित्र अनुवर्तनात् ।

द्वैविध्यम् ब्रह्मचर्यस्य भविष्यति महात्मनः ॥ १-९-५

5. vipra indraH= Brahman, the best; na anyam jaanaati= not, others, knowing [not knowing others]; nityam pitra anu vartanaat= always, father, abiding; dvai vidhyam= hindrance, [or, two kinds]; brahma charyasya= of his celibacy; bhaviSyasi= he will be following/will occur to him; mahaatmanaH= to that great soul.

"Not knowing others, that Brahman the best, namely Rishyasringa, will always be abiding his father and he will follow celibacy of two kinds Brahmanical vows namely vratitva , praajaapatya ...

Or

Not knowing others that Brahman the best, will always be abiding his father, lest his renowned celibacy always praised by the Brahmans, will be hindered. [1-9-5]

The word dvaividhyam also means two kinds of celibacy, vratitva and prajaapatyam. One, as a bachelor and the other after marriage, voluntarily distancing away from his wife on certain forbidden days like full moon and new moon days, during daytime, eclipses, and other astronomical occurrences and some more. This kind of self-imposed celibacy is one way of observing sustained family planning methods, instead of resorting to medicaments. Here, this word is more nearer to mean 'hindrance', than to mean the 'two way celibacy' as deciphered by some commentators.

लोकेषु प्रथितम् राजन् विप्रैः च कथितम् सदा ।

तस्य एवम् वर्तमानस्य कालः समभिवर्तत ॥ १-९-६

6. lokeSu prathitam= in the world, famous; raajan= O King; vipraiH cha kathitam sadaa= by Brahmans, praised, always; tasya evam vartamaanasya= him, thus, with that conduct; kaalaH sam abhi vartata= time, will pass on.

"In the world he becomes famous for his celibacy, oh king, and he will always be praised by Brahmans, and thus time will pass on with that kind of his conduct, [1-9-6]

अग्निम् शुश्रूषमाणस्य पितरम् च यशस्विनम् ।

एतस्मिन् एव काले तु रोमपादः प्रतापवान् ॥ १-९-७

आङ्गेषु प्रथितो राजा भविष्यति महाबलः ।

7, 8a. agnim= to Sacrificial Fire; shushrushhamaaNasya= while in servitor-ship of; pitaram cha= to his father, also; yashasvinam= prosperous one; etasmin eva= in this, only; kaale= meantime; prataapavaan= valiant one; raajaa= king; romapaadaH= Romapaada; angeshu= in Anga kingdom; prathitaH= famed one; bhavishhyati= will be there; mahaabalaH= very strong one.

Sage Rishyasringa looses no time with his servitor-ship to the Sacrificial Fire and also to his celebrated father, and during this period alone there will be a famed and very strong king Romapaada, a valiant in Anga country... [1-9-7, 8a]

तस्य व्यतिक्रमात् राज्ञो भविष्यति सुदारुणा ॥ १-९-८

अनावृष्टिः सुघोरा वै सर्वलोक भयावहा ।

8b, 9. tasya raaj~naH vyatikramaat= his, that king's, violation of righteousness; su ghoraa= very, devastating; su daaruNaa= verily, shocking; sarva loka bhayaaavahaa= to all, living beings, frightening one; anaavR^iSTiH bhaviSyati= famine, will be there.

"But by a violation of righteousness of that king there will be a shocking and devastating famine in that country...[1-9-8b, 9]

अनावृष्ट्याम् तु वृत्तायाम् राजा दुःख समन्वितः ॥ १-९-९

ब्राह्मणान् श्रुत संवृद्धान् च समानीय प्रवक्ष्यति ।

9b, 10a. anaavR^iSTyaam= due to drought; vR^ittaayaaam= [famine] while besetting; raajaa= the king; duHkha= grim; samanvitaH= afflicted with; braahmanaan= Brahmans; shruta samvriddhaanaam= in scriptures well versed ones[learned, scholars]; samaaniiya= onn summoning; pravakshyati= addresses them.

"While the famine is besetting that king Roamapada will be afflicted with grim, and on summoning Brahmans and learned scholars he will address them... [1-9-9b. 10a]

भवन्तः श्रुत कर्माणो लोक चारित्र वेदिनः ॥ १-९-१०

समादिशन्तु नियमम् प्रायश्चित्तम् यथा भवेत् ।

10b, 11a. bhavantaH= all of you; shruta= well versed; kararmaaNaH = in rituals; loka chaaritra vedinaH= world, history, knowers; sam aadishatantu = order me; yathaa= as to how; niyamam= the procedure is; praayaschittam= for purification; bhavet= will be.

" 'All of you are well versed in rituals and knowers of the world history... order me how to how the purification from sin will be... [1-9-10b, 11a]

इति उक्ताः ते ततो राज्ञा सर्वे ब्राह्मण सत्तमाः ॥ १-९-११

वक्ष्यन्ति ते महीपालम् ब्राह्मणा वेद पारगाः ।

विभाण्डक सुतम् राजन् सर्व उपायैः इह आनय ॥ १-९-१२

11b, 12. iti uktavaa te raaj~naa sarve= thus, said, to them, by king, to all; braahmaNa sattamaH= those Brahmans,

scholarly ones; veda paaragaaH braahmaNaa= Brahmans, Veda scholars; mahiipaalam= to the king; te vakshyanti= they, will say; raajan= oh king; vibhaaNDaka sutam= Sage Vibhandaka's son; sarva upaayaiH= by all, methods; iha aanaya= here, you fetch.

" ‘Thus said by king those scholarly Brahmans and Vedic scholars will say to the king, 'oh, king, son of Sage Vibhaandaka, namely Rishyasringa, is to be fetched by all methods... [1-9-11b, 12]

आनाय्य तु महीपाल ऋश्यशृङ्गम् सुसत्कृतम् ।

विभाण्डक सुतम् राजन् ब्राह्मणम् वेद पारगम् ।

प्रयच्छ कन्याम् शान्ताम् वै विधिना सुसमाहितः ॥१-९-१३

13. mahiipala= oh king; aanaayya= on bringing; R^ishhyashR^ingam= Rishyasringa; vibhaaNDaka sutam= Vibhaandaka's son; braahmaNam veda paaragam= Brahman, Veda, scholar; susatkR^itam= well, honoured one; samaahitaH= with good care; kanyaam shaantaam vidhinaa prayacCha= girl [daughter,] Shanta, procedurally, you give [in marriage.]

"Oh! King, having brought Sage Rishyasringa and honouring him well with good care, procedurally give him your daughter Shanta in marriage to that Vedic Brahman and the son of Sage Vibhaandaka... [1-9-13]

तेषाम् तु वचनम् श्रुत्वा राजा चिन्ताम् प्रपत्स्यते ।

केन उपायेन वै शक्यम् इह आनेतुम् स वीर्यवान् ॥ १-९-१४

14. teSaam tu=their, but; vachanam= words; shrutvaa= having listening; raajaa=the king; chintaam prapatsyate=thought, will obtain [becomes thoughtful]; kena upaayena= by which, means; shakyam= possible; saH viiryavaan=he, who has controlled his senses; iha aanetum= to here, be fetched.

"On listening them the king becomes thoughtful about the idea by which it is possible to bring that self-controlled sage to his place... [1-9-14]

ततो राजा विनिश्चित्य सह मंत्रिभिः आत्मवान् ।

पुरोहितम् अमात्याम् च प्रेषयिष्यति सत्कृतान् ॥ १-९-१५

15. tataH= then; raajaa= the king; vinishchitya= decides; saha= along with; mantribhiH=ministers; aatmavaan= one with intelligence; purohitam= clergymen; amaatyaam cha= ministers, also; tataH= then; preshyati= will send.

"Then that intellectual king decides along with ministers, to dispatch clergymen and ministers, honouring them well, and then sends them... [1-9-15]

ते तु राज्ञो वचः श्रुत्वा व्यथिता विनत आननाः ।

न गच्छेम ऋषेः भीता अनुनेष्यन्ति तम् नृपम् ॥ १-९-१६

16. te tu= they, but; raajnaH vachaH= king's, words; shrutvaa= on hearing; vyathitaaH= awestruck; vi nata aananaaH= lowering, faces; na gacChema= [we] can not go; R^iSeH bhiitaaH=of that sage, afraid of; anuneshyanti= plead for mercy; tam nripam= of that, king.

"They on hearing king's words are awestruck and lowering their faces they will say, 'we can not go

there as we are afraid of sage Vibhandaka, father of Rishyasringa...' [1-9-16]

वक्ष्यन्ति चिंतयित्वा ते तस्य उपायाम् च तान् क्षमान्।

आनेष्यामो वयम् विप्रम् न च दोषो भविष्यति ॥ १-९-१७

17. chintayitaa te vakSyanti= after thinking over, they [as a second thought,] will say; tat kshamaan upaayaam tasya= that, plan, to bring the sage; vayam vipram aaneshhyaamaH= will fetch, we, that Brahman, Rishyasringa,; na cha doshaH bhavishyati= no, also, stigma will occur.

"After thinking over they will say as a second thought, and having found a solution with a plan to bring that sage, 'we will fetch that Brahman and also by that no stigma will occur...' [1-9-18]

एवम् अङ्गाधिपेन एव गणिकाभिः ऋषेः सुतः ।

आनीतोऽवर्षयत् देव शान्ता च अस्मै प्रदीयते ॥ १-९-१८

18. evam anga adhipena eva= thus, Anga country's, king [Romapaada.] thus; gaNikaabhiH= by courtesans; R^iSeH sutaH= Sage's, son [Rishyasringa]; aaniitaH= [sage will be] brought; [then] devaH avarSayat= god, Rain-god, rains, will give rain; shaanta pradiiyate cha= Shanta, to him, will be given, also.

"Thus by the king of Anga kingdom and by his courtesans the son of sage Rishyasringa will be brought and the presiding deity for rains will showers rains, and Shanta will also be given in marriage to that sage...' [1-9-18]

ऋष्यशृङ्गः तु जामाता पुत्रान् तव विधास्यति ।

सनत्कुमार कथितम् एतावत् व्याहृतम् मया ॥ १-९-१९

19. RishyasringaH tu jaamaataa= Rishyasringa, but, son-in-law; putraan tava vidhaasyati= sons, to you, bless with; etaavat vyaahR^itam mayaa= all this, retold, by me; sanatkumaara kathitam= Sanatkumaara, as said by.

"Sage Rishyasringa, son-in-law of Romapaada, King of Anga ad as well as to you, if invited to our kingdom he will bless you to beget sons, oh! King... so said Sage Sanatkumaara to other sages and all this is retold by me." [Thus the charioteer and the Minister Sumantra completed his narration in confidence to King Dasharatha.] [1-9-19]

Comment: Sage Rishyasringa is also a son-in-law to King Dasharatha. Princess Shanta, in a distant relationship is a daughter to King Dasharatha in relation and the adopted daughter of Romapaada, the King of Anga. Thus Sumantra's saying son-in-law also means Dasharatha's son-in-law, besides Romapada's.

अथ हृष्टो दशरथः सुमंत्रम् प्रत्यभाषत।

यथा ऋष्यशृङ्गः तु आनीतो येन उपायेन स उच्चताम् ॥ १-९-२०

20. athaH hR^iSTaH dasharathaH= then, delighted, Dasharatha; sumantram prati abhaaSata= to Sumantra, in turn, spoke; yathaa R^iSyashR^i~NgaH aaniitaH= how, Rishyasringa, brought [to Anga Kingdom]; yena upaayena sa ucchyataam= by what, idea, that be said.

Then King Dasharatha is delighted and in turn spoke to Sumantra "By what idea Rishyasringa is brought to Anga kingdom, that shall be said..." [1-9-20]

इति वल्मीकि रामायणे आदि काव्ये बाल काण्डे नवमः सर्ग

Thus, this is the 9th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 10

Introduction

Sumantra, the minister continues his narration to his Emperor Dasharatha, about Rishyashringa's arrival at Anga kingdom of King Romapaada and his marriage with Princess Santha, the daughter of Romapada.

सुमंत्रः चोदितो राज्ञा प्रोवाच इदम् वचः तदा ।
यथा ऋष्यशृङ्गः तु आनीतो येन उपायेन मंत्रिभि
तन्मे निगदितम् सर्वम् शृणु मे मंत्रिभिः सह ॥ १-१०-१

1. sumantraH+choditaH+raaj~naa= Sumantra, motivated, by king; pra+uvaacha+idam+vachaH+ tadaa= well said, these words, then; yathaa+R^ishyasR^iN^igaH+tu+aaniitaH= how, Rishyasringa, is brought; yena+upaayena+mantribhiH= by which, idea, ministers; tat+me+nigaditam+sarvam= that, by me, spoken, all; +shR^iNu+me+mantribhiH+saha= all, listen, from me, with ministers.

Sumantra, thus motivated by King Dasharatha, said well unto king these words "Oh! King, how and with which idea Sage Rishyasringa is brought by the ministers [of Romapada,] all that will be spoken... that may be listened from me with ministers...[1-10-1]

रोमपादम् उवाच इदम् सह अमात्यः पुरोहितः ।
उपायो निरपायो अयम् अस्माभिः अभिचिन्तितः ॥ १-१०-२

2. romapaadam+uvaacha+idam= to king Romapaada, said, this; saha+amaatya+purohitaH= along with ministers, clergyman; upaayaH+nirapaayaH+ayam= a plan, not harmful, this one; asmaabhi+ abhichintitaH= by us, thought over.

"To King Romapaada, his clergyman along with other ministers have spoken this way ' This one, a non-harmful pan is thought over by us... [1-10-2]

ऋष्यशृङ्गो वनचरः तपः स्वाध्याय संयुतः ।
अनभिज्ञः तु नारीणाम् विषयाणाम् सुखस्य च ॥ १-१०-३

3. R^ishyashR^iN^gaH+vanacharaH= Rishyasringa, forest-dweller; tapaH+svaadhyaya+samyutaH = penance, in Vedic reading, absorbed; an+abhij~naH+tu+naariiNaam= not, aware, of women; viSayaanaam + sukhasya+cha= of worldly-matters, of pleasure, also.

"Rishyasringa is a forest-dweller absorbed in penance and study of Vedic scriptures, and he is not aware of women, or of worldly-matters and of pleasures also...[1-10-3]

इन्द्रियार्थैः अभिमतैः नरचित्त प्रमाथिभि ।
पुरम् आनाययिष्यामः क्षिप्रम् च अध्यवसीयताम् ॥१-१०-४

4. indriya+arthaiH+abhimataiH= by senses', objects, pleasing ones; nara+chitta+pramaathibhiH= men's, mind, disquieting;

puram+aanayishhyaamaH= to city, we wish to bring; kshipram+ca+ adhyavasiiyataam= immediately, let it be decided.

"The pleasing objects of senses will be disquieting the minds of men, [and alluring with them we] wish bring him to the city... Let it be decided quickly... [1-10-4]

गणिकाः तत्र गच्छन्तु रूपवत्यः स्वलंकृताः।
प्रलोभ्य विविध उपायैः आनेष्यन्ति इह सत्कृताः॥ १-१०-५

5. gaN^ikaaH+tata+gacchantu= courtesans, there, they go; ruupavatyaH+sva+alankR^iitaaH= beautiful ones, well decorated ones; pralobhya+vividha+upaayaiH= tempting, by many a, feint; aaneSyanti+iha+ satkR^itaaH= bring him, hither, well gifted [by you, oh king.]

"Beautiful and well decorated courtesans will go there for tempting that Sage with many a feint and bring him hither, and they [the courtesans] be well gifted...[by you...oh king.] [1-10-5]

श्रुत्वा तथा इति राजा च प्रत्युवाच पुरोहितम्।
पुरोहितो मंत्रिणः च तथा चक्रुः च ते तथा॥ १-१०-६

6. shrutvaa+tathaa+iti= hearing, let it be, so; raajaa+ca+pratiuvaacha+purohitam= king, also, replied, to priest; purohitaH+mantriNaH+cha= priests, ministers, also; tathaa+chakruH+cha+te+ tathaa = that way, carried out, also, they, thus.

"Hearing that the King replied the priest, "Let it be so..." and then the priests and ministers carried out that way... thus... [1-10-6]

वारमुख्याः तु तत् श्रुत्वा वनम् प्रविविशुः महत्।
आश्रमस्य अविदूरे अस्मिन् यत्नम् कुर्वन्ति दर्शने॥ १-१०-७

7. vaara+mukhyaaH+tu+tat+shrutvaa= courtesans, best of them, that, hearing; vanam+pravivishuH + mahat= forests, entered, great [forests]; aashramasya+a+vi+duure+asmin= of hermitage, not, very, far away, that one; yatnam+kurvanti+darshane= trials, they made, for his appearance.

"The best of the courtesans hearing that [order of the king,] have entered those great forests... and not very far [from that hermitage, they camped, and] made their trials for his appearance. [1-10-7]

Comment: Any dictionary would give the meaning of courtesan as 'whore' or as 'court mistress'. But in Indian context, the courtesan is not to be taken in such a lenient way as just a prostitute or a whore. They belong to a caste/class of artists. Juxtaposed to the Four-Caste system there was a **deva dasi** [Temple Dancers] system, which is the artist's class. On their receiving enough education and skills in the performing arts and as per their capabilities, they will be nominated as Court Dancers or Temple Dancers and the like. Ancients recognised sixty-four arts **chatuSaSTi kalaa** , which include right from music, dance, and drama, sculpture, painting etc., to the art of thievery. Kings in their political or sovereign pursuits variedly used these Deva Daasis, the courtesans.

ऋषेः पुत्रस्य धीरस्य नित्यम् आश्रम वासिनः।
पितुः स नित्य संतुष्टो न अतिचक्राम च आश्रमात्॥ १-१०-८

8. R^isheH+putrsya+dhiirsya= Sage', son, dauntless one; nityam+aashrama+vaasinaH= always hermitage, dwelling; pituH+saH+nitya+santushhTaH= his father is, he, always, kept satisfied; na+ati+ chakraama +cha+aashramaat= not, stirred out of, also, from hermitage.

"That dauntless son of the sage who always kept his father satisfied [by obeying all the stipulations of his father,] and who never stirred out of that hermitage, [is awaited by the courtesans.] [1-10-8]

न तेन जन्म प्रभृति दृष्ट पूर्वम् तपस्विना ।
स्त्री वा पुमान् वा यच्च अन्यत् सत्त्वम् नगर राष्ट्रजम्॥ १-१०-९

9. na+tena+janma+prabR^iti= not, by him, birth, onwards; dR^ishhTa+puurvam+tapasvinaa= are seen, earlier, by hermit; strii+va+pumaan= female, or, male; vaa+yat+cha= either, those, also; anyat+sattvam+ nagara+ raaSTrajam= other, objects, of city, or of countryside.

"Unseen by the hermit... from the time of birth onwards, is any female, or a male, or also those others objects [of pleasure,] either of city or countryside... [1-10-9]

Comment: Rishyasringa is thus not aware of gender differentiation or exposed to any other object of pleasure, either urban or rural, and thus his father conditioned him to achieve some supreme ritual ideal.

ततः कदाचित् तम् देशम् आजगाम यदृच्छया ।
विभाण्डक सुतः तत्र ताः च अपश्यत् वरांगनाः ॥ १-१०-१०

10. tataH+kadaachit+tam+desham= then, once, at that, place; ajagaama+yard^icChaya= arrived, by chance; vibhaaNDaka+sutaH= Vibhandaka's son; tatra+taaH+ca+apasyat= there, them, also has seen; vara+ anganaaH= comely, ladies.

"Then once at that place by chance arrived is that son of Vibhandaka, and saw them there, those comely ladies... [1-10-10]

ताः चित्र वेषाः प्रमदा गायंत्यो मधुर स्वरम् ।
ऋषि पुत्रम् उपागम्य सर्वा वचनम् अब्रुवन् ॥ १-१०-११

11. taaH+chitra+veSaaH+pramadaa= they, amazingly, attired, lustful women; gaayantyaH+ madhura+ svaram= singing, melodious, tunes; R^ishhi+putram+upaagamya= Sage's son, nearing; sarvaa+ vachanam+ abraviit= all of them, words, spoke.

"They the lustful women amazingly attired and singing melodious tunes, all of them neared the sage's son and spoke these words... [1-10-11]

कः त्वम् किम् वर्तसे ब्रह्मन् ज्ञातुम् इच्छामहे वयम् ।
एकः त्वम् विजने दूरे वने चरसि शंस नः ॥ १-१०-१२

12. kaH+tvam+kim+vartase= who, you are, why, move here about; brahman= oh Brahmin; j~natum+ icChaamahe+vayam= to know, interested, we are; ekaH+vi+jane+duure+vane= lonely, devoid, of people [desolate,] in deep, forests; charasi+shamsa+naH= you move, tell, us.

"Who you are? Why you move hereabout? Oh! Brahmin, we are interested to know why you lonely move in these deep and desolate forests... tell us." [1-10-12]

अदृष्ट रूपाः ताः तेन काम्य रूपा वने स्त्रियः ।
हार्दात् तस्य मतिः जाता अख्यातुम् पितरम् स्वकम् ॥ १-१०-१३

13. a+dR^ishhTa+ruupaH+taaH+tena= unseen, images, they, by him; kaamya+ruupaaH +vane+striyaH = desirable, forms, in forest, women; hardaat+tasya+matir+jaata= in friendliness, his, mind, born [inclined]; vyakhyatum+pitaram+svakam= to tell, about father, his.

"By him unseen are the images in forest with desirable womanly forms... in friendliness, he is inclined to tell them about his father. [1-10-13]

पिता विभाण्डको अस्माकम् तस्य अहम् सुत औरसः ।
ऋष्यशृङ्ग इति ख्यातम् नाम कर्म च मे भुवि ॥ १-१०-१४

14. pitaa= father; Sage Vibhaandaka; asmaakam= of mine; tasya+aham+suta= to him, I am, son; aurasaH = true descent; Rishyasringa; iti= thus; khyaatam= known; naama+karma+cha+me= name, birth-event, also, of mine; bhuve= on earth.

"My father is Sage Vibhandaka and I am his true descent son. I am known as Rishyasringa, by my name and birth-event... on earth..."

Comment: The birth-event associated with his name is that he is born with a horn on the crown of his head. Thus he is named as Rishyasringa, i.e., R^iSi= the Sage; sR^i~Nga= horn; a Sage with a horn, and this here he recalls his birth time event.

इह आश्रम पदोऽस्माकम् समीपे शुभ दर्शनाः ।
करिष्ये वोऽत्र पूजाम् वै सर्वेषाम् विधि पूर्वकम् ॥ १-१०-१५

15. iha+aashramapadaH+asmaakam= here only, hermitage, of ours; samiipe= very near; shubha+ darshanaa = oh august ones, in appearance; kariSye+vaH+atra= I wish, to you, there; puujaam+vai= perform worship, verily; sarveSaam= to all of you; vidhi+puuravakam= as ordained, ceremonially.

"Here only is our hermitage...very near, Oh! August Ones! I wish to perform worship to you all verily there, ceremonially and as ordained...[thus said the sage to the courtesans.] [1-10-15]

ऋषि पुत्र वचः श्रुत्वा सर्वासाम् मतिरास वै ।
तत् आश्रम पदम् द्रष्टुम् जग्मुः सर्वाः ततो अंगनः ॥ १-१०-१६

16. R^ishi+putra+vachaH+shutvaa= Sage's son's words, on hearing; sarvaasaam= to all of them [courtesans]; matiH+aasa+vai= inclination, having got, verily; tat+aashrama+padam+draSTum= that, hermitage's threshold, to see; jagmuH+sarvaaH+tataH+amganaH= went, all, then, women.

"On hearing the words of sage's son, all those courtesans are verily inclined to see the threshold of that hermitage, then all the women went... [1-10-16]

गतानाम् तु ततः पूजाम् ऋषि पुत्रः चकार ह ।
इदम् अर्घ्यम् इदम् पाद्यम् इदम् मूलम् फलम् च नः ॥ १-१०-१७

17. gataanaam+tu+tataH= on going there, then; puujaam+R^ishi+putra+chakaara+ha= worship, sage's son, has performed, verily; idam+arghyam= here is, hand-wash; idam+paadyam= here is, foot-wash; idam+ muulam= here is, tuber fruits; phalam+cha= juicy fruits, also; naH= of ours.

"On going there, then the Sage's son performed worship saying "Here is hand-wash, here is feet-wash, here are tuber fruits, here are juicy fruits of ours... " [1-10-17]

Comment: This portrays the exclusion of the sage's son from the rest of the world by his father. He worshipped the courtesans, as he would worship super-natural deities, by saying the above words, which will usually be used in ritual worship of Hindu deities. He being a fruitarian has offered the courtesans the tuber fruits like sweet potatoes etc., which are ridiculous to urbanites, that too to the pleasuring courtesans.

प्रतिगृह्य तु ताम् पूजाम् सर्वा एव समुत्सुकाः ।
ऋषेर् भीताः च शीघ्रम् तु गमनाय मतिम् दधुः ॥ १-१०-१८

18. pratigR^ihya+tu+taam+puujaam= received, but, that kind of, worship; sarvaa+eva+ sam+ utsukaaH = all, thus, much enthused; R^ishheH+bhiitaH+ca= by Sage, [Vibhandaka,] dread, also; shiighram+taa= quickly, they, [courtesans]; gamanaaya+matim+dadhuH= to make away, in mind, made-up.

"On receiving that kind of worship, all of them are much enthused, but dread at the arrival of the sage [Vibhandaka,] they quickly made-up their mind to make away from there. [1-10-18]

अस्माकम् अपि मुख्यानि फलानि इमानि हे द्विज ।
गृहाण विप्र भद्रम् ते भक्षयस्व च मा अचिरम् ॥ १-१०-१९

19. asmaakam+api= ours, also; mukhyaani+phalaani+imaani+vai=important, fruits, these, verily; he+dvija= Oh! Brahmin; gR^ihaaNa= take them; vipra= Oh! Holy One; bhadram+te= safe be you; bhakshayasva= eat them; maa= not; chiram= long after.

" 'These are our verily important fruits Oh! Brahmin, take them... be you safe, oh! Holy One... eat them before long....' [Said courtesans to Rishyasringa.] [1-10-19]

ततः ताः तम् समालिंग्य सर्वा हर्ष समन्विताः।
मोदकान् प्रददुः तस्मै भक्ष्याम् च विविधान् शुभान् ॥ १-१०-२०

20. tataH+taaH+tam+sam+aaliN^gya= then, they, him, well embraced; sarvaa+harSa+ samaanvitaaH= all, mirthfulness, coming on; modakaan= sweet-balls [laddu-s]; pra+dadu+tasmai= well, presented, to him; bhakSyaam+cha= other sweetmeats, also; vividhaan+shubhaan= in variety, auspicious.

"Then they the courtesans embraced him well and all of them with mirthfulness coming on, presented sweet-balls and other varieties of auspicious sweetmeats to him. [1-10-20]

तानि च आस्वाद्य तेजस्वी फलानि इति स्म मन्यते।
अनास्वादित पूर्वाणि वने नित्य निवासिनाम्॥ १-१०-२१

21. taani+cha+aasvaadya= them, [sweets,] also, relishing; tejasvii phalaani+iti+sma+manyate= resplendent one, fruits, only, supposed thus; an+aasvaadita+puurvaNi= not tasted, earlier; vane+nitya+ nivaasinaam= in forests, always, dwelling.

"Having relished the sweets, that resplendent sage supposed them to be fruits only, for he did not taste sweets earlier, as he always lived in forests... [1-10-21]

आपृच्छ्य च तदा विप्रम् व्रत चर्याम् निवेद्य च।
गच्छन्ति स्म अपदेशात् ता भीताः तस्य पितुः स्त्रियः॥ १-१०-२२

22. aapR^ichchhya+cha+tadaa= took leave, also, then; vipram= of that Brahmin; vrata+charyaam= devotional, deeds; nivedya+cha= to be performed, also; gachanti+sma= departed from there, they; apadeshaat + taa= on pretence of, they; bhiitaH+tasya+pituH= fearing, his, father; striyaH= women.

"Taking leave of the Sage Rishyasringa on pretence that they also have to perform devotional deeds, they the courtesans departed from there... fearing Rishyasringa's father [and the curses that he may hurl on his arrival at the hermitage...] [1-10-22]

गतासु तासु सर्वासु काश्यपस्य आत्मजो द्विजः।
अस्वस्थ हृदयः च आसीत् दुःखात् च परिवर्तते ॥ १-१०-२३

23. gataasu+taasu+sarvaasu= departure of, those, all of them; Kaashyapasya+aatmajaH+dvijaH= of Sage Kashyapa's, descendent [grandson,] Brahmin; anvastha+hR^idayaH+cha+aasiit= disturbed, at heart, also, became; duHkhaat+cha+parivartate= in sadness, even, he behaved.

"After the departure of all them, [the courtesans,] that Brahmin Rishyasringa, the grandson of Sage Kaashyapa, also became disturbed at heart and even behaved in sadness... [1-10-23]

ततोऽपरे द्युः तम् देशम् आजगाम स वीर्यवान्।
विभाण्डक सुतः श्रीमान् मनसा विचिन्तयन् मुहुः॥ १-१०-२४

24. tataH+apare+dyuH= then, next, day; tam+desham+aajagaama= that, place, arrived at; saH+ viiryavaan= he, potent sage; vibhaaNDaka+sutaH= Vibhaandaka's son; shriimaan= prosperous one; manasaa+ vichintayan+muhuH= in mind, recollecting, repetitively.

"Then on the next day that potent Sage Rishyasringa, son of Vibhaandaka, arrived at that place [where he saw the women the day before,] recollecting in mind repetitively [about those delightful women...] [1-10-24]

मनोज्ञा यत्र ता दृष्टा वारमुख्याः स्वलंकृताः।
दृष्ट्वा एव च ततो विप्रम् आयान्तम् हृष्ट मानसाः॥ १-१०-२५

25. manojnaa+yatra+taa+dR^ishhTaa= delightful ones [women,] where, they, were seen; vaara+ mukyaaH = courtesans, the best; svalankR^itaaH= well decorated ones; dR^istva+eva+cha= on seeing, thus, also; tataH+vipram+aayaantam+hR^ishhTa+maanasaa = then, Brahmin's, arrival, happy at heart.

"Where they the delightful ones were seen, the well-decorated courtesans [yesterday, at that place arrived is the sage.] Then on seeing the arrival of that Brahmin, [the courtesans] are happy at heart [and neared him...] [1-10-25]

उपसृत्य ततः सर्वाः ताः तम् ऊचुर् इदम् वचः ।
एहि आश्रम पदम् सौम्य अस्माकम् इति च अब्रुवन् ॥ १-१०-२६

26. upasR^itya+tataH+sarvaH+taaH = nearing, then, all, they [courtesans]; tam+uuchuH+idam+ vachaH= to him, said, these, words; ehi= welcome; aashrama+padam= hermitage's threshold; soumya= Oh! Gentle one; asmaakam= of ours; iti+cha= thus, also; abruvan= have said.

"Then nearing him, all of those courtesans said unto him these words " Oh! The Gentle One! Welcome to the threshold of our hermitage... [1-10- 26]

चित्राणि अत्र बहूनि स्युः मूलानि च फलनि च ।
तत्र अपि एष विशेषेण विधिः हि भविता ध्रुवम् ॥ १-१०-२७

27. chitraaNi atra+bahuuni= excellent [things,] there, are; syuH+muulaani+ca+phalani+ca= good, tubers, also, fruits, also; tatra+api+visheSeNa= there, also, very distinctive; vidhiH+hi+bhuutvaa= manner [hospitality,] verily, will be there; dhruvam= definitely.

"There are excellent things...good tuber fruits and fruits also, and there will be a very distinctive hospitality... definitely [to you, at our place...] [1-10-27]

श्रुत्वा तु वचनम् तासाम् सर्वासाम् हृदयम् गमम् ।
गमनाय मतिम् चक्रे तम् च निन्युः तथा स्त्रियः ॥ १-१०-२८

28. shrutvaa+tu+vachanam= hearing that, also, words; taasaam+sarvaasaam= of them all; hR^idaya N^gamam= heart pleasing; gamanaaya+matim+chakre= to go there, his mind, made up; tam+ ninyuH+ tadaa+striyaH= him, took away, thus, those women.

"On hearing all those heart-pleasing words of all of them, the courtesans, he made up his mind to go over there, and those women thus took him away [to their place their country, Anga Kingdom...] [1-10-28]

तत्र च आनीयमाने तु विप्रे तस्मिन् महात्मनि ।
ववर्ष सहसा देवो जगत् प्रह्लादयन् तदा ॥ १-१०-२९

29. tatra+cha+aaniiyamane+tu= then, only, on bringing; vipre+tasmin+mahaatmani= Brahmin, he, great-soul; vavarSha+sahasaa+devaH= rained, immediately, Lord [Varuna, Rain-god]; jagat+ prahlaadayan= for world's, delight.

"Then on bringing that Brahmin, the Great Soul, there [to Anga kingdom,] rained immediately is the Deity of Rain, for the delight of world... [1-10-29]

वर्षेण एव आगतम् विप्रम् तापसम् स नराधिपः ।
प्रति उद्गम्य मुनिम् प्रह्वः शिरसा च महीम् गतः ॥ १-१०-३०

30. varSeNa+eva+aagatam= with rains, thus, he who is coming; vipram= that Brahmin; vishayam+svam = in kingdom, of his own; naraadhipa= king, [Romapaada]; prati+ud+udgamya+ munim= gone towards, Sage; prahva+sirasaa+mahiim+gataH= bowed, his head, ground, touching.

"To that Brahmin... coming along with rains into his own kingdom [namely Anga Kingdom,] the king Romapada gone towards that sage and bowed his head down touching the ground...[1-10-30]

Comment: The salutation in prostration on the ground is usually performed before Gods or Deities, in reverence. It is called saaSTaanga praNaama = sa+aSTa+anga+praNaama , i.e., saluting with eight body parts touching the ground, indicating his absolute surrender to the worshipped.

अर्घ्यम् च प्रददौ तस्मै न्यायतः सुसमाहितः।
वव्रे प्रसादम् विप्रेन्द्रात् मा विप्रम् मन्युः आविशेत्॥ १-१०-३१

31. arghyam+cha+pradadau+tasmai= water, also, offered, to him; nyaayataH+su+samaahitaH= customarily, with dedication; vavre+prasaadam+vipendraat= besought, beneficence, of that Sage, the best; maa+ vipram+manyuH+aavishat= not, to that Brahmin, [to Vibhandaka, the father,] fury, occur.

"Offered water customarily with dedication and the king besought beneficence of the best one, Rishyasringa [to save from] the fury of his father Sage Vibhandaka, [after knowing the king's pursuit in bringing Rishyasringa to this country...] [1-10-31]

अन्तःपुरम् प्रवेश्य अस्मै कन्याम् दत्त्वा यथाविधि ।
शांताम् शान्तेन मनसा राजा हर्षम् अवाप सः॥ १-१०-३२

32. antaHpuram+pravishyaa+asmai= palace, on entering, to him, [Sage]; kanyaam+datvaa= bride, is given; yathaa+vidhi+shantaam+shaantena+manasaa= as per, custom, Princess Shanta, peaceful at mind; raajaa+harSam+avaapa+saH= king, rejoice, obtained, he.

"On entering the palace, to that Rishyasringa Princess Shanta is given as his bride [and married them] as per custom, and then that King Romapada with a peaceful mind obtained rejoice... [1-10-32]

एवम् स न्यवसत् तत्र सर्व कामैः सुपूजितः।
ऋष्यङ्गो महातेजा शन्ताया सह भार्यया॥ १-१०-३३

33. evam+sa+nyavasat+tatra= thus, he [Rishyasringa], lived, there; sarva+kaamaiH+su+puujitaH= with all, desires [fulfilled,] well worshipped; R^iSyashR^~NgaH+mahaatejaa= Rishyasringa, great fulgent one; shantaayaa+saha+bhaaryayaa= Shanta, along with, his wife.

" Thus he lived there with all his desires fulfilled and also well worshipped... that great fulgent Rishyasringa, along with his wife Shanta..." [Thus said Sumantra to King Dasharatha.] [1-10-33]

इति वाल्मीकि रामायणे अदि काव्ये बाल काण्डे दशमः सर्ग

Thus, this is the 10th chapter in Bala Kanda of Valmiki Ramayana,the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 11

Introduction

On the advice of his minister Sumantra, Dasharatha proceeds to Anga kingdom to fetch Sage Rishyasringa and his wife Shanta to his capital Ayodhya.

भूय एव हि राजेन्द्र शृणु मे वचनम् हितम् ।

यथा स देवप्रवरः कथयामास बुद्धिमान् ॥ १-११-१

1. raaja indra= oh, king, of kings; saH deva pravara= he, that best one among deities [Sage Sanat Kumara]; yathaa= as to how; kathaayaam= in narration; abraviit= has said; evam= that way; me vachanam= my words; hitam= favourable; bhuya eva hi= again, thus, only; shruNu= listen.

Minister Sumantra continued, "oh, the great king, I will further narrate all that has been said by Sanat Kumara, the best one among all deities, kindly listen to these favourable words." [1-11-1.]

Sage Sanat Kumara belongs to the bygone era of Ikshvaku dynasty. Please refer to the account regarding the era-system if ancient India at endnote.

इक्ष्वाकूणाम् कुले जातो भविष्यति सुधार्मिकः ।

नाम्ना दशरथो राजा श्रीमान् सत्य प्रतिश्रवः ॥ १-११-२

2. shriimaan= resplendent one; satya prati sravaH= truthful to his vow; naamna= by his name; dasharathaH naama= named Dasaratha; su dhaarmikaH= very virtuous one; ikshwaaknaam= in Ikshwaku; kule jaatH [bhaviSyati]= dynasty, born in; [he will be.]

"A king named Dasharatha will be born into Ikshwaku dynasty who will be very virtuous, resplendent and truthful one to his vow." Said Sanat Kumara, the Sage. [1-11-2]

अङ्ग राजेन सख्यम् च तस्य राज्ञो भविष्यति ।

कन्या च अस्य महाभागा शांता नाम भविष्यति ॥ १-११-३

3. tasya raaj~naH= to that, king [to Dasharatha]; anga raajena= with Anga, king of; sakhyam bhaviSyati= friendship, will happen; asya= his [for king of Anga]; mahaa bhaagaa= fortunate woman; Shanta; naama kanyaa bhaviSyati= named, daughter, will be there.

" king Dasharatha will befriend the king of Anga and the king of Anga will beget a fortunate girl named Shanta. [1-11-3]

Shanta is said to be the daughter of Dasharatha and given to Romapada in adoption, and Rishyasringa marries her alone. This is what Sumantra says to Dasharatha at 1-9-19.

पुत्रस्तुः अङ्गस्य राज्ञः तु रोमपाद इति श्रुतः।

तम् स राजा दशरथो गमिष्यति महायशाः॥ १-११-४

4. saH putraH tu angasya raajnaH tu= son of, Anga, king of; romapaada iti shrutaH= Romapada, thus, heard; mahaa yashaH raajaa dasharathaH= well renowned, king, Dasharatha; tam= to him [to Romapada,]; gamiSyati= will approach.

The son of the king of Anga, the earlier king of Anga kingdom, will be known as Romapada, or also know as Chitraratha, and the highly renowned king Dasharatha approaches Romapada. [1-11-4]

अनपत्योऽस्मि धर्मात्मन् शांता भर्ता मम क्रतुम्।

आहरेत त्वया आज्ञप्तः संतानार्थम् कुलस्य च॥ १-११-५

5. dharmaatman= oh virtuous-soul; anapatyaH asmi= childless, I am; shantaa bhartaa tvaya aaj~nptaH= Shanta's, husband, by you, instructed; mama kulasya santaana artham= for my, dynasty, for progeny, for the sake of; kratum aahareta= Vedic ritual, will preside over.

Then king Dasharatha says to king of Anga "oh, righteous one, I am childless and hence I intend to perform a Vedic ritual. Let the husband of your daughter Shanta, Sage Rishyasringa, preside over that Vedic ritual at you behest, for the sake of progeny in my dynasty. [1-11-5]

श्रुत्वा राज्ञोऽथ तत् वाक्यम् मनसा स विचिंत्य च।

प्रदास्यते पुत्रवन्तम् शांता भर्तारम् आत्मवान्॥ १-११-६

6. aatmavaan= benevolent soul - Romapada; raaj~naH tat vaakyam shrutvaa= king's, [Dasharatha's,] that, word, on hearing; manasaa vichintya= at heart, considered; atha= then; putravantam= one who has son / or, one who endows sons; shaanta bhartaaram= Shanta's, husband; pradaasyate= will give - agrees.

"On hearing those words of king Dasharatha that benevolent soul Romapada, the king of Anga, considers heartily and agrees to send the one who endows progeny by rituals, namely Sage Rishyasringa his son-in-law. [1-11-6]

The words **pradaasyate putravantam** are read in some translations as 'Rishyasringa who already has a son...' while others read it as 'a sage who endows progeny by **putra kameSti** ritual...' But in Maha Bharata father Vibhandaka says to Rishyasringa to comeback after begetting a son, which Rishyasringa did not concede. So taking this some say Rishyasringa has a son. But it is generally accepted that **putravantam** as **aahitaagni**, Vedic ritualist of eminence, according to: jāta putraḥ kṛśna keśo agnīn adhīta...

according to **shruti** scripture.

प्रतिगृह्यम् च तम् विप्रम् स राजा विगत ज्वरः।

आहरिष्यति तम् यज्ञम् प्रहृष्टेन अंतरात्मना॥ १-११-७

7. saH raajaa= he, that king [Dasharatha]; pratigR^ihyam tam vipram= on receiving, him, Brahman [Rishyasringa]; vigata jwaraH=rid of, fever - uneasiness; pra hR^iSTena antaraatmana= very felicitousness, in depths of heart; tam yaj~nam=

that, Vedic ritual; aahariSyati= will accomplish.

"On receiving that Brahman, Sage Rishyasringa, at the behest of his father-in-law, that king Dasharatha gets rid of his febrile condition and will accomplish that Vedic ritual, feeling very felicitous in the depths of his heart. [1-11-7]

तम् च राजा दशरथो यशस् कामः कृतांलिः ।

ऋष्यशृङ्गम् द्विज श्रेष्ठम् वरयिष्यति धर्मवित् ॥ १-११-८

यज्ञार्थम् प्रसवार्थम् च स्वर्गार्थम् च नरेश्वरः ।

लभते च स तम् कामम् द्विज मुख्यात् विशांपतिः ॥ १-११-९

8,9. raajaa= that king; yashaH kaamaH= glory, desiring one; dharama vit= virtue, knower of; nara iiswara= peoples' lord; dasharathaH= king Dasharatha; kR^ita anjaliH= with adjoined-palms; dwija sreSTam= Brahman, the best - Rishyasringa; yajna artham= for ritual, intending to; prasava artham cha= for progeny, intending, also; svarga artham cha= for heavenly abodes, also; vara ishyati= to request, he is inclined; saH vishaam patiH= he that, to [all the] quarters of earth, king of - king [Dasharatha]; dvija mukhyaat= by Brahman, eminent; labhate tam kaamam cha= accomplishes, those, desires, also.

"That king, the desirer of glory, the knower of virtue and the lord of people, namely Dasharatha will be requesting that best Brahman Rishyasringa with his palms adjoined in supplication for the conduct of ritual, for progeny and even for his heavenly abodes, and that king of all the quarters of earth will accomplish those desires from that eminent Brahman Rishyasringa. [1-11-8,9]

Heavenly abodes are dependent on begetting sons: aputrasya gatir nāsti svargo naivaca naivaca

There is no way out [in other worlds] for those without sons... **shruti** scripture. Hence the request of Dasharatha is that way.

पुत्राः च अस्य भविष्यन्ति चत्वारो अमित विक्रमाः ।

वंश प्रतिष्ठानकराः सर्व बूतेषु विश्रुताः ॥ १-११-१०

10. putraaH cha asya bhaviSyanti= sons, also, to him [Dasharatha,] will be; chatvaaraH amita vikramaaH= four [in all,] abounding, in valour; vamsha pratishtaana karaaH= dynasty's, reputation, enriching ones; sarva bhuuteSu vishrutaaH= among, all beings, renowned ones.

"There will be four sons to king Dasharatha that abound with valour, enrich dynasty's reputation and they will be renowned among all beings." Thus said Sage Sanat Kumara to other sages. [1-11-10]

'Sons and Paradise are intimately connected in Indian belief. A man desires above every thing to have a son to perpetuate his race, and to assist with sacrifices and funeral rites to make him worthy to obtain a lofty seat in heaven or to preserve that which he has already obtained.' Gorresio via Ralph T. H. Griffith [1870-1874].

एवम् स देव प्रवरः पूर्वम् कथितवान् कथाम् ।

सनत्कुमारो भगवान् पुरा देवयुगे प्रभुः ॥ १-११-११

11. deva pravaraH= god, the best; bhagavaan= one who is effectual; prabhuH= the godly one; saH sanatkumaaraH= he, that Sage Sanatkumaara; puraa deva yuge kathaam kathitavaan= earlier, in previous, Divine Era, [krita yuga,] narration, he narrated.

"This way he that ancient and godly Sage Sanatkumaara, who is also Brahma's brain-child like

Narada, said this legend in earlier Divine Era, called krita yuga..." thus Sumantra continued his narration to Dasharatha. [1-11-11]

Comment: Please refer endnote for yuga / era classification.

स त्वम् पुरुष शार्दूल समानय सुसत्कृतम् ।

स्वयम् एव महाराज गत्वा स बल वाहनः ॥ १-११-१२

12. puruSa sharduula= manly, tiger; mahaaraaja= oh, great king; saH tvam= such as, you are; saha bala vaahanaH svayam eva gatvaa= with, staff, transport in person, only, on proceeding; samaanaya su satkR^itam= he be brought, well adored.

" Oh, great king the manly-tiger, he that Sage Rishyasringa be led here on your proceeding in person with staff and transport and on adoring him well personally." Thus Sumantra concluded his narration. [1-11-12]

सुमंत्रस्य वचः श्रुत्वा हृष्टो दशरथोऽभवत् ।

अनुमान्य वसिष्ठम् च सूतवाक्यम् निशाम्य च ॥ १-११-१३

स अन्तःपुरः सह अमात्यः प्रययौ यत्र स द्विजः ।

13, 14a. sumantrasya vachaH shrutvaa= Sumantra's, words [of advise,] on hearing; dasharathaH hR^iSTaH abhavat= Dasharatha, gladsome, be became; suutavaakyam= charioteer's words; vasiSTham= to Vashishta; nishaamya ca= on getting those words listened b Vashishta from Sumantra - on reporting, also; anumaanya ca= making [Vashishta] agreeable [to the words of Sumantra,] even; sa antaHpuraH= with inmates of palace chambers; saha amaatyaH=with, ministers; prayayau yatra sa dvijaH= travelled to, where, that, Brahman is there.

On hearing the word of advise from charioteer, Dasharatha became gladsome and made Sumantra to reiterate to that sage also, for his approval, then Dasharatha travelled to the place where that Brahman Rishyasringa is, along with the inmates of palace-chambers and ministers too. [1-11-13, 14a]

While the chief priest Vashishta is officiator of all rituals no king can invite another priest to perform something without the consent of the officiating priest. Hence the consent of Vasishta is obtained, after asking Sumantra to reiterate what all was said, to sage Vashishta also. anena prācīna ṛtvik abhyanujñanena na eva anya āneyaḥ -- dharmākūtam

वनानि सरितः च एव व्यतिक्रम्य शनैः शनैः ॥ १-११-१४

अभिचक्राम तम् देशम् यत्र वै मुनिपुंगवः ।

14b, 15a. shanaiH shanaiH= slowly, slowly; vanaani saritaH cha eva= forests, rivers, also, thus; vyatikramya= crossing over; yatra sa dvijaH= where, that, Brahman is; tam desham= in that, kingdom; abhicakraama entered.

On crossing over the rivers and forests slowly and steadily Dasharatha entered that kingdom where that eminent Brahman is there. [1-11-14b, 15a]

आसाद्य तम् द्विज श्रेष्ठम् रोमपाद समीपगम् ॥ १-११-१५

ऋषिपुत्रम् ददर्श अथो दीप्यमानम् इव अनलम् ।

15b, 16a. athaH=then; romapada samiipagam= with Romapada, one who is nearby; diipyamaanam iva analam= resplendent, like, ritual fire; dvija shreSTham= Brahman, the best; tam aasaadya= drew nigh of; dadarsha= he saw.

Then Dasharatha saw that best Brahman who he is nearby king Romapada, andwho is resplendent like ritual fire. [1-11-15b, 16a]

ततो राजा यथा योग्यम् पूजाम् चक्रे विशेषतः ॥ १-११-१६

सखित्वात् तस्य वै राज्ञः प्रहृष्टेन अंतरात्मना ।

16b, 17a. tataH raajaa= then, the king [here Romapada]; pra hR^isTena= very, gladdened; antaraatmanaa= with inner self; yathaa yogyam= as befitting; sakhitwaat= in view of friendship; visheshataH= in an excelling manner; tasya raaj~naH vai= to that, king [Dasharatha,] indeed; puujaam cakre= respects, he paid.

Then king Romapada gladdened at heart of hearts paid excellent respects to king Dasharatha procedurally and in view of their friendship.[1-11-16b, 17a]

रोमपादेन च आख्यातम् ऋषिपुत्राय धीमते ॥ १-११-१७

सख्यम् संबन्धकम् चैव तदा तम् प्रत्यपूजयत् ।

17b, 18a. romapaadena= by Romapada; sakhyam sa.mbandhakam caiva= friendship, relation, also thus; dhiimate R^iSiputraaya aakhyaatam= to the wise one, sage's son – Rishyasringa, is informed; tadaa tam prati apuujayat= then, him, [Rishyasringa] in return, adored [Dasharatha.]

Then Romapada informed the wise sage Rishyasringa about the friendship and relation with Dasharatha, and then that sage worshipped king Dasharatha in his return. [1-11-17b, 19a]

एवम् सुसत्कृतः तेन सहोषित्वा नरर्षभः ॥ १-११-१८

सप्ताष्ट दिवसान् राजा राजानम् इदम् अब्रवीत् ।

18b, 19a. evam= that way; su satkritaH= well received; nararSabhaH raajaa= man, the sacred bull, king - Dasharatha; tena saha= with him; sapta= seven; aSTa= eight; divasaan= days; ushitwaa= having spent time; raajaanam= to king Romapada; idam= this; abravet= spoken.

Thus well received by king Romapada, king Dasharatha spent seven to eight days with him, and then spoke this to king Romapada. [1-11-18b, 19a]

शांता तव सुता राजन् सह भर्त्रा विशाम् पते ॥ १-११-१९

मदीयम् नगरम् यातु कार्यम् हि महदुद्यतम् ।

19b, 20a. vishaam pate= subjects, lord of; tava sutaa= your, daughter; shaantaa= Princess Shanta; saha bhartraa= along with, her husband; madiiya nagaram yaatu= my, city, she may go over; raajan= oh, king; mahat kaaryam udyatam hi= a great, deed - the ritual, is contemplated by me, indeed.

"Oh, lord of subjects, your daughter Princess Shanta may go over my city Ayodhya along with her husband Rishyasringa, as oh, king, I am contemplating to perform a great Vedic ritual, indeed." So said Dasharatha to Romapada. [1-11-19b, 20a]

तथा इति राजा संश्रुत्य गमनम् तस्य धीमतः ॥ १-११-२०

उवाच वचनम् विप्रम् गच्छ त्वम् सह भार्यया ।

20b, 21a. raajaa= the king; tathaa iti= so it be; tdhiimataH tasya gamanam= of that intellectual one, his - Rishyasringa's travel; samshrutya= agreeing; twam bhaaryaya saha gacCha= = you, your wife, along with, shall proceed; [iti= thus]; vipram= to the Brahman; vachanam= the words; uvaacha= addressed.

"So it shall be" said king Romapada agreeing to their travel with king Dasharatha, and addressed these words to that Brahman sage and his son-in-law, Sage Rishyasringa "You may proceed along with your wife." [1-11-20b, 21a]

Here Ralph T. H. Griffith's translation [1870-1874] has that Shanta is the daughter of Dasharatha: 'This king,' he said, 'from days of old / A well beloved friend I hold. / To me this pearl of dames he gave / From childless woe mine age to save, / The daughter whom he loved so much, / Moved by compassion's gentle touch. / In him thy S'antá's father see: / As I am even so is he...

ऋषिपुत्रः प्रतिश्रुत्य तथा इति आहः नृपम् तदा ॥ १-११-२१

स नृपेण अभ्यनुज्ञातः प्रययौ सह भार्यया ।

21b, 22a. tadaa= then; R^ishi putraH= Sage's son - Rishyasringa; prati shrutya= in turn, replied - agreeing; tathaa iti aahaH= 'like, that only', said; nR^ipam= to the king; saH= he; nR^ipena= by the king; abhaynujnaata= permitted; saha bhaaryayaa= along with his wife; prayayau= set-forth.

Then Rishyasringa agreed and replied to the king Romapada "So it will be done" and then having been permitted by the king he set forth along with his wife. [1-11-21b, 22a]

ताव अन्योन्य अंजलिम् कृत्वा स्नेहात् संश्लिष्य च उरसा ॥ १-११-२२

ननंदतुः दशरथो रोमपादः च वीर्यवान् ।

22b, 23a. tau= those two; Dasharatha; and viiryavaan= valiant kings, Romapada; anyonya anjalim= to each other, thanksgiving with palm-fold; kritwaa= having performed; snehaat= by friendship; urasaa= with their bosoms; samshlishya cha= embraced, also; nanadatu= gladdened.

Those valiant kings greeted each other with thanksgiving palm-fold, and in friendship they embraced each other and gladdened. [1-11-22b, 23a]

ततः सुहृदम् आपृच्छ्य प्रस्थितो रघुनन्दनः ॥ १-११-२३

पौरेषु प्रेषयामास दूतान् वै शीघ्र गामिनः ।

23b, 24a. tataH= then; raghu nandanaH= Ragu's, descendent - Dasharatha; suhR^idam= good-hearted one, the friend; aapricChya= having asked - bid farewell; prasthitaH= set-forth; shiighra gaaminaH duutaan= quick, stepped ones, messengers; paurebhyaH= to citizens [of Ayodhya]; preSayaamaasa= started to send.

Then king Dasharatha who set forth to Ayodhya bade farewell to his friend king Romapada, and he firstly sent quick-footed messengers to Ayodhya to inform his citizens about his arrival along with Sage Rishyasringa. [1-11-23b, 24a]

क्रियताम् नगरम् सर्वम् क्षिप्रम् एव स्वलंकृतम् ॥ १-११-२४

धूपितम् सिक्त सम्मृष्टम् पताकाभिः अलंकृतम् ।

24b, 25a. sarvam nagaram= entire, city Ayodhya; kshipram eva= very quickly, thus; swa alankR^itam= well decorated; dhuupitam= well incensed; sikta sammR^iSTam= [streets be] water sprinkled well, and then swept; pataakaabhiH= with flags of welcome; alankR^itam= be decorated, hoisted; kriyataam= shall be done.

"Let the entire city of Ayodhya be well decorated very quickly, let her streets be sprinkled with water and then swept, let the flags of welcome be hoisted.." Thus, king Dasharatha ordered messengers that are sent beforehand. [1-11-24b, 25a]

ततः प्रहृष्टाः पौराः ते श्रुत्वा राजानम् आगतम् ॥ १-११-२५

तथा चक्रुः च तत् सर्वम् राज्ञा यत् प्रेषितम् तदा ।

25b, 26a. tataH= then; raajaanam aagatam= kings, arrival; shrutwaa= on hearing; te pouraaH= those, citizens; pra hR^istaaH= felt very, happy; raajnaa= by the king; yat yathaa preSitam= which, in which way, ordered; tat sarvam= that, all; tathaa= that way; pra chakru= readily, performed.

Then on hearing the arrival of their king all the citizens felt very happy and readily performed all those works exactly as ordered by their king. [1-11-25b, 26a]

ततः स्वलंकृतम् राजा नगरम् प्रविवेश ह ॥ १-११-२६

शङ्ख दुन्दुभि निर्ह्रादैः पुरस्कृत्वा द्विजर्षभम् ।

26b, 27a. tataH= then; raajaa= king Dasharatha; dwijaH R^iSabham= Brahman, the Sacred Bull - Rishyasringa; puraskritya= keeping before him; swa lankR^itam naragam= well-decorated, city; shankha= conch-shells; dundubhi= drumbeats; nirghoshaiH= full sounding; pravivesha ha= entered, verily.

Then king Dasharatha keeping Rishyasringa before him entered the well-decorated city Ayodhya amidst the full sounding of conch shells and drumbeats. [1-11-26b, 27a]

ततः प्रमुदिताः सर्वे दृष्ट्वा तम् नागरा द्विजम् ॥ १-११-२७

प्रवेश्यमानम् सत्कृत्य नरेन्द्रेण इन्द्र कर्मणा ।

यथा दिवि सुरेन्द्रेण सहस्राक्षेण काश्यपम् ॥ १-११-२८

27b, 28. tataH sarve naagaraaH= then, all, citizens; indra karmaNaa= one who has exploits like that of Indra; nara indreNa= by people's, lord – Dasharatha; satkritya praveshyamaanam= well honoured, and being entered; yathaa= as with; kaashyapam= sage Kashyapa's son, namely Vamana, the dwarf boy incarnation of Vishnu; sahasra aksheNa surendreNa= by thousand eyed, lord of gods, namely Indra; divi= in heaven [while entered]; tam dvijam= him, at that Brahman; dR^iSTvaa pramuditaaH= on seeing, highly gladdened.

Then all the citizens are very happy on seeing that Brahman, Sage Rishyasringa, who is well honoured and being entered into the city by their king Dasharatha, as has been done once by Indra when he entered sage Kashyapa's son Vamana, the dwarfish boy and the incarnation of Vishnu, into heavens, and thus those citizens felt that their human lord Dasharatha vies with divine lord Indra. [1-11-27b, 28]

The simile of Indra to king Dasharatha is in two ways. Dasharatha ruled kingdom like Indra who rules Heavens. The

word Indra karmaNa also refers to the deeds of Dasharatha, in helping the gods' forces combating the demonic forces. Thus the deeds performed by Dasharatha are like those of Indra's. Here Dasharatha is bringing Sage Rishyasringa to Ayodhya. Earlier Indra led Vamana, the dwarf-boy to heavens. Vamana is the incarnation of Vishnu in early ages and after Vamana suppressed Bali, the Emperor to netherworlds, Indra took Vamana to heavens. Thus Dasharatha is like Indra on earth, both by his virtue and deed. Incidentally, Vamana i.e., Vishnu, is the son-incarnate to Sage Kaashyapa, while sage Rishyasringa is the grandson of the same Kaashyapa. Thus Sage Kaashyapa is instrumental to these two incarnations. Through the divine grace of Sage Rishyasringa, the same Vishnu is going to take birth as Rama, while Sage Kashyapa is a grandparent of Rama in this era, and while he alone was Vishnu's father when Vishnu incarnated as Dwarf boy Vamana.

अन्तःपुरम् प्रवेश्य एनम् पूजाम् कृत्वा च शास्त्रतः ।

कृतकृत्यम् तदा आत्मानम् मेने तस्य उपवाहनात् ॥ १-११-२९

29. enam= him; antaHpuram= palace-chambers; praveshya= having entered; shaastrataH= as per scriptures; puujaam cha= worshipped, too; tadaa= then; tasya= his [for Rishyasringa]; upavaahannat= by bringing here; aatmaanam= for himself; kR^itakrityam= one with his desire fulfilled; mene= beleived.

Dasharatha entered the sage into the palace chambers and worshipped him there as ordained in the scriptures, and in bringing the Sage here into his country, king Dasharatha believed that his desired is fulfilled. [1-11-28]

अन्तःपुराणि सर्वाणि शांताम् दृष्ट्वा तथा आगताम् ।

सह भर्त्रा विशालाक्षीम् प्रीत्या आनंदम् उपागमन् ॥ १-११-३०

30. antaHpura striyaH sarvaaH= palace, ladies, all of them; tathaa= thus; bhartraa saha aagataam= her husband, along with, one who arrived; vishaala akshiim= broad-eyed lady; shaantaam= at Shanta; dristwaa= on seeing; priityaa= with affection; aanandam= happiness; upaagaman= they derived.

On seeing her, the broad-eyed Shanta, who came there along with her husband all the ladies of palace derived happiness for the homecoming of their own daughter, as it were. [1-11-29]

पूज्यमाना तु ताभिः सा राज्ञा च एव विशेषतः ।

उवास तत्र सुखिता कन्चित् कालम् सह द्विजा ॥ १-११-३१

31. saa= she, Shanta; taabhiH= by them; [by far] visheshataH= in an exceptional manner; raajnaa cha eva= by king, also, thus; puujayamaanaa= while being admired; sukhitaa= comfortably; Rîtwijaa saha= that, Vedic scholar - her husband, along with; kamchit kaalam= for some time; tatra= there; uvaasa= resided.

Shanta thus being admired by all of them, and in an exceptional manner by Dasharatha, comfortably resided there along with her husband, the Vedic scholar Rishyasringa. [1-11-30]

The Riwik is not just a reciter of Veda-s but more a director or conductor of whole orchestration of the Vedic ritual, which involves lots of rules, in reciting hymns, in performing deeds and all in their exactness. The whole lots of works that need be performed have the order of precedence like prime, auxiliary or adjunctive in their ordinance. A Ritwik is the elated scholar who keeps track of these activities while other scholars recite hymns as directed by these Ritwik-s. Hence, Ritwik-hood is the highest.

The Dour Era system of Hindus

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The Four Era system, chaturyuga has the following components: satya yuga or krita yuga 17, 28, 000 years of duration. This is the era of Rama's ancestors of Ikshvaku dynasty, or the Solar dynasty. treta yuga 12, 96, 000 years.[The era is of Rama's near ancestors, again of Solar dynasty 3. dwapara yuga 8, 64, 000 years. This is the period of Epic Maha Bharata with an admixture of Solar and Lunar dynasties ruling. kali yuga 4, 32, 000 years. The present period obtaining from the ruination of Maha Bharata civilisation.

One cycle of the above four eras is called one mahaa yuga and seventy-one [71] of such of the Fourfold Eras mahaa yugaa-s will become one manvantara, Manu-Epoch, the time scale attributed to one Manu, the Supreme Ruler of Mankind. There are total fourteen such Manu-epochs and six of them over in the present manvantara , the time-scale.

The completed Manu cycles are 1.] svayambhu manu , 2.] svaarochiSa manu , 3.] auuttami manu , 4.] taamasa manu , 5.] raivata manu , 6.] chaaksha manu . Presently we are in the Seventh cycle called vaivasvata mnavantara , and there are seven more manvantara -s to come, starting with 8.] surya saavarni Manu, 9.] dharma saavani, 10.] daksha savarni, 11.] rudra saavarni, 12.] brahma saavrani, 13.] rouchya manu , 14.] bhoutya manu.

Such fourteen Manu time cycles will be said to be a Day of Brahma, the Absolute. Ramayana is said to have happened in kR^ita yuga, the second Manu time cycle. The earlier one is satya yuga , in which the ancestors of Rama, descendants of Raghu dynasty, like Saagara, Harishchandra et al, were the rulers, which is called Ikshvaku dynasty.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एकादशः सर्ग

Thus, this is the 11th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 12

Introduction

King Dasharatha requests the Sages to conduct the Vedic ritual for which the sages indent paraphernalia, which the ministers are ordered to supply forthwith. This chapter is almost a replication of chapter 8, excepting the inclusion of references to Sage Rishyasringa who by now is available in Ayodhya.

ततः काले बहु तिथे कस्मिन् चित् सुमनोहरे ।

वसन्ते समनुप्राप्ते राज्ञो यष्टुम् मनोऽभवत् ॥१-१२-१

1. tataH= later; bahu tithe kale= after lapse of some time; kasmin chit= on one; vasante= spring season; samanupraapte= on the arrival of; raaj~naH= to the king; yaSTum= to perform ritual; manaH= mind; abhavat= happened, [desired].

After a lapse some time when spring season has come the king Dasharatha desired to perform the Vedic ritual. [1-12-1]

Please refer to endnote for Indian seasons and months for vasanta / spring season.

ततः प्रणम्य शिरसा तम् विप्रम् देव वर्णिनम् ।

यज्ञाय वरयामास संतानार्थम् कुलस्य च ॥ १-१२-२

2. tataH= then; deva varNinam= deity like, in glow; tam vipram= to that Brahman; shirasaa= [by suppliantly bowing his] head; prasaadya= having convinced; kulasya santaana artham = for dynasty's, unending progeny, to beget; yaj~naaya= to conduct ritual; varayaamaasa= beseeched.

Then bowing his head before that Brahman Rishyasringa, who has deity like glow, and beseeched him to conduct the Vedic ritual to beget unending progeny in his dynasty. [1-12-2]

तथेति च स राजानम् उवाच वसुधाधिपम् ।

संभाराः संभ्रियन्ताम् ते तुरगश्च विमुच्यताम् ॥ १-१२-३

3. su satkritaaH= well honoured; saH= he, the Sage; tatha iti cha= 'thus only'; raajaanam= to the king; uvaacha= said; sambhaaraaH= paraphernalia; sambhriyantaam= be garnered; vimuchyataam= be released; te= your; turagaH cha= ritual horse, also.

The well-honoured sage Rishyasringa said to the king, "So it shall be, let the paraphernalia for ritual be garnered and let your ritual horse be released." [1-12-3]

सरव्याः च उत्तरे तीरे यज्ञ भूमिः विधीयताम् ।

ततो अब्रवीत् नृपः वाक्यम् ब्राह्मणान् वेद पारगान् ॥ १-१२-४

सुमंत्र आवाहय क्षिप्रम् ऋत्विजो ब्रह्म वादिनः ।

सुयज्ञम् वामदेवम् च जाबालिम् अथ काश्यपम् ॥ १-१२-५

4, 5. tataH= then; raaja= the king; mantri sattamam= to minister, the best; sumantram= to Sumantra; vaakyam= the words; abraviit= said; kshipram= swiftly; brahma vaadinaH= Vedic scholars; ritwijaH= Vedic ritual-conductors; suyaj~nam= Sage Suyajna; vaamadevam= Sage Vaamadeva; jaabaalim= Sage Jaabali; atha= and; kaashyapam= Sage Kaashyapa; purohitam= the priest; vashiSTham cha= Sage Vashishta, too; cha= also; ye cha= and those; anye= other; dwija sattamaaH= Brahmans, the scholars; aavaahaya= invite.

The King Dasharatha said to his best minister Sumantra, "Let the Vedic scholars and ritual conductors like Sages Suyajna, Vaamadeva, Jaabaali, and Kaashyapa, along with the family priest Vashishta, and those other Vedic Brahmans who are there, they all be invited swiftly." [1-12-4,5]

पुरोहितम् वसिष्ठम् च ये च अन्ये द्विज सत्तमाः ।

ततः सुमंत्रः त्वरितम् गत्वा त्वरित विक्रमः ॥ १-१२-६

6. tataH= then; sumantraH= Sumantra; tvaritam= quickly; gatvaa= went; tvaritaH vikramaH= a quickest person he is; sam aanayay= fetched; taan= those; samastaan= all of the; veda paaragaan= Vedic scholars.

Then Sumantra being a quickest person went quickly and fetched all those Vedic scholars and clergymen. [1-12-6]

समानयत् स तान् सर्वान् समस्तान् वेद पारगान् ।

तान् पूजयित्वा धर्मात्मा राजा दशरथः तदा ॥ १-१२-७

धर्मार्थ सहितम् युक्तम् श्लक्ष्णम् वचनम् अब्रवीत् ।

मम तातप्य मानस्य पुत्रार्थम् नास्ति वै सुखम् ॥ १-१२-८

7. taan= to them; puujayitvaa= having worshiped; dharmaatmaa raajaa dasharathaH= that virtuous king, Dasharatha; tada= then; dharma artha sahitam = virtue, meaning, containing; shlakshnam= soft, impressible; vachanam= sentence; abraviit= uttered; mama= my; laalasya= tumultuous; maanasya= mind; putra artham= for sons; na asti= not there; vai= verily; sukham= quietude; tat= hence; aham= I am; haya medhena= by Horse Ritual; yakshhyami= Vedic worship; iti= thus; matiH mama= thinking, of mine.

The virtuous king Dasharatha having offered due worships to all the sages and saints brought in by Sumantra, uttered these words which are with virtue and meaningful in an impressible manner. "My mind is tumultuous without quietude for I have no sons, and hence I am thinking of performing the Vedic Horse Ritual. [1-12-7, 8]

पुत्रार्थम् हयमेधेन यक्षयामि इति मतिर्मम ।

तदहम् यष्टुम् इच्छामि हयमेधेन कर्मणा ॥ १-१२-९

9. tat= therefore; shaastra driSTena= scriptures, point of view; karmanaa= to do so; yashtum= to perform ritual; icChaami= wish to; R^ishiputra= by Sage's son; prabhaaveNa= divine influence of; aham= I am; kaamam= my desire; praapyaami cha api aham = I get, also I get it.

"Therefore I wish to perform the ritual as enshrined in the scripturesand bBy the divine influence of the Sage's son Rishyasringa I will get my desires fulfilled. [1-12-9]

ऋषिपुत्र प्रभावेण कामान् प्राप्स्यामि च अपि अहम्।

ततः साधु इति तद् वाक्यम् ब्राह्मणाः प्रत्यपूजयन्॥ १-१२-१०

वसिष्ठ प्रमुखाः सर्वे पार्थिवस्य मुखात् च्युतम्।

ऋष्यशृङ्ग पुरोगाः च प्रति ऊचुः नृपतिम् तदा ॥ १-१२-११

10, 11. tataH= then; saadhu iti= splendid, thus; tat vaakyam= this, sentence, idea; braahmaNaaH= Brahmans; prati puujayan= blessed the king; vashishthaH= Sage Vashishta; pramukhaaH= and other important sages; sarve= all of them; paarthivasya= the king's; mukhaat= from mouth, voice; chyutam= came out; Rishyasringa; purogaaH cha= keeping at helm of affairs; tadaa= then; prati uuchuH= in return, said; nR^i patim= to peoples', lord [the king]; sambhaaraaH= paraphernalia; sambhriyantaam= be garnered; te= your; turagaaH cha= ritual horse, also; vimuchyataam= be released.

Then "Splendid, Splendid is this idea," said the Brahman scholars blessing the king. The Sage Vashishta along with all other important personalities have applauded the idea came out of the king's voice. Other Vedic scholars and clergymen keeping Rishyasringa t helm of affairs sad the king in appreciation "Let the paraphernalia be garnered and your ritual horse be released."[1-12-10, 11]

संभाराः संभ्रियन्ताम् ते तुरगः च विमुच्यताम्।

सरव्याः च उत्तरे तीरे यज्ञ भूमिः विधीयताम्॥ १-१२-१२

12. yasya= to whom; putra artham= for begetting sons; iyam dhaarmikii buddhiH aagataa = this, kind of, virtuous, thinking, has come; putraatham= for begetting sons; [such as you are] te= to you; a+mita= boundless; vikramaan= valiant ones; chatwaaraH= four of them; putraan= sons; sarvathaa= by all means; praapyase= you will beget.

"To whom such a virtuous thinking of begetting sons through Vedic ritual has come, such as you are, you will by all means get four sons with boundless valour." The Vedic seers thus blessed Dasharatha. [1-12-12]

सर्वथा प्राप्यसे पुत्राम् चतुरो अमित विक्रमान्।

यस्य ते धार्मिकी बुद्धिः इयम् पुत्रार्थम् आगता ॥ १-१२-१३

13. tataH= then; priitaH= glad; abhavat= he became; raajaa= the king; shrutvaa= having hearing; tat dvija bhaSitam= those, Brahmans, that is said by; amaatyaan= to the ministers; cha= also; abraviit= spoke to; raajaa= the king; harsheNa= with happiness; idam= these; shubha aksharam= good words.

Then the king is gladdened to hear the blessing advises of the Vedic scholars, he that king spoke to the other ministers of his court, with happiness derived from those good words. [1-12-13]

ततः प्रीतोऽभवत् राजा श्रुत्वा तु द्विज भाषितम् ।

अमात्यान् अब्रवीत् राजा हर्षेण इदम् शुभ अक्षरम् ॥ १-१२-१४

गुरूणाम् वचनात् शीघ्रम् संभाराः संभ्रियन्तु मे ।

समर्थ अधिष्ठितः च अश्वः सः उपाध्यायो विमुच्यताम् ॥ १-१२-१५

सरयव्याः च उत्तरे तीरे यज्ञ भूमिः विधीयताम् ।

शांतयः च अभिवर्धन्ताम् यथा कल्पम् यथा विधि ॥ १-१२-१६

शक्यः कर्तुम् अयम् यज्ञः सर्वेण अपि महीक्षिता ।

न अपराधो भवेत् कष्टो यद्य अस्मिन् क्रतु सत्तमे ॥ १-१२-१७

छिद्रम् हि मृगयन्त एते विद्वान्सो ब्रह्म राक्षसाः ।

विधिहीनस्य यज्ञस्य सद्यः कर्ता विनश्यति ॥ १-१२-१८

तद् यथा विधि पूर्वम् क्रतुः एष समाप्यते ।

तथा विधानम् क्रियताम् समर्थाः करणेषु इह ॥ १-१२-१९

14,15,16,17,18, 19. guruuNaam= of teachers; vachanaat= by advise; shiighram= quickly; sambhaaraaH= paraphernalia; sambhriyantu= be procured; samartha adhishthitaH= well guarded by gallant men; saha upaadhyaayaH= also followed by teachers; me= my; asvaH= Ritual Horse; vimuchyataam= be released; sarayavyaa= of Sarayu river; uttare tiire= northern banks; yaj~na bhoomiH= ritual place; vidhiiyataam= be decided; shaantayaH cha= peace invocations; abhi varthantaam= be prevailing and prospering; yathaa kalpam= as per tradition; yathaa vidhi= as ordained in scriptures; shakya= if possible; praaptum= to perform; ayam yaj~naH= this, ritual; sarvena api= by all, even; mahii kshitaa= kings [would have been performed]; na= no; aparathaH= fault; bhavet= is made; kaSTaH= a difficult one; yadi= if; asmin= in that; kratu sattame= ritual, the great; Chidram= faults; hi= only; mrigayante= hunted; atra= there; vidvaamsaH= scholarly; brahma raakshasaaH= by the Brahma demons; nihatasya= killing the; cha= also; yaj~nasya= ritual's; kartaa= performer; vinasyati= ruins; tat= that is; yathaa= why; vidhi puuvam= in adherence to texts; kratuH= ritual; eSa= this one; samaapyate= be concludes; tathaa= like that; vidhaanam= procedure; kriyataam= be done; samarthaaH= efficient ones; karaNeshu iha= in affairs, here; [so said the king to Vedic scholars, and theysaid] tathaa iti= like that, only; cha abruvan= also, said by; sarve= all; mantrinaH= [religious] ministers; prati apuujayan= in turn, appreciating; paarthiva indrasya= the king's, the best one; tat vaakyam= those words; yathaa= as; aaj~naptam= as ordered; akurvataH= they have done.

The king said, "As advised by my Vedic teachers the paraphernalia for my ritual be procured. Let the ritual horse be well guarded in its journey by gallant men and also followed by religious teachers be released, as per tradition. Let the ritual place be decided on the northern banks of Sarayu River. Let the peace invocations be prevailing and prospering as ordained in the scriptures and tradition. All the kings on this earth would have performed this Horse Ritual, if only they can perform this without a mistake. Thus, this is a great and difficult ritual The Brahma-demons will be hunting for the faults performed in the rituals. Further, the performer of the ritual also gets ruined if there were be to be faults. That is why this ritual shall be conducted faultlessly till its conclusion, and with absolute adherence to the scriptures, since all of you assembled here are efficient ones in conducting ritual without faults. [1-12-14,15,16,17,18, 19]

तथा इति च ततः सर्वे मंत्रिणः प्रत्यपूजयन् ।

पार्थिव इन्द्रस्य तत् वाक्यम् यथा आज्ञप्तम् अकुर्वत ॥ १-१२-२०

20. tathaa iti= like that, only; mantriNaH= by ministers; sarve= all; cha abruvan= also, said to; paarthiva indrasya= the king's, the best one; tat vaakyam= those words; prati apuujayan= in turn, appreciation; yathaa= as; aaj~naptam= ordered; akurvataH= they have done.

"It will be done like that only," said all the ministers in reply to the words of the king, and in appreciation to his orders, and they have carried out works as ordered. [1-12-20]

ततो द्विजाः ते धर्मज्ञम् अस्तुवन् पार्थिवर्षभम् ।

अनुज्ञाताः ततः सर्वे पुनः जग्मुः यथा आगतम् ॥ १-१२-२१

21. tataH= then; dwijaaH te= Brahmans, all of them; dharmaj~nam= the virtuous knower, the king; astuvan= applauded; paarthivarSabham= among kings, the sacred bull; anuj~naataa= with his permission; tataH= from there; sarve= all of them; punaH jagmu= again, returned; yathaa aagatam= as they have come.

Then all the Brahmans applauded the virtuous king and who is like a Sacred Bull among the kings for his virtuous endeavour of undertaking the Vedic ritual, and with his permission all of them returned from there as they have come. [1-12-21]

गतेषु तेषु विप्रेषु मंत्रिणः तान् नराधिपः ।

विसर्जयित्वा स्वम् वेश्म प्रविवेश महामतिः ॥१-१२-२२

22. dwija agreSu= Brahmans, prominent ones; gateSu= on departing of; mahaa dyuti= great, resplendent one; nara adhipaH= people's, chief [king]; taan= those; mantriNaH= the ministers too were; visharjayitwaa= on leaving them; swam= his; veshma= palace; pravivesha= entered.

On the departure of the prominent Brahmans, King Dasharatha sent off those ministers who are still available there for further orders from the king, and then he the great resplendent king has entered his own palace. [1-12-22]

Indian seasons

The Indian yearly time-cycle is two-kind, one on northern solstice and the other southern solstice. And seasons are twelve and every two months is a season, and they are calculated by almanacs basing on the stars position every year. They roughly compare with the following Gregorian months as below:

No.	R^itu	Season	Hindu months	Gregorian months
1	hemantha	Winter	margashiirSa to pouSa	December to February
2	shishira	Cold	maagha to phaalguna	February to April
3	vasantha	Spring	chaitra to vaishaakha	April to June
4	griiSma	Hot	jyeSTha to aashaaDha	June to August
5	varSa	Rainy	shraavaNa to bhaadrapada	August to October
6	sharat	post-rainy	aashviiiyuja to kaartiika	October to December

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इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे द्वादशः सर्ग

Thus, this is the 12th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 13

Introduction

King Dasharatha requests Sage Vashishta, the Royal Priest to commence works for the Vedic ritual. Sage Vashishta instructs all the concerned about the discipline to be observed in executing the works. Sage Vashishta also instructs the minister Sumantra to invite various kings of other countries, and those kings will be received with great hospitality. King Dasharatha along with his wives takes ritual vow and enters ritual hall.

पुनः प्राप्ते वसन्ते तु पूर्णः संवत्सरोऽभवत् ।
प्रसवार्थम् गतो यष्टुम् हयमेधेन वीर्यवान् ॥ १-१३-१

1.punaH+praapte+vasante+tu= again, recurred, spring season only; puurNa+samvatsaraH+ abhavat= full, year, over; prasava+artham+gataH= progeny, requiring, entered [ritual vow]; yaSTum haya+medhena= to ritualize, by Horse ritual; viiryavaan= determined one.

One full year is completed and another springtime arrived, and King Dasharatha, the determined one, to beget progeny who entered the ritual vow to perform Horse Ritual... [requests Vashishta...] [1-13-1]

Comment: The performer of such Vedic rituals is to perform preliminary rituals for a period of one year in order to attain eligibility to perform the final one. Here Dasharatha is said to have completed such preludes as he is entered into the Vedic ritual place in the springtime of the succeeding year referred in last chapter.

अभिवाद्य वसिष्ठम् च न्यायतः प्रतिपूज्य च ।
अब्रवीत् प्रश्रितम् वाक्यम् प्रसवार्थम् द्विजोत्तमम् ॥ १-१३-२

2. abhivaadya+vashiSTam+cha= lauding, Vashishta, also; nyayataH+pratipuujya+cha= customarily, adoring him, also; abraviit+pra+shritam+vaakyam= has said, verily, humble, words; prasavaartham= for progeny; dwija+uittamam= to that Brahmin, the best [Sage Vashishta.]

King Dasharatha lauding Sage Vashishta customarily, and adored by him in turn, said these words very humbly to that eminent Brahmin, desiring progeny... [1-13-2]

यज्ञो मे क्रियताम् ब्रह्मन् यथोक्तम् मुनिपुङ्गव ।
यथा न विघ्नाः क्रियन्ते यज्ञांगेषु विधीयताम् ॥ १-१३-३

3. yajnaH+me+kriyataam= ritual, of, mine, be performed; brahman= Oh! Brahman; yathoktam= traditionally; munipungavaH= eminent sage; yathaa+na+vighnaH+kriyate= as to how, no, obstacles, be occurred; yajna+angeSu =ritual's, ancillary functions; vidhiiyataam= be ordained.

"Let my ritual be performed traditionally, oh eminent Brahman... and let not obstacles occur even in its ancillary functions... thus it may be ordained... [1-13-3]

भवान् स्निग्धः सुहृन् मह्यम् गुरुः च परमो महान्।
वोढव्यो भवता च एव भारो यज्ञस्य च उद्यतः ॥ १-१३-४

4. bhavaan+snigdhaH+suhR^it+mahyam= you are, friendly, kind-hearted, to me; guruH+cha= teacher, also; paramaH+mahaan= very, reverent; voDhavyaH= shoulder it; bhavata+cha+eva= by you, only, thus; bhaaraH+yaj~nasya+cha+udyataH= burden, of ritual, commenced.

"You are friendly and kind-hearted... and my very reverent teacher too... you alone shall shoulder the burden of the commenced ritual [in all good faith and credence.] [1-13-4]

तथा इति च स राजानम् अब्रवीत् द्विजसत्तमः।
करिष्ये सर्वम् एव एतत् भवता यत् समर्थितम् ॥१-१३-५

5. tathaa+iti+cha+saH= thus, only, also [So be it,] he [Sage Vashishta]; raajaanam+abraviit+ dwija+ sattama= to king, said to, Brahmin, the reverend; kariSye+sarvam+eva= I will conduct, all this, accordingly; etat+bhavataa+yat+samarthitam= all this, by you, that which, requested.

"So be it," said that revered Brahmin to king, "And I will conduct all accordingly, that which is well requested by you..." [1-13-5]

ततोऽब्रवीत् द्विजान् वृद्धान् यज्ञ कर्मसु निष्ठितान्।
स्थापत्ये निष्ठिताम् च एव वृद्धान् परम धार्मिकान् ॥ १-१३-६

6. tataH abraviit+dwijaan+vR^iddhaan= then [Sage Vashishta,] spoken to, to Brahmins, elderly scholars; yajna+karmasu+niSTitaan= in ritual performance, proficient persons; sthaapatye+ niSTitaam+cha+eva= to architects, proficient ones, thus; vR^iddhaan+parama+dhaarmikaan= elderly experts, very, virtuous ones.

Then Sage Vashishta [summoned and] spoke to elderly Brahmin scholars, and elderly architects who are all proficient and elderly experts, [in conducting the construction of the ritual hall etc.] [1-13-6]

Comment: A detailed description of the components of Vedic ritual hall is given at the endnote of next chapter, wherein King Dasharatha enters the ritual hall.

Vedic ritual cannot be performed in ordinary households or in small temples. A very large place is selected, as per architectural science and at its centre a **homa kund** , an altar of fire will be constructed. This area will not have any roofing so as to let the vapours of oblations of ghee, sandalwood paste and others, offered into the fire of altar, get into the atmosphere and thereby to Heavens. Around this altar of fire, huge sheds will be constructed to accommodate thousands of participants and onlookers. Apart from this, mammoth kitchens and dining halls are to be constructed as all of the thousands of participants are to be fed there only as long as ritual is conducted. Here some of those tradesmen are listed in a bird's eye view.

कर्म अन्तिकान् शिल्पकारान् वर्धकीन् खनकान् अपि।
गणकान् शिल्पिनः च एव तथा एव नट नर्तकान् ॥ १-१३-७

7. karmaantikaan= supervisors; shilpakaraan= brick makers; vardhakiin= carpenters; khanakaan+api = earth-diggers, too; gaNakaan= accountants; shilpinaH+cha+eva= sculptors, also, thus; tatha+eva= like that only; naTa= actors; nartakaan= dancers.

Then summoned are the construction supervisors, brick-makers, carpenters, earth-diggers, accountants, and sculptors by Sage Vashishta. So also actors and dancers... [1-13-7]

तथा शुचीन् शास्त्र विदः पुरुषान् सु बहु श्रुतान् ।
यज्ञ कर्म समीहन्ताम् भवन्तो राज शासनात् ॥ १-१३-८

8. tathaa+suchiin+shaastra+vidaH+puruSaaan= thus, flawless, scriptures, scholars, to those men; su+bahu+ shrutaan= well, many, heard [well-read Vedas]; yaj~na+karma= ritual, performance; samiihantaam= be organised; bhavantaH= by you all; raaja+shaasanaat= by king's order.

Thus flawless scholars in scriptures and those men who are well read in Veda-s, [and addressed

them saying,] "Performance of the ritual be organised by the order of the king... [1-13-8]

इष्टका बहु साहस्त्री शीघ्रम् आनीयताम् इति ।
उपकार्याः क्रियन्ताम् च राज्ञो बहु गुणान्विताः ॥ १-१३-९

9. iSTakaa+bahu+sahasrii= bricks, many, thousands; shiighram+aniiyataam+iti = quickly, be brought, thus; upakaaryaH+kriyantaam+cha= royal palaces [guest houses,] be built, also; raajaanaam= for kingly [guests]; bahu+guNaanvitaa= very many, facilities included.

"Bricks in many thousands be brought quickly and royal palaces [as temporary guesthouses] be built for the kingly guests, with very many facilities included in them... [1-13-9]

ब्राह्मण आवसथाः चैव कर्तव्याः शतशः शुभाः ।
भक्ष्य अन्न पानैः बहुभिः समुपेताः सुनिष्ठिताः ॥१-१३-१०

10. brahmaNaa+aavasathaa+cha+eva+kartavyaaa= for Brahmins, accommodation, like that only, be built; shatashaH+shubhaaH= hundreds of, sanctified houses; bhakshya+anna+paana= with eatables, foods, potables; bahubhiH+sam+upetaa+suniSTitaaH= very many, well endowed, well established.

"For accommodating Brahmins hundreds of sanctified houses be built like that only... with very many eatables, foods, and potables... well endowed and well established... [1-13-10]

तथा पौर जनस्य अपि कर्तव्याः च सुविस्तराः ।
आगतानाम् सुदूरात् च पार्थिवानाम् पृथक् पृथक् ॥ १-१३-११

11. tathaa+paura+janasya+api= so also, city, dwellers too; kartavyaa+cha+su+vistaraaH= be built, also, very, palatial; aagataanaam+su+duuraat+cha= to those arriving, from distant places, also; paarthivaanaam + pR^ithak+pR^ithak= to kings, separately, separately.

"So also for city dwellers too, very palatial houses be built separately... and for the kings arriving from distant places also... separately... [1-13-11]

वाजिवारण शलाः च तथा शय्या गृहाणि च ।
भटानाम् महदावासम् वैदेशिक निवासिनाम् ॥ १-१३-१२

12. vaajivaaraNa+shalaaH+cha = for horses, stables, also; tathaa+shayyaa+gR^ihaaNi+cha= like that, reposing, stalls, also; bhaTaanaam+mahat+aavaasam= for soldiers, great, billets; vaideshika+ nivaasinaam= foreign-country, dwellers of.

"For horses stables, and like that reposing stalls [for elephants...] and for soldiers great billets be built... for those foreign-country dwellers [arriving in here on their horses and elephants along with their soldiers...] [1-13-12]

आवासा बहु भक्ष्या वै सर्व कामैः उपस्थिताः ।
तथा पौरजन्स्य अपि जनस्य बहु शोभनम् ॥ १-१३-१३

13. aavaasaaH+bahu+bhakshyaaH+vai= lodgings, with many foods, verily; sarva+kaamaiH+upasthitaaH = all, utilities, arranged; tathaa+paura+jansya+api= thus, for this city dwellers also; janasya+bahu+ shobhanam = for [other] people, very, grand [food be given.]

"These lodgings, with many foods and utilities are to be arranged verily, for the people of this city and for others too [coming from distant countries,] and a very grand [food be given...] [1-13-13]

दातव्यम् अन्नम् विधिवत् सत्कृत्य न तु लीलया ।
सर्वे वर्णा यथा पूजाम् प्राप्नुवन्ति सुसत्कृताः ॥ १-१३-१४

14. daatavyam+annam+vidhivat= be given, food, dutifully; satkR^itya+na+tu+liilaya= treating well, not, just, illusively; sarve+varNaa= to all, castes; yathaa+puujaam+praapnuvanti= as they would, respects, they get; su+satkritaaH= well honoured.

"Food be given dutifully... but not just illusively, treating them well, and the people of all the castes shall be well honoured, as they would get their due respect... [1-13-14]

न च अवज्ञा प्रयोक्तव्या काम क्रोध वशात् अपि ।
यज्ञ कर्मसु ये व्यग्राः पुरुषाः शिल्पिनः तथा ॥ १-१३-१५

15. na+cha+avaj~naa+prayoktavya= not any, disrespect, be shown; kaama+krodha+vashaat+api = passion, anger, overcome by; yajna+karmasu+ye+vyagraa= in ritual's works, those, preoccupied; puruSaaH + shilpinaH+tathaa= men, architects too.

"And no disrespect be shown, even when overcome by passion or anger at those men who are preoccupied in the works of the ritual and at those architects too..." [1-13-15]

तेषाम् अपि विशेषेण पूजा कार्या यथा क्रमम् ।
ये स्युः संपूजिता सर्वे वसुभिः भोजनेन च ॥ १-१३-१६

16. tesham+api+visheSeNa= they be, also, exceptionally; puujaa+kaaryaa+yathaa+kramam= adored, as they deserve; ye+syuH+sampujitaa+sarve= those men [involved in the works,] will. well respected, all of them; vasubhiH+bhojanena+cha= with funds, with foods, also.

"They be adored exceptionally, as they deserve... those men [involved in these works] shall be well respected with funds and foods also... [1-13-16]

यथा सर्वम् सुविहितम् न किंचित् परिहीयते ।
तथा भवन्तः कुर्वन्तु प्रीति युक्तेन चेतसा ॥ १-१३-१७

17. yathaa+sarvam+su+vihitam= thus, all this, well, organised; na+kimchit+pari+hiiyate= not, in the least, be neglected; tathaa+bhavanta+kurvantu= thus, you all, shall administer; priiti+yuktena+ chetasaa= with affection, in good spirit.

"Thus all this be well organised, and not in the least be neglected. Thus you all shall administer in all your affection and good spirits..." [Thus, spoke Sage Vashishta to the organisers] [1-13-17]

ततः सर्वे समागम्य वसिष्ठम् इदम् अब्रुवन् ।
यथेष्टम् तत् सुविहितम् न किंचित् परिहीयते ॥ १-१३-१८

18. tataH+sarve+samaagamya= then, all of them, collectively; vashiSTam+idam+abruvan= to Vashishta, this, replied; yathaa+iSTam+tat+su+vihitam= as desired, that, well ordered; na+kimchit+ parihiiyate= not, in the least, will be neglected.

Then all of them collectively replied to Sage Vashishta "As desired by you, [all the works that are] well ordered will not be neglected in the least... [1-13-18]

यथोक्तम् तत् करिष्यामो न किंचित् परिहास्यते ।
ततः सुमंत्रम् आहूय वसिष्ठो वाक्यम् अब्रवीत् ॥ १-१३-१९

19. yathaa+uktam+tat+kariSyamaH= as, said, that, we will do; na+kimchit+parihaasyate= not, least, be slighted; tataH+sumantram+aaniiya= then, Sumantra, called for; vashiSTaH+vaakyam+ abraviit= Vashishta, [this] sentence, words, said.

"As said by you we will do so and not the least, will be slighted..." [Said the artisans to Sage Vashishta.] Sage Vashishta then called for Sumantra and said these words. [1-13-19]

निमंत्रयस्व नृपतीन् पृथिव्याम् ये च धार्मिकाः ।
ब्राह्मणान् क्षत्रियान् वैश्यान् शूद्राम् च एव सहस्रशः ॥ १-१३-२०

20. nimantrayasva+nR^ipatiim+pR^idhivyaam= invite, kings, on the earth; ye+cha+dhaarmikaaH= those, who are, virtuous ones; brahmaNaan+kshatriyaan+vaisyaan+shuudraam= Brahmins, Kshatriya-s, Vaisyaa-s, Shoodra-s; cha+eva+sahasrasaH= also, thus, in thousands.

"Invite all the virtuous kings on this earth...Brahmins, Kshatriya-s, Vaisya-s, Shuudra-s... all them thus in thousands...[Said Sage Vashishta to Sumantra...][1-13-20]

समानयस्व सत्कृत्य सर्व देशेषु मानवान् ।
मिथिलाधिपतिम् शूरम् जनकम् सत्य वादिनम् ॥ १-१३-२१

21. sam+aanayasva+satkR^itya= well, be invited, honourably; sarva+desheSu+maanavaan= all, from all kingdoms, people; mithila+patim+shuuram+janakam= Mithila kingdom's, king, valiant one, King Janaka; satya+vaadinam= truth, advocate of.

"And all the people from all the kingdoms be invited honourably... Janaka, the King of Mithila, valiant one and an advocate of truth... [1-13-21]

तम् आनय महाभागम् स्वयम् एव सुसत्कृतम् ।
पूर्वं संबन्धिनम् ज्ञात्वा ततः पूर्वम् ब्रवीमि ते ॥ १-१३-२२

22. tam+aanaya+mahaa+bhaagam= him [Janaka,] invite, great, estimable one; svayameva+eva= personally, thus [by you]; su+satkR^itam= well honoured; puurva+sambandhinam+j~naatva= long-time, associate, bear in mind; puurvam+braviimi+te= firstly, I am telling, you.

"Him you invite, King Janaka of Mithila, that great estimable one, and he be invited personally by you, honouring well...and bear in mind that he is a long-time associate [of our King Dasharatha...] and thus I telling you firstly... [1-13-22]

तथा काशी पतिम् स्निग्धम् सततम् प्रिय वादिनम् ।
सद् वृत्तम् देवसंकाशम् स्वयम् एव अनयस्व ह ॥ १-१३-२३

23. tathaa+kaashi+patim= thus, Kaashi's, king; snigdham+satatam+priya+vaadinam+sat+vR^ittam = friendly one, always, affection, desiring one, well behaved; svayameva+aanyasva+ha= personally, be fetched, verily.

" Thus that King of Kashi who is always a friendly, affectionate and a well behaved one... he shall be verily fetched by you personally... [1-13-23]

तथा केकय राजानम् वृद्धम् परम धार्मिकम् ।
श्वशुरम् राज सिंहस्य सपुत्रम् त्वम् इह आनय ॥ १-१३-२४

24.tathaa+kekaya+raajaanam= likewise, Kekaya's king; vR^iddham+parama+dhaarmikam= elderly one, very, virtuous one; shvashuram= father-in-law; raaja+simhasya= of king, the lion's [Dasharatha's]; sa+putram+tvam+iha+aanaya= along with his sons, you, here, fetch.

"Likewise, King of Kekaya, an elderly, very virtuous, and also the father-in-law of our Lion- King Dasharatha, here he be fetched by you along with his sons... [1-13-24]

अङ्गेश्वरम् महेष्वासम् रोमपादम् सु सत्कृतम् ।
वयस्यम् राज सिंहस्य सपुत्रम् तम् इह आनय ॥ १-१३-२५

25. anga+iiswaram= Anga kingdom's, Lord; maheSvaasam= great bow, user of; romapaadam+su+ satkritam= Romapada, well, honoured, vayasyam= friend of; raaja+simhasya= king, the Lion [Dasharatha]; sam+aanaya= well, fetched;

yashashvinam= illustrious one.

"Lord of Anga kingdom, user of great bow... Romapada [be invited] well honoured, for he is the friend of our lion-king Dasharatha, and he be fetched, that illustrious one... [1-13-25]

तथा कोसल राजानम् भानुमंतम् सुसत्कृतम् ।
मगध अधिपतिम् शूरम् सर्व शास्त्र विशारदम् ॥ १-१३-२६

26. tathaa+kosala+raajaanam= like that, Kosala's, king; bhaanumantam= Bhanumanta; susatkR^itam = well honoured; magadha+adhipatim= Magadha, king; shuuram= brave one; sarva+shaastra+vishaaradam= in all scriptures, profound.

"Like that King of Kosala namely Bhanumanta, be honoured well, King of Magadha, a brave one and a profound one in all scriptural knowledge... [be invited likewise] [1-13-26]

प्राप्तिज्ञम् परमोदारम् सुसत्कृतम् पुरुषर्षभम् ।
राज्ञः शासनम् आदाय चोदयस्व नृपर्षभान् ।
प्राचीनान् सिन्धु सौवीरान् सौराष्ट्रेयाम् च पार्थिवान् ॥ १-१३-२७

27. praaptij~nam= Praaptijna, the king of Magadha; parama+udaaram= kind-hearted one; susatkR^itam = well honoured; puruSarSabham= king, the best; raaj~naH+shaasanam+aadaaya= king's, orders, taking; chodayasva= motivated by it; nR^iparSabhaan= kings, the best; praaciinaan= eastern regional kings; sindhu+sauviiraan+sauraaSThreyaam+ca+paarthivaan= Sindhu, Sauviira, Sauraastra, also, kings of.

"That king of Magadha, Praaptijna, the kind-hearted, and best one among kings, be well honoured [and invited. Further] taking the orders of King Dasharatha and motivated by those orders, the kings of Sindhu, Sauviira and Sauraastra kingdoms may also be invited... [1-13-27]

दाक्षिणात्यान् नरेन्द्राम् च समस्तान् आनयस्व ह ।
सन्ति स्निग्धाः च ये च अन्ये राजानः पृथिवी तले ॥ १-१३-२८

28. daakSiNaatyaan+narendraam+ca= southern kingdoms', kings, also; samastaan+aanayasva+ ha= all of them, be invited, verily; santi+snigdhaaH+cha+ye+cha+anye= should there be, friends, other, those, also, other; raajaanaH+pridhvi+tale= kings, on earth's, surface..

"Kings of southern kingdoms also, all of them be invited and should there be any other friends and other friendly kings on the surface of the earth... [1-13-28]

तान् आनय यथा क्षिप्रम् स अनुगान् सह बान्धवान् ।
एतान् दूतैः महाभागैः आनयस्व नृप आज्ञया ॥ १-१३-२९

29. taan+aanaya+yathaa+kshipram= them, be invited, as early as; sa+anugaan+saha+baandhavaan = along with, followers, along with, their relatives; etaan+duutaiH+mahaabhaagaiH = all these [kings]; = by envoys, great devoted ones; aanayasva+nR^ipa+aaj~nyaa= invite them, by king's, orders

"Them, be invited as early as possible with all their followers, relatives... and all these kings be invited by envoys of great devotement... by the orders of our king..." [Thus Sage Vashishta said to minister Sumantra.] [1-13-29]

वसिष्ठ वाक्यम् तत् श्रुत्वा सुमंत्रः त्वरितः तदा ।
व्यादिशत् पुरुषान् तत्र राज्ञाम् आनयने शुभान् ॥ १-१३-३०

30. vashiSTa+vaakyam+tat+shrutvaa= Sage Vashishta's words, those, on hearing; sumantraH+ tvaritaH + tada= Sumantra, expeditiously, thus; vyaadishat+puruSaan+tatra= ordered, his men, [envoys,] thither; raajnanam+aanayane+shubhaan= kings, to be invited, devout men [envoys.]

On hearing Vashishta's those words, Sumantra expeditiously ordered his envoys, devout ones, to invite all those kings... thither... [1-13-30]

स्वयम् एव हि धर्मात्मा प्रयातो मुनि शासनात्।
सुमंत्रः त्वरितो भूत्वा समानेतुम् महामतिः ॥ १-१३-३१

31. svayam+eva+dharmaatmaa+prayayou= personally, thus, virtuous one, journeyed; muni+ shaashanaat+ sumantraH= by sage's, orders, Sumantra; twaritaH+bhuutva= brisk, be became; samaanetum + mahii+kshitaH= to fetch, earth's, rulers.

That virtuous Sumantra, became brisk upon sage's words and personally journeyed to fetch all the rulers on the earth... [1-13-31]

ते च कर्मान्तिकाः सर्वे वसिष्ठाय च महर्षये ।
सर्वम् निवेदयन्ति स्म यज्ञे यत् उपकल्पितम् ॥ १-१३-३२

32. te+karma+antikaaH+sarve= those, artisans, all; vashiSTyaa+cha+maharSaye= to Vashishta, to the sage; sarvam+nivedayanti+sma= all details, have, reported; yajne+yat+upakalpitam= in ritual, works, accomplished.

All those artisans [engaged till the end of ritual works] have reported to Vashishta, the details of all those ritual works that are accomplished. [1-13-32]

ततः प्रीतो द्विज श्रेष्ठः तान् सर्वान् मुनिर् अब्रवीत्।
अवज्ञया न दातव्यम् कस्य चित् लीलया अपि वा ॥ १-१३-३३

33. tataH+priitaH+dwija+shreshtaH= then, satisfied, Brahmin, eminent [Sage Vashishta]; taan+ sarvaan+ muniH+abraviit= to, all of them, sages, said; avaj~nayaa+na+daatavyam= with disrespect, no, to be endowed; kasya+chit+liilaya+api+vaa= to anyone, deceptively, also, also, either.

Then, satisfied is Vashishta, the eminent Brahmin, spoke this way to all of them, "Nothing to be endowed to anyone with disrespect or deceptively, either... [1-13-33]

अवज्ञया कृतम् हन्यात् दातारम् न अत्र संशयः।
ततः कैश्चित् अहो रात्रैः उपयाता महीक्षितः ॥ १-१३-३४

34. avaj~nayaa+kR^itam+hanyaat+daataaram= with disrespect, done [deeds,] will kill, donor; na+atra+ samshayam= not, there, any doubt; tataH+kaiH+chit+aho+raatraiH= then, in some, days and nights; upayaataa+mahiikshitaH= arrived, kings.

"The deeds done with disrespect will kill the donor and there is no doubt about it." [Said Sage Vashishta.] Then in some days and nights arrived are many kings... [1-13-34]

बहूनि रत्नानि आदाय राज्ञो दशरथस्य ह ।
ततो वसिष्ठः सुप्रीतो राजानम् इदम् अब्रवीत् ॥ १-१३-३५

35. bahuuni+ratnaani+aadaaya= very many, precious gems, brought; dasharathasya+ha= for Dasharatha, verily; tataH+vashiSThaH+su+priitaH= then, Vashishta, well, pleased; raajaanam+ idam+ abraviit= to king, this, said.

And those kings brought precious gems for Dasharatha [as gifts.] Then Sage Vashishta well pleased said this to King Dasharatha... [1-13-35]

उपयाता नर व्याघ्र राजानः तव शासनात् ।
मया अपि सत्कृताः सर्वे यथा अर्हम् राज सत्तम ॥ १-१३-३६

36. upayaataa+nara+vyaaghraH= arrived are, oh, Man, tiger; raajanaH+tava+shaashanaat= kings, at your, behest; maya+api+satkR^itaaH+sarve= by me, also, well honoured, all; yatha+arham+ raaja+sattamaaa= as per their status, King, the great.

"Arrived are the kings [from distant kingdoms,] Oh! Tigerly-man, at your behest... and they are

well honoured by me also as per their status... oh, Great King... [1-13-36]

यज्ञीयम् च कृतम् राजन् पुरुषैः सुसमाहितैः ।
निर्यातु च भवान् यष्टुम् यज्ञ आयतनम् अन्तिकात् ॥ १-१३-३७

37. yaj~niiyam+cha+kR^itam+raajan= ritual works, also, completed, oh king; puruSaiH+su+ samaahitaiH = by men, well, coalesced; niryaatu+cha+bhavaan+yaSTum= start, also, you, to perform ritual; yajna+aayatanam+antikaat= ritual's place, nearby.

"The ritual works are also completed entirely by the well coalescent men, thus you may start towards the ritual place that is nearby, to perform your ritual...[Said Sage Vashishta to King Dasharatha.] [1-13-37]

सर्वकामैः उपहृतैः उपेतम् वै समन्ततः ।
द्रष्टुम् अर्हसि राजेन्द्र मनसेव विनिर्मितम् ॥ १-१३-३८

38. sarva+kaamaiH+upahR^itaiH= all, desirables, [paraphernalia,] arranged; upetam+vai+ samantataH= available, verily, everywhere; draSTum+arhasi+raajendra= to see, you [you may pore over,] oh lord of king; manasaa+eva+vi+nirmitam= by wish, only, verily, built.

"All the desirable [paraphernalia] is arranged and made available everywhere, and that ritual hall, you may pore over for it looks built by just wish... verily... [1-13-38]

तथा वसिष्ठ वचनात् ऋष्यशृन्गस्य च उभयोः ।
दिवसे शुभ नक्षत्रे निर्यातो जगतीपतिः ॥ १-१३-३९

39. tathaa+vashiSTa+vachanaat= thus, by Vashishta's word [advise]; r^iSyasR^ingasya+cha= of Rishyasringa also; ubhayoH= of both; shubhe+divasa= on a good, day; nakshatre= star [of that day matching]; niryaataH= came forth; jagatii+patiH= world's Lord [King Dasharatha]

Thus, on the advice of both Sage Vashishta and also Sage Rishyasringa, on a good day while the ruling star of the day is favourable, King Dasharatha came forth towards the ritual hall. [1-13-39]

Comment: In undertaking auspicious works, Hindus watch out for date, day, and the star of the day, called **tithi, vaara, nakshatra** in accordance with astrological import. In addition to these three are two more **yoga** and **karaNa**, which when added together this becomes **panchaanga**, five-aspects of time, which are essential to verify before conducting any auspicious work.

ततो वसिष्ठ प्रमुखाः सर्व एव द्विजोत्तमाः ।
ऋष्यशृन्गम् पुरस्कृत्य यज्ञ कर्म आरभन् तदा ॥ १-१३-४०

40. tataH+vashiSTa+pramukhaaH= then, Vashishta, and other eminent ones; sarva+eva+ dwija+ uttamaaH= all, thus, Brahmins, eminent; R^isyasR^ingam+puraskritya= Rishyasringa, keeping ahead of; yajna+karma+aarabhan+tadaa= ritual, works, commenced, thus.

Then Sage Vashishta and other eminent Brahmins keeping the Sage Rishyasringa ahead of them entered the ritual hall, to commence the ritual works thus... [1-13-40]

यज्ञ वाटम् गताः सर्वे यथा शास्त्रम् यथा विधि ।
श्रीमान् च सह पत्नीभी राजा दीक्षाम् उपाविशत् ॥ १-१३-४१

41. yaj~na+vaaTa+gataaH+sarve= ritual, hall, entered, all; yathaa+shaastram+yathaa+vidhi= as per canons, as per custom; shriimaan+cha+saha+patniibhii= glorious one [king,] also, with, his wives; raajaa+ diikshaam+upaavishat= king, vow, undertook.

On entering the ritual hall, all of them as per canons and custom, that glorious king along with his wives undertook vow of ritual... [1-13-41]

इति श्री वाल्मिकि रामायणे बालकाण्डे त्रयोदशः सर्ग

Thus, this is the 13th chapter in Bala Kanda of Valmiki Ramayana,the First Epic poem of India.

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Book I : Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 14

Introduction

The Horse Ritual of Emperor Dasharatha is started on the banks of Sarayu River. The details of the arrangements for the participants, and visitors along with some aspects of the Vedic Ritual are narrated.

अथ संवत्सरे पूर्णे तस्मिन् प्राप्ते तुरंगमे ।

सरय्वाः च उत्तरे तीरे राज्ञो यज्ञो अभ्यवर्तत ॥ १-१४-१

1. atha+samvatsare+puurNe= then, one year, completing; tasmin+praapte+turangame= that, on regaining, ritual horse; sarayvaH+uttare+tiire= Sarayu river's, northern, on banks; raaj~naH+yaj~naH+ abhyavartata [abhi + aa + vart]= emperor, ritual, commenced.

Then after completion of one year and on regaining the ritual horse, the Emperor Dasharatha commenced his Vedic Ritual on the northern banks of River Sarayu. [1-14-1]

Comment: In aswametha yaga , a well-decorated horse will be let out with an insignia on its forehead challenging any king to capture it and face the wrath of releasing king. If any one captures the horse, he shall be strong enough to incite a war. Otherwise, the valour and invincibility of releasing king is well established and he may proceed with the ritual proper. Now that the ritual horse released during last year by King Dasharatha has come back without being captured by anyone, thus establishing the invincibility of King Dasharatha, he now can commence the ritual proper.

ऋष्यशृंगम् पुरस्कृत्य कर्म चक्रुः द्विजर्षभाः ।

अश्वमेधे महायज्ञे राज्ञोऽस्य सुमहात्मनः ॥ १-१४-२

2. R^iSyasR^ingam+puraskR^itya= Rishyasringa, keeping at helm [of affairs]; karma+chakruH+ dvija + R^iSabhaaH= works, commenced, Brahmans, eminent ones; ashwamethe+mahaa+yaj~ne+ raajnaH+asya= in Horse ritual, great, ritual, king, of that; su+maha+atmanaH= well, noble, souled [king]

Keeping Rishyasringa at the helm of affairs those eminent Brahmans commenced, ashva medha , the great ritual of that noble-souled Dasharatha. [1-14-2]

कर्म कुर्वंति विधिवत् याजका वेदपारगाः ।

यथा विधि यथा न्यायं परिक्रामन्ति शास्त्रतः ॥ १-१४-३

3. karma+kurvanti+vidhivat= works, being performed, customarily; yaajakaaH+veda+ paaragaaH = ritual conductors, in Vedas, well versed; yathaa+vidhi+yathaa+nyaayam= as per, canon, as per, rules; pari kraamanti + shaashtrataH= started

to, conduct, as per scriptures.

Works are being performed customarily by those well-versed conductors of Vedic rituals, called ritviks, as per canon and rules, and they started to conduct [everything] scripturally. [1-14-3]

प्रवर्ग्यम् शास्त्रतः कृत्वा तथा एव उपसदम् द्विजाः ।

चक्रुः च विधिवत् सर्वम् अधिकम् कर्म शास्त्रतः ॥ १-१४-४

4. pravargyam+shaastrataH+kR^itvaa= pravargya ritual, as per scriptures, on performing; tathaa+ eva+upasadam+dvijaaH = like that, upasada ritual, Brahmans; chakruH+cha+vidhivat+sarvam= performed, also, customarily, all of them; adhikam+karma+shaastrataH= and other, works too, as per scriptures.

On performing pravargya ritual as per scripture, like that upasada ritual too, those Brahmans performed customarily all of those other rituals [incidental to the main one,] scripturally. [1-14-4]

अभिपूज्य तदा हृष्टाः सर्वे चक्रुः यथा विधि ।

प्रातः सवन पूर्वाणि कर्माणि मुनिपुंगवाः ॥ १-१४-५

5. abhipuujya+tadaa+hR^iSTaaH= worshipping, then, content; sarve+chakruH+ yathaa+vidhi = all of them, performed, as enjoined; praataH+savana+puurvaani+karmaani= early morning, savana rituals and its ancillary; muni+pungavaH= sages, distinguished.

All of those distinguished sages are then content with that worshipping, that which is performed as enjoined, they conducted the early morning savana ritual and its ancillaries... [1-14-5]

ऐन्द्रश्च विधिवत् दत्तो राजा च अभिषुतोऽनघः ।

मध्यंदिनम् च सवनम् प्रावर्तत यथा क्रमम् ॥ १-१४-६

6. indraH+cha+vidhivat+dattaH= [oblations addressed to] Indra, God of Heavens, as ordained; = given; raajaa+cha+abhiSutaH+anaghaH= soma raja creeper, well squeezed [for the juice,] flawless one; madhyandinam + cha+savanam= in mid-day, too, savana ritual; pravartataH+yathaa+kramam= conducted, as per sequence.

The oblations addressed to Indra, God of Heavens, [and the chieftain deity for all yaj~na-s]are well given and as ordained soma creeper is well crushed to squeeze the flawless soma juice. Thus, the mid-day savana ritual is well conducted as per sequence. [1-14-6]

Comment: Soma creeper is Sacrostemma Brevistigma of Asclepiadacea family and some other scholars hold the view that it is of Sarcostema Viminalis family.

तृतीय सवनम् चैव राज्ञोऽस्य सुमहात्मनः ।

चक्रुः ते शास्त्रतो दृष्ट्वा तथा ब्राह्मण पुंगवाः ॥ १-१४-७

7. tR^itiiya+savanam+cha+eva= third, savana ritual, also, like that; raaj~naH+asya+su+ mahaatmanaH = king's, that one, great exalted one; chakruH+te+shaastrataH= performed, they, as per scripturess; dR^iSTvaa + tathaa+braahmaNa+pungavaaH= on seeing, verifying, thus, Brahmans, proficient ones.

The third savana, ritual of that great-exalted king Dasharatha is also verily performed thus duly verifying the scriptures, by those proficient Brahmans. [1-14-7]

आह्वान् चक्रिरे तत्र शक्रादीन् विबुधोत्तमान्।

ऋष्यशृङ्गादौ मन्त्रैः शिक्षाक्षर समन्वितौ ॥ १-१४-८

8. aahvayaam+chakrire+tatra= invoking, performed, there; shakra+aadiin+vibudha+ uttamaan= God Indra, and others, scholars, best; R^iSyashR^i~Nga+aadau+mantraiH Rishyasringa, others, by Vedic hymns; shiksha+akshara+samanvitau= with intoned, lettered, along with.

Performed are invocations for God Indra and other deities there, by Rishyasringa and other best scholars with their well lettered and intonated Vedic hymns. [1-14-8]

गीतिभिः मधुरैः स्निग्धैः मन्त्र आह्वानैः यथार्हतः।

होतारो ददुरावाह्य हविर्भागान् दिवौकसाम्॥ १-१४-९

9. giitibhiH+madhuraiH+snigdhaiH= by singing, sweetly, harmoniously; mantra+ aahvaanaiH+yatha+ arhataH= with hymns, invited are, as befitting; hotaaraH= Hotaa-s [conductor of this invocation]; daduraa vaahya +havir+bhaagaan+divaukasaam= welcomed, oblations, partaking celestials.

By singing [saamaVedic hymns] sweetly and harmoniously and inviting with Vedic hymns, hotaa-s, invocators, welcomed the celestials for partaking oblations. [1-14-9]

न च अहुतं आभूत् तत्र स्खलितम् वा न किंचन ।

दृश्यते ब्रह्मवत् सर्वम् क्षेमयुक्तम् हि चक्रिरे ॥ १-१४-१०

10. na+cha+a+hutam+abhuut+tatra= not, also, unburnt, resulted in, there [in fire-ritual]; skhalitam+ vaa+na+kimchana= slipped in, either, not, a little; dR^isyate+brahmavat+sarvam= appeared, hymn oriented, all; kshema+yuktam+hi+chakrire= secure, enough, verily, is performed.

There is no unburnt oblation resulted in that fire-ritual nor even a small mishap slipped in the performance of ritual. Everything appeared [canonically correct and] hymn oriented. It is performed verily in a secure way. [1-14-10]

न तेषु अहस्सु श्रान्तो वा क्षुधितो वा न दृश्यते ।

न अविद्वान् ब्राह्मणः कश्चिन् न अशात अनुचरः तथा ॥ १-१४-११

11. na+tesu+ahassu= none, in these, days; shraantaH+vaa+kshudhitaH+va = weary person, or, hungry person, or; na+dR^ishyate= not, found; na+a+vidvaan+braahmaNaH= not, unscholarly, Brahman; kaschin+na + shata+anucharaH+tathaa= anywhere, not without, hundred, followers, like thus.

In these days of ritual, no person isthere found to be weary or hungry, and neither an unscholarly Brahman is there, nor any one without at least a hundred followers [viz., apprentices.] [1-14-11]

ब्राह्मणा भुंजते नित्यम् नाथवन्तः च भुंजते ।

तापसा भुंजते च अपि श्रमणाः चैव भुंजते ॥ १-१४-१२

12. braahmanaa+bhunjate+nityam= Brahmans, fed, anytime; naatha+vantaH= masters, having [persons who have their masters i.e., servants] bhunjate= are fed; taapasaa+bhunjate+cha+api= sages, are fed, also, even; shramaNaaH+cha+eva+bhunjate+thathaa = pilgrims, also, thus, are fed, thus.

Given anytime, the Brahmans, servants, sages, and pilgrims are fed with food [for their arrival at the place of boarding is unpredictable and is dependent on their duties for Brahmans, and by their masters for servants, and for pilgrims, they do not have a particular time of arrival or departure...] [1-14-12]

Comment: Some scholars tend to conclude that Ramayana might have been written in post Buddhist period by finding the words like shramaNa etc., the famous wandering Buddhist monk sect. shramaNa in Sanskrit means only a pilgrim and pilgrimage is an ordained aspect of salvation as per Indra is the friend of traveller...therefore wander... aitareya brahmaNa [VII.33.3] The Buddhist shramaNas are the wandering monks in search of converts whereas Hindu shramana-s are pure sanyasi -s wandering for their own salvation.

वृद्धाः च व्याधिताः च एव स्त्री बालाः तथा एव च ।

अनिशं भुंजमानानां न तृप्तिः उपलभ्यते ॥ १-१४-१३

13. vR^iddhaaH+ca+vyaadhitaaH+ca+eva= elderly people, sick ones, also, thus; strii+baalaaH+ thatha+eva+ca= women, children, like that, only; anisham+bhunjamaanaanaam= always, dining on thus; na+tR^iptiH+upalabhyate= no, satisfaction to complete the meal, attained.

Elderly people, sick ones, women and children though dining on always thus, no satisfaction to complete the meal is attained [for themselves, as the food served is that pleasant.]

Or

Elderly people, sick ones, women and children though dining on always thus, there is no satisfaction to Emperor Dasharatha [for it appeared to be too meagre a serving and a lot more is to be served.] [1-14-13]

दीयताम् दीयताम् अन्नम् वासांसि विविधानि च ।

इति संचोदिताः तत्र तथा चक्रुः अनेकशः ॥ १-१४-१४

14. diiyataam+diiyataam+annam= 'Be given, Be given' food; vaasaamsi+vividhaani+ca= clothing, variously, also; iti+samchoditaH+tatra= thus, directed by, there; tathaa+chakruH+anekasaH= like that, distributed, innumerably.

"Food be given abundantly, clothing be given variously" are the directives [and at the behest of which, the king's men there at the ritual place have] distributed innumerably. [1-14-14]

अन्न कूटाः च दृश्यन्ते बहवः पर्वत उपमाः ।

दिवसे दिवसे तत्र सिद्धस्य विधिवत् तदा ॥ १-१४-१५

15. anna+kuuTaaH+ca+dR^ishyante= food stuff, heaps, also, appearing; bahavaH+parvata+upamaa= many, mountainous, in similitude; divase+divase+tatra= day by day, there; siddhasya+vidhivat+ tadaa = made available, customarily, thus.

Heaps of foodstuffs are also appearing there... many of them and in similitude mountainous... made available there, customarily and day after day... [1-14-15]

नाना देशात् अनुप्राप्ताः पुरुषाः स्त्री गणाः तथा ।

अन्न पानैः सुविहिताः तस्मिन् यज्ञे महात्मनः ॥ १-१४-१६

16. naanaa+deshaat+anu+praaptaaH= [from] different, countries, arrived at; purushaaH+strii+ gaNaaH +tatha= men, women, in folks, thus; anna+paanaiH+su+vihitaaH= food and drinks, well, pleased; tasmin+yaj~ne+mahaatmanaH= in that, ritual of, great-soul [Dasharatha.]

Arrived there from different countries are men and women in folks thus, they are all well-pleased with [the sumptuous] food and drink, in that ritual of that great-souled Dasharatha... [1-14-16]

अन्नम् हि विधिवत् स्वादु प्रशन्सन्ति द्विजर्षभाः ।

अहो तृप्ताः स्म भद्रम् ते इति शुश्राव राघवः ॥ १-१४-१७

17. annam+hi+vidhivat+svaadu= food, verily [palatably,] prepared [by perfect cooking,] relishable; prashamshanti= appreciated; dvijarSabhaaH= Brahmans, the eminent; aho+tR^iptaa+ sma= Aho!, satisfied, are we; bhadram+te= blessed, are you; iti= thus; shushrava= heard; raghavaH= Raghu's descendent [Dasharatha].

"Oh! King, the food is prepared perfectly and it is palatably relishable..." [some said so... while some more said, "Oh! Satisfied we are! Blessed are you..." thus said the eminent Brahmans, and King Dasharatha of Raghu dynasty [heard those sayings, as well.] [1-14-17]

स्वलंकृताः च पुरुषा ब्राह्मणान् पर्यवेषयन् ।

उपासन्ते च तान् अन्ये सुमृष्ट मणि कुण्डलाः ॥ १-१४-१८

18. sva+alankritaaH+puruSaa= well, decorated, men [caterers]; brahmaNaan+ paryaveSayan= to Brahmans, [served food; upaasante+ca+taan+anye= helped, also, them [caterers,] others; su+mR^iSTa+ mani + kuNDalaaH = with well, decorated, gem-studded, earrings [worn by those helpers.]

Well-decorated men have served food to Brahmans, while others who wore well-decorated and gem-studded earrings helped them. [1-14-18]

कर्मान्तरे तदा विप्रा हेतुवादान् बहूनपि ।

प्राहुः सुवाग्मिनो धीराः परस्पर जिगीषया ॥ १-१४-१९

19. karma+antare+tadaa+vipraa= in work, gap periods, then, Brahmans; hetu+vaadan+ bahuun+api= intellectual, debates, many of them, even; pra+aahuH+su+vaagminaH+dhiiraaH= very well, debated, also, good, debaters, eminent ones; paraspara+jigiishaya= mutually, to defeat.

During the gap-periods of ritual works, those eminent Brahmans, and good debaters, very well debated intellectual debates to defeat one another, mutually. [1-14-19]

दिवसे दिवसे तत्र संस्तरे कुशला द्विजाः ।

सर्व कर्माणि चक्रुः ते यथा शास्त्रं प्रचोदिताः ॥ १-१४-२०

20. divase+divase+tatra= by day, by day, there; samstare+kushalaaH+dwijaaH= in ritual, expert, Brahmans; sarva+karmaaNi+chakruH+te= all, works, performed, they; yathaa+ shashtram+pra+choditaaH= as contianed, in scriptures, well, motivated.

Day by day there in those rituals, expert Brahmans are well motivated and they have performed all ritual works as contained in scriptures. [1-14-20]

न अषडङ्ग वित् अत्र आसीत् न अव्रतो न अबहुश्रुतः ।

सदस्यः तस्य वै राज्ञो न अवाद कुशला द्विजाः ॥ १-१४-२१

21. na+a+SaDanga+vit+atra+asiit= none, not, in six, branches of Veda, knowing, there, available; na+ a+ vrataH=none, not, vowed scholar; na+a+bahu+shrutaH= none, not, many [scriptures,] heard; sadasyaaH + tasya+vai+raaj~naH= members, of ritual, verily, of king; na+a+vaada= none, non, debating person; kushalaa+dwijaaH= scholarly, Brahmans.

There is no scholar without the knowledge of the six branches of Vedas, none who is not an avowed scholar, none who heard less of the scriptures [i.e., unlearned in the scriptures,] and there is none among the members of the ritual of that king Dasharatha, who is incapable of debating, thus all are scholarly Brahmans. [1-14-21]

Comment: The branches of Veda-s are 1] sikSa - phonetics, 2] vyaakaraNa - grammar, 3] chandas - prosody, 4] nirukta - etymology, 5] jyotiS - astronomy, 6] kalapa - ritual acts.

प्राप्ते यूपः उच्छ्रये तस्मिन् षड् बैल्वाः खादिराः तथा ।

तावन्तो बिल्व सहिताः पर्णिनः च तथा अपरे ॥ १-१४-२२

22. praapte+yuupa+ucChraye= on attaining, wooden ritual posts, staking [time]; tasmin= in ritual; SaT+ bailwaaH= six, Bilwa wood; khaadiraaH+tathaa= of Khadira wood, thus; taavantaH+bilwa+sahitaaH= same number of, nearer to Bilwa posts; parNiaH+ca+tatha+apare= of Parnina wood, also, like that, further.

When the time came to stake wooden ritual posts, [called yupa sthambha,] six posts of bilwa wood [Egle Marmelos,] six posts of khadira wood [Mimosa catech,] and further the same number of posts of Parnina wood [Butea frondosa,] are staked. [1-14-22]

श्लेष्मातकमयः दिष्टो देवदारुमयः तथा ।

द्वावेव तत्र विहितौ बाहु व्यस्त परिग्रहौ ॥ १-१४-२३

23. sleshmaatakamayaH= of Sleshmaataka wood; diSTaH= stipulated; devadaarumayaH +tathaa= of Devadaaru wood, thus; dwaa+eva+tatra+vihitou= two of them, thus, there, staked; baahu+vyasta+ parigrahou = arms, extended, touching [at arms length.]

One post of sleshmaataka wood [Gorida myxa] as stipulated and two of devadaaru wood [Uvaria longifolia] are staked. Then the distance between each post is maintained at arms' length. [1-14-23]

कारिताः सर्व एवैते शास्त्रज्ञैः यज्ञकोविदैः ।

शोभार्थम् तस्य यज्ञस्य कांचन अलंकृत अभवन् ॥ १-१४-२४

24. kaaritaaH+sarva+evai+te = carved, all [posts,] thus, by them; shaastra+j~naiH= scripture, authorities; yaj~na+kovidaiH= ritual, scholars; shobha+artham+tasya+yaj~nasya = for elegance, purpose, of that, ritual; kaanchana+alankR^ita+abhavan= gold-panes, decorated, they are [posts are]

Thus, those authorities on scriptures have carved all the posts, for they are scholars in rituals and for the purpose of elegance, the posts are decorated with gold panes on them. [1-14-24]

एक विंशति यूपाः ते एक विंशत् अरत्नयः ।

वासोभिः एक विंशद्भिः एकैकम् समलंकृताः ॥ १-१४-२५

25. eka+vimshat+yuupaaH+te= one, twenty [twenty-one,] posts, they are; eka+vimshat+ aratnayaH = one, twenty, elbow to fingertip measure [cubit]; vaasobhiH+eka+ vimshadbhi= by cloths, twenty-one; eka + ekam +sama+alankR^itaH= one to, each post, well, decorated.

They are twenty-one posts and the height of each post is twenty-one aratni [a cubit, measure from the elbow to the tip of the little finger.] All the twenty-one posts are decoratively clothed with one cloth to each post. [1-14-25]

विन्यस्ता विधिवत् सर्वे शिल्पिभिः सुकृता दृढाः ।

अष्ट आस्रयः सर्व एव श्लक्ष्ण रूप समन्विताः ॥ १-१४-२६

26. vinyasthaa+vidhivat+sarve= implanted, procedurally, all; shilpibhiH+su+kR^itaa+ dhR^iDhaa= by artisans, well, designed, strong [posts]; aSTa+aasrayaH= octahedral surfaces; sarva+eva= all of them, thus; shlakSNa+ruupa+samanvitaaH= smoothened, surface shapes, having.

Implanted procedurally are all the posts, well designed by artisans and they are all strong posts with octahedral surfaces. [1-14-26]

आच्छादिताः ते वासोभिः पुष्पैः गन्धैः च पूजिताः।

सप्त ऋषयो दीप्तिमन्तो विराजन्ते यथा दिवि ॥ १-१४-२७

27. aacChaaditaaH= draped; te= them; vaasobhiH= with clothing; pushpaiH= with flowers; gandhaiH+ ca= with perfumes; puujitaaH= adorned; sapta+R^iSayaH= Seven Sages; diiptimantaH= sparkling; viraajante= resplendent; yathaa= as in; divi= Heavens.

Draped are the ritual posts in clothing and decorated with flowers and adorned with perfumes, they are resplendent like the sparkling of the Seven Sages in Heavens. [1-14-27]

Comment: The Seven Sages is the constellation of stars in the Ursa Major [The Great Bear] and is called **sapta rishi mandala** . The Indian names of the Seven Sages are 1] **atri** , 2] **angiirasa** , 3] **pulastya** , 4] **pulaha** , 5] **kratu** , 6] **mariichi** , 7] **vashiSTha** .

इष्टकाः च यथा न्यायम् कारिताः च प्रमाणतः ।

चितोऽग्निः ब्राह्मणैः तत्र कुशलैः शिल्पकर्मणि ॥ १-१४-२८

28. iSTakaaH+yathaa+nyaayam= bricks, as per, rules; kaaritaaH+ca+pramaaNataH= well designed, also, with standard measurements; chitaH+agniH+braahmaNaiH+tatra= layered, Altar of Fire, by Brahmans, there; kushalaiH+shilpa+karmani= experts, architects.

The bricks for Altar of Fire are well designed and made to the standard measurements as per rules. The Brahmans who are experts in the architecture of laying Fire Altar, [by calculating the ritual field with a one-ply rope and decide where the Altar shall be] and there the Altar is layered well with bricks, [1-14-28]

Comment: The construction of Fire Altar itself is a ritual, called **iSTikaa chayana** , where each brick is to be consecrated

with hymns. On completion of the layering of bricks to the required shape, i.e., that of an eagle-like platform for a garuda yaj~na vedi etc. abhiSeka [Holy head bath] is performed to the brick-work of the Altar by pouring milk and other sacred liquids to the chanting of Vedic hymns.

सचित्यो राज सिंहस्य संचितः कुशलैः द्विजैः ।

गरुडो रुक्मपक्षो वै त्रिगुणो अष्टा दशात्मकः ॥ १-१४-२९

29. sa+chitya+raaja+simhasya= that Fire Altar, of King, the Lion; samchitaH+kushalaiH+dwijaiH= layered, experts, Brahmans; garuDaH+rukma+paksha+vai= eagle [shaped,] with golden, wings, verily; tri+ guNaH+aSTa+dashaatmakaH= three fold, eighteen in number.

That Altar of Fire of that Lion-King, is layered by expert Brahmans, in the shape of an eagle with golden wings, with its size being three folds bigger than the altars of other rituals, thus there are eighteen layers. [1-14-29]

Comment: garuDa , the Divine Eagle is the vehicle of God Vishnu with an all-pervading vision and fastest wings. He is the only one who once brought amrita, the Divine Elixir, at his mother's behest. Hence, the Altar of Fire is given the shape of this Divine Eagle, with its wings and tail outstretched, head turned downward, and the eyes looking eastward. yaj~na is also termed as suparNa " [i.e., su = good, parNa = winged, carrier of the oblations with its golden wings to heavens. Or its wings are glittering with gold - sahasram hiraṇya śakalaiḥ prati dinam agnim prokṣati - śruti

' every day with thousands of gold chips oblate the fire... ' scriptures say so. So the Altar of Fire is glittering with thousands of gold chips sprinkled every day.]

नियुक्ताः तत्र पशवः तत् तत् उद्दिश्य दैवतम् ।

उरगाः पक्षिणः च एव यथा शास्त्रम् प्रचोदिताः ॥ १-१४-३०

30. niyuktaaH+tatra+pashavaH= readied, there, animals; tat+tat+uddishya+daivatam= that and that such and such,] designated, deity; uragaaH+pakshinaH+ca+eva= serpents, birds, also, thus; yathaa+ shaastram + prachoditam= as per the scriptures, directives.

The animals are readied there and they are [tied to the wooden posts, yuupa sthambha, and each animal is] designated to such and such deities, and serpents and birds are also thus readied as per the directives of scriptures. [1-14-30]

शामित्रे तु हयः तत्र तथा जलचराः च ये ।

ऋषिभिः सर्वम् एवै तन् नियुक्तम् शास्त्रतः तदा ॥ १-१४-३१

31. shraamite+tu+hayaH+tatra= in animal sacrifice, horse, there; tathaa+jala+ charaaH+ca+ye= thus, aquatic, [animals], too; R^iSibhiH+sarva+evai+tan= those [required,] by Sages [the conductors] all of them, verily, them there; niyuktam+shaashtraH+tadaa= arranged [animals,] as per scriptures, thus.

The Sages who conduct the ritual have arranged the animals for this animal sacrifice, like horse and other aquatic animals [tortoise etc.,] as per scriptures. [1-14-31]

पशूनाम् त्रिशतम् तत्र यूपेषु नियतम् तदा ।

अश्व रत्नः उत्तमम् तस्य राज्ञो दशरथस्य ह ॥ १-१४-३२

32. pashuunaam+tri+shatam= animals, three, hundred; tatra+yuupeSu+niyatam+ tadaa= there, to wooden posts, arranged

[tied,] thus; aswa+ratna+uttamam= horse, gemlike, best one; tasya+raaj~naH + dasarathasya+ha= his, king's, for Dasharatha's, indeed.

Three hundred animals are tied to the ritual posts, along with the ritual horse of that King Dasharatha, which horse is gem of horses and a best one, indeed. [1-14-32]

कौसल्या तम् हयम् तत्र परिचर्य समंततः ।

कृपाणैः विशशासः एनम् त्रिभिः परमया मुदा ॥ १-१४-३३

33. anvaya/word-order: tatra= therein [the matter of ritual]; kausalyaa= Kausalya; tam+hayam= that, horse; samantataH= around; paricharya= circled around [on making circumambulations]; tribhi+ kR^ipaaNaiH = with three, knives; paramayaa+mudaa= with great, joy; vishashaasaH+enam= killed, that one [horse.]

Therein the matter of the ritual Queen Kausalya on making circumambulations to the horse [suppliantly,] she killed that horse with great joy. [1-14-33]

Comment: Since this verse and the following ones have become debatable issues, we are revising the earlier posting, on which we wanted to be drifty earlier, as we are concerned what Valmiki said but not with the details of godforsaken practises of Vedic rituals. Therefore, some more points of the ancient commentators of Ramayana are given below, and the font size can be enhanced under View Menu:

Kausalya, did she kill the horse? This is the first doubt. According to some ancient commentators who were antagonists not only to animal slaughter but also Vedic system, it is said that here Kausalya did not butcher the horse. What she did was a symbolical act of piercing the horse with three golden needles, as said in some rulebooks of ritual **sauvarṇībhi sūcībhiḥ patnayoḥ aśvasyasipathān kalayanti - śruti - sauvarṇībhiḥ sūcībhiḥ patnayo aśvasya api pathān kalpayanta - prākkoḍāḥ tat pratyañcībhiḥ** . This is also inferred by taking Colebrook's Misc. Essays Vol. 1, where it is recorded as: 'The Ashwamedha and Purushamedha [man-sacrifice] celebrated in the manner directed by the Veda [Shukla Yajur Veda] are not really sacrifices of horses and men. In the first; 609 animals of various prescribed kinds, domestic and wild, including birds, fish and reptiles are made fast, the tame ones to 21 posts and the wild ones in the intervals between the pillars, and after certain prayers have been recited, the victims are let loose without injury. This mode of performing the Ashwamedha and Purushamedha as emblematic ceremonies and not as real sacrifices is taught in this Veda and the Samhita and Brahmana. The horse, which is the subject of the religious ceremony called Ashvamedha, is also avowedly an emblem of Viraj, or the primeval and universal manifested being. - Colebrook.

Accepting the last sentence that the 'ritual horse is avowedly an emblem of universally manifested Being...' the hardcore Hindus reject this idea that 'no animal is Sacrificed...' which satisfies only the then Jains, Buddhists and other Animal Welfare Associations. They, the hardcore Hindus question 'if this horse is not sacrificed/killed, how then can the High Priest dropped its omentum into Altar of Fire at verse 1-14-36, and how all available there have smelt it, for the consummation of ritual ? This placing of horse's omentum is also there in Maha Bharata **anena aśva vapā dhūma gandha āgrahaṇasya samasta pāpa nivartakatva pratipādanena agnoḥ aśva medhasya phala atiśayaḥ sūcitam | tathā ca mahā bhārate api dhūma gandha āgrahaṇam pāvanam uktam - tam vapā dhūma gandham tu dharmarājaḥ saha anujaiḥ | upājighrāt yathā śāstram sarva pāpa apaham tadā || - iti - dharmākūte**

Even today there is a practise of putting some gut or nerve of a sacrificed cow on the shoulder of a Brahman boy when his upanayana samskaara 'sacred-thread ceremonial initiation into Brahmanism...' is conducted. The availability of this gut/nerve now, is not because it is preserved from Ramayana times, but because the Vedic rituals have once again surfaced in their true colour in beef-eating British Raj.

The stoppage of animal sacrifices is only after Ashoka, the Great... Ashoka is not only great for massacring people but also in 'mutilating the Vedic practices...' He banned the animal sacrifices and it is evident from all his edicts, especially the one called Erragudi edict. These edicts can be seen at 3w.cs.colostate.edu/~malaiya/ashoka.html - as this is an academic web page. At that time of Ashoka, the fearful Vedic pundits altered the actual animal to that of a handmade toy called piSTa pashu 'animal-figure made out of dough...' Therefore, when there is no ban on animal slaughter in the time of Ramayana or at least

up to the time of Maha Bharata, this horse is not fashionably let off, just with three golden needle punctures. As such, this sacrificial horse is killed, butchered, or slaughtered, or call what you may... by Kausalya alone, neither the other two queens, namely Sumitra andKaikeyi, are present, nor all the three queens stayed with that dead horse for a night, as is evident in these verses. These are the squeezed meanings and **pinDita arthaaH** of commentatrs.

Whether only Kausalya killed this horse or the two other queens, namely Sumitra and Kaikeyi have also participated in this? This is the next query: 'all the three have participated...' is the reply given by commentators taking one word of Kausalya, the other two queens are that word's upa lakshNa 'meaning included...' as said in the rule book as at: **sauvarṇībhi sūcībhiḥ patnayoḥ aśvasyasipathān kalayanti - śruti - sauvarṇībhiḥ sūcībhiḥ patnayo aśvasya api pathān kalpayanta - prākkoḍāḥ tat pratyañcībhiḥ** . Apart from this, the early time commentators also contrived the actual words like meat, liquor, sacrifice to mean differently, softly and ear-pleasingly, verily acceptable to pro-Jains, pro-Buddhists, and pro-no-animal-killers. Commentator Shiromani is one with them.

But Valmiki has not said any details as to how the ritual is to be conducted etc., in these verses. It is said that only 'Kausalya...' tribhiH kR^ipaaNaiH vishashaasaH 'with three knives, killed, slaughtered...' and the like. As such, horse is dead... may its soul rest in peace...

पतत्रिणा तदा सार्धम् सुस्थितेन च चेतसा ।

अवसत् रजनीम् एकाम् कौसल्या धर्म काम्यया ॥ १-१४-३४

34. anvaya/word-order: tadaa= then [on killing the horse]; kausalyaa= Kausalya; su+sthitena= very, firmly [firm-minded]; chetasaa+ca= with heart [heartily,] also; dharma+kaamaayaa= propriety [insofar as the ritual rules,] desiring; patatriNaa= with the horse of Ashvamedha ritual, or, with flown away five-birds, calle fivle-lives of horse]; sa+artham= with, purpose [resolutely]; ekaam= one; rajaniim= night; avasat= stayed.

Then, [on killing the horse] Kausalya very firmly and heartily desiring the propriety [insofar as the results of ritual are concerned,] she stayed with that [dead] horse of Ashvamedha ritual, [whose five-lives, took to wings like five-birds...] [1-14-34]

Comment: The consolidation of this verse's meaning is in continuation with the above verse. The word **patatri** has many meanings right from Rig Veda's verbiage. One is generally a **winged bird,** thus, the five-birds called the five-lives of the horse, took to wings from the horse's body and the horse is dead, in general sense. And the horse is sacrificed, since it is a **particular horse of Ashvamedha.** Why the horse of Ashvamedha is called **patatri**? Because the horse of Ashvamedha is a flier, like a bird or time, unlike a racehorse. The very first hymn of Brihaadranyaka Upanishad says **uSaa vaa ashvasya medhasya shiraH | suuryaH cakshuH... samvastara aatmaa ashavasya medhasya...** 'this cosmos is a horse... Sun is its eye... soul is its year...' so on. As such, there is no more or no less is said in Valmiki Ramayana, and if some try to get **pinDita artha** 'squeezed meaning...' from ancillary texts and hearsay sayings, there is none to blame, but themselves.

होता अध्वर्युः तथ उद्गाता हस्तेन समयोजयन् ।

महिष्या परिवृत्त्या अथ वावाताम् अपराम् तथा ॥ १-१४-३५

35. hotaa+adhvaryuH+tathaa+udgaataa= hotaa, adhwaryu, thus, udgaataa, [the three officiating priests of the ritual]; hastena+samyojayan= by hand, took; mahiSyaa+parivR^ittyaa+atha= crowned queen, neglected wife of king, then; vaavaataam+ca= concubine of king, also; aparam+tathaa= next, thus.

Thus, the officiating priests of the ritual, namely hota,adhwaryu and udgaata have received in their hand the Crowned Queen, the neglected wife, and a concubine of the king, next [as a symbolic donation in the ritual by the performer, the king.] [1-14-35]

Comment: There will be four officiating priests for these Vedic rituals. 1. brahma , 2. hota , 3. adhvaryu , 4. udgaata , to whom the king has to donate his inner core properties like wives, lands etc. By practice a king has to marry four wives. The four women of the king are kṛta abhiṣeka mahiṣī parivṛttiḥ upekṣitā | vāvātā bghogini pātra pradā palākalī matā ||

vaijayanti

1. mahiSi = Queen, 2. parivR^itti = neglected women, 3. vaavaata = concubine, 4. paalaakali = goblet-maid. The order of donation is that the Queen to brahma, concubine to hota, neglected woman to udgaata, and the goblet-maid to the adhwaryu. Here, though the brahma ritvik is not cited along with paalaakali, goblet-maid, they are implied. The donation is symbolic and later bartering with some valuable items it is redeemed. Govindaraja.

The wording, ' hastena samayojayan...' is expressed by some others, that the priests took these wives by hand to bring them in contact with the dead horse as a customary rite...' **ambe ambaalyake iti patnii mudaanayati** is the rule, and for the Bhaskara says for **mudaanayati**'took into hand...' All this mean to convey information to us that though a ritual with certain desire is performer, the performerhas to get rid of anything or anyone he owns, **karma phala tyaaga** so that he achieves merit by that ritual he performed.

There are some more technical and/or frivolous declinations of this ritual. These are not taken up for want of clarity in deciphering these varied statements, as these verses have already become points for furious debates, basing on an unseen Ashvamedha Sacrifice, because it was not performed in Kali Yuga, last of the Four-Era-Cycle, let alone in known history.

पतत्रिणः तस्य वपाम् उद्धृत्य नियतेन्द्रियः ।

ऋत्विक् परम संपन्नः श्रपयामास शास्त्रतः ॥ १-१४-३६

36. patatriNaH+tasya+vapaam= horse's, fat [omentum]; udhR^itya+niyata+indriyaH= took up, one with controlled senses; R^itwik+parama+sampannaH= ritwik, priest, very, wealthy in knowledge; shrapayamaasa + shaastrataH= cooked, as per scriptures.

Then the priest, one with controlled senses and rich in scriptural wealth, took up the omentum [fat] of the horse and cooked it as per scriptures [dropping into the altar of fire to bake as a food to the celestials.] [1-14-36]

Comment: This placing horse's omentum into Altar of Fire has been twisted by some commentators and some non-violent touch is given to this act, in saying that a medicinal plant is offered in altar and its smell is smelt. Here ashvagandha, a medicinal plant is substituted for omentum of the horse for the word patriNaa and for vapa it is said as that plant's organic substance. When the sequence is running on horse and horse's body parts how a medical plant is brought in, is unclear.

Some say that the horse will not have omentum so the flesh of its heart is taken and dropped into Altar **na ashvasya vapaa vidyate** The, taking support of another sripture where it is said **nanveDaam pashuunaam tejnyaa avadyanti avadyanti ashvasya...** Thus **teja** 'flesh of heart...' is oblated. Thus it is horse and horse's body part that are sacrificed. When these many rules are there, saying that the **vapa** is a medicinal plant **ashwagandha** ... how far its genuine? - is the counter question. Perhaps pro-Jain, pro-Buddhist vegetarians are either repulsive or too scared to accept that in the era of Ramayana the ritual practises and dietary habits were different, as can be found out by Rama-Vali debate, and from the words of Rama himself when he was extolling Sage Agastya in Aranya Kanda. Perhaps the yuga dharma or Sage Agastya's admonition in saying ' no-ram-meat-to-Brahmans...' of that era, at the time of his digesting ram-turned-demons like Vaataapi and Ilvala, is indigestible to these softener-commentators.

धूम गन्धम् वपायाः तु जिघ्रति स्म नराधिपः ।

यथा कालम् यथा न्यायम् निर्णुदन् पापम् आत्मनः ॥ १-१४-३७

37. dhuuma+gamdham+vapaaya+tu= smoke's, smell, of fat [omentum being cooked]; jighrati+sma+ naraadhipaH= smelled, King; yathaa+kaalam+yathaa+nyaayam= as per time, as per procedure; nirNudan + paapam+aatmanaH= to cleanse, sin, in soul.

The Smell of the smoke of fat is smelt by the king, as per time and procedure to cleanse the sin in soul. [1-14-37]

This smelling of the smoke coming from the cooking of omentum is also there in Maha Bharata and that verse is quoted in the note to verse 1-14-33 above.

हयस्य यानि च अंगानि तानि सर्वाणि ब्राह्मणाः ।

अग्नौ प्रास्यन्ति विधिवत् समस्ताः षोडश ऋत्विजः ॥ १-१४-३८

38. hayasya+yaani+ca+angaani= of horse, those, also, body-parts; taani+sarvaaNi+braahmanaH = they too, all of them, Brahmans; agnou+praasyanti+vidhivat= into fire, delivered, as per procedure; samastaaH + shodasha+R^itwijaH= all of them [body-parts of horse,] by sixteen, priests.

The other body parts of the sacrificed horse too, all of them, are well delivered into the sacrificial fire as per procedure [and to the chanting of Vedic hymns] by the sixteen ritwiks, the officiating priests. [1-14-38]

प्लक्ष शाखासु यज्ञानाम् अन्येषाम् क्रियते हविः ।

अश्व मेधस्य यज्ञस्य वैतसो भागः इष्यते ॥ १-१४-३९

39. plakSa+shaakhaasu+yaj~naanaam= plaksha tree, with its branches, ritual's; anyeSaam+kriyate+ haviH= other ritual's, will be done, oblation; aswamedhasya+yaj~nasya= in Horse ritual; vaitasaH+ bhaagaH+iSyate= on Vaitasa creeper, oblation, is to be done.

In other rituals, [other than Horse ritual,] the oblation offered into sacrificial fire with the [spoon-like] sticks of plaksha tree [Ficus Venosa,] whereas the offerings made in Horse ritual will be with those of vetasa creeper. [A rattan plant, cane.] [1-14-39]

त्र्यहोऽश्व मेधः संख्यातः कल्प सूत्रेण ब्राह्मणैः ।

चतुष्टोमम् अहः तस्य प्रथमम् परिकल्पितम् ॥ १-१४-४०

40. tri+ahaH+aswamedhaH= three, days, Horse ritual [be performed]; sam+khyaataH= verily said [stipulated]; kalpa+suutreNa+braahmanaiH= in kalpa, rules, by Brahmana-s; chatuSTomam+ahaH+tasya= chatuhstoma, day, of that; prathamam+parikalpitam= as first one, be arranged.

The Horse Ritual is stipulated to be performed for three days as laid down in kalpa sutra-s, [the rules governing such rituals] and by brahmaNa-s, [the penultimate parts of Veda-s] and the one performed on the first day is called chatuhstoma ritual. [1-14-40]

उक्थ्यम् द्वितीयम् संख्यातम् अतिरात्रम् तथोत्तरम् ।

कारिताः तत्र बहवो विहिताः शास्त्र दर्शनात् ॥ १-१४-४१

41. ukthyam= ukthyam; dvitiiyam+sam+khyaatam= second one, verily, said [stipulated]; atiraatram+ tatha+uttaram= atiraatri, thus, next one; kaaritaaH+tatra bahavaH= are performed, there, many more; vihitaaH +shaashtra+darshanaat= preordained, as per scriptural, as evinced.

The ritual on the second day is called ukthyam, and the next one performed on third day is called atiraatri. These apart, many of the preordained rituals are performed there, as evinced in scriptural [directives.] [1-14-41]

Comment: The horse-ritual is conducted only for three days. But Dasharatha got it performed with more variously connected rituals, in all his eagerness to appease gods for progeny.

ज्योतिष्टोम आयुषी च एवम् अतिरात्रौ विनिर्मितौ ।

अभिजित् विश्वजित् च एवम् अप्तोर्यामो महाक्रतुः ॥ १-१४-४२

42. jyothiSToma+aayuSii+ca+evam = Agni yaaga, fire ritual, Aayu yaaga, Longevity ritual, also, thus; atiraatrou+vinirmitou= atiraatri rituals, performed]; abhijit+vishwajit+ca+evam= abhijit ritual, vishwajit ritual, also, thus; aptoryaama+mahaa+kratuH= aptoryaama, great, ritual.

The jyothishtoma, aayushi, and also two atiraatri rituals are well performed. And also rituals of great kind like abhijit, vishwajit, aptoryaama are performed. [1-14-42]

प्राचीम् होत्रे ददौ राजा दिशम् स्वकुल वर्धनः

अध्वर्यवे प्रतीचीम् तु ब्रह्मणे दक्षिणाम् दिशम् ॥ १-१४-४३

43. praachiim+hotre+dadau+raajaa+disham= east, to hota, donated, king, side; sva+kula+ vardhanaH = self, dynasty, developer [to improve his own dynasty]; adhvaryane+patiichiim tu= to adhvaryu, west [side,] and; brahmaNe dakshiNa+dishaam= to Brahma, southward.

The King, the improver of his own dynasty, donated eastern side to hota, western to adhvaryu, and southern to brahma... [1-14-43]

उद्गात्रे च तथा उदीचीम् दक्षिणैषा विनिर्मिता ।

अश्वमेधे महायज्ञे स्वयंभु विहिते पुरा ॥ १-१४-४४

44. udgaatre+ca+tathaa udiichiim= to udgaataa, too, thus, northern side; dakshiNa+eSa+vinirmitaa = donation, this way, built [stipulated]; aswamedhe+mahaa+yaj~ne= in aswamedha, great ritual; svayambhuu + vihite+puraa= by the Self-Created [Brahma,] ordained, earlier.

To udgaata northern side is given in donation. These were the donations stipulated for that great ritual, ashwamedha, as ordained by the Self-Created deity, [God Brahma from whose four faces the four Vedas have emanated] in earlier times. [1-14-44]

क्रतुं समाप्य तु तदा न्यायतः पुरुषर्षभः ।

ऋत्विग्भ्यो हि ददौ राजा धराम् ताम् कुलवर्धनः ॥ १-१४-४५

45. kratuma+samaapya+tu+tadaa= ritual, on completing, duly, thus; nyaayataH+ pursharSabha= justifying [rules,] man, the best; R^itvigbhyaH+hi+dadou+raajaa= to ritwiks, the priests, alone, donated, king; dharaam+taam+kula+vardhana= lands, those, dynasty, promoter.

On completing the ritual thus, and to justify rules of the ritual, that best man Dasharatha, donated those lands to the officiating priests, called ritwiks, as a promoterof his own dynasty. [1-14-45]

एवम् दत्त्वा प्रहृष्टो अभूत् श्रीमान् इक्ष्वाकु नन्दन ।

ऋत्विजः तु अब्रुवन् सर्वे राजानम् गत किल्बिषम् ॥ १-१४-४६

46. evam+dattvaa+prahR^iSTaH+abhuut= thus, on giving, gladdened, he is; shriimaan+ ikshvaaku+ nandana= glorious one, in Ikshvaku dynasty, born; R^itwijaH+tu+abruvan+sarve= the ritvik priests, but, said, all of them;

raajaanam+gata+kilbiSam= the king, rid of, sin.

Thus on giving away [the vast expanses of his kingdom,] gladdened he is, the one born in Ikshvaaku dynasty. But all the ritwik priests said unto the King Dasharatha, who is now rid of his sins... [1-14-46]

भवान् एव महीम् कृत्स्नाम् एको रक्षितुम् अर्हति ।

न भूम्या कार्यम् अस्माकम् न हि शक्ताः स्म पालने ॥ १-१४-४७

47. bhavaan+eva+mahiim+kR^itsnaam= you, alone, earth, in its entirety; ekaH+rakSitum+arhati = alone, to protect, capable; na+bhuumyaa+kaaryam+asmaakam= no, with lands, work [use,] for us; na+hi+ shaktaa+sma+paalane= not, indeed, capable of, we are, to rule.

"You alone are capable to protect the earth in its entirety, and there is no use for us with these lands, and indeed we are incapable to rule it... either... [Thus the priests are addressing the king.] [1-14-47]

रताः स्वाध्याय करणे वयम् नित्यम् हि भूमिप ।

निष्क्रयम् किंचित् एव इह प्रयच्छतु भवान् इति ॥ १-१४-४८

48. rataaH+svaadhyaaya+karaNe= preoccupied, self study, teachings; vayam+nityam+hi bhuumi+pa= we, always, verily, oh, land God; niSkrayam+kimchit+eva= in barter [with something else,] any modest thing, alone; iha+prayacChatu+bhavaan+iti= now, be given, by you, thus.

"We are always verily preoccupied with self-study and teaching of Scriptures, Oh! Lord of the Land... thus in barter, you may give us something else... any modest thing... " [1-14-48]

मणि रत्नम् सुवर्णम् वा गावो यद् वा समुद्यतम् ।

तत् प्रयच्छ नरश्रेष्ट धरण्या न प्रयोजनम् ॥ १-१४-४९

49. maNi+ratnam+suvarNam+vaa= gems, best, gold, or; gaavaH+yat+vaa+ samudyatam= cows, whatever, else, [whatever that is,] available; tat+pra+yacCha nara+shreSTa= that, verily, give, man, the best; dharaNyaa+na+prayojanam= vast expanses, no usage.

"Let best gems, gold, or cows or anything else that is available... you may verily give us... as these vast expanses are of no use..." [So said the scholars to king] [1-14-49]

एवम् उक्तो नरपतिः ब्राह्मणैः वेद पारगैः ।

गवाम् शत सहस्राणि दश तेभ्यो ददौ नृपः ॥ १-१४-५०

50. evam+uktaH+narapatiH= thus, said, people's king; braahmaNaiH+veda+ paaragaaH= by Brahmans, Vedic, scholars; gavaam+shata+sahasraaNi+dasha= cows, hundred, thousand, ten] ten lakhs i.e., 10,00,000, a million]; tebhyaH+dadou+nR^ipaH= to them, gave, king.

Thus requested by the Brahmans, the Vedic scholars, the King of People Dasharatha, gave them million cows... and that king [also gave...] [1-14-50]

दश कोटि सुवर्णस्य रजतस्य चतुर् गुणम् ।

ऋत्विजः च ततः सर्वे प्रददुः सहिता वसु ॥ १-१४-५१

51. dasha+kotiH+suvarnasya= ten of, ten million, of gold [coins]; rajatasya+chatur+ guNam= of silver [coins,] four, times [of gold coins]; ritwijaH+ca+tataH+sarve= to priests, then, to all; pra+daduH+ sahitaa+ vasu= verily, gave away, collectively, that wealth.

Ten of ten million [coins of] gold are given and the silver, four times [greater than the gold coins, i.e., four tens of ten million coins.] Then the ritwik-s, the priests [who received gold and silver from the king] collectively gave that wealth [to Sage Rishyasringa and Sage Vashishta, for distribution among the priests, as per their due.] [1-14-51]

Comment: Silver is prohibited for **dakshiNa** 'ritual bestowal...' in such rituals, but here it is being given as barter for the lands earlier donated, hence it is an acceptable item in barter.

ऋष्यशृन्गाय मुनये वसिष्ठाय च धीमते ।

ततः ते न्यायतः कृत्वा प्रविभागम् द्विजोत्तमाः ॥ १-१४-५२

52. R^iSyasR^ingaaya+munaye+vashiSThaaya+ca+dhiimate= to Rishyasringa, Sage, to Sage Vashishta, also, intellectuals; tataH+te+nyaayataH+kR^itvaa= then, to them, justifiably, have made; pra+vibhaagam + dwijottamaaH= well, dividends, to those Brahman priests.

To Sage Rishyasringa and Sage Vashishta, [given is that total donation received from the king and these two sages] made dividends justifiably to all those Brahman priests. [1-14-52]

सुप्रीत मनसः सर्वे प्रत्यूचुः मुदिता भृशम् ।

ततः प्रसर्पकेभ्यस्तु हिरण्यम् सुसमाहितः ॥ १-१४-५३

53. su+priita+manasaH+sarve= well, satisfied, at heart, all of them; prati+uuchuH+ muditaaH+ bhR^isham = in turn, said, happy [we are,] by far; tataH+prasarpakebhyaH+tu= then, those who have come to see the ritual, even; hiraNyam+susamaahitaH= gold, composedly [the king...]

Well satisfied at heart [on receiving their due] all of them have in turn said unto the king, "We are happy, by far..." Then to the other Brahmans who arrived there to see the ritual, King Dasharatha composedly... [made donations...] [1-14-53]

जांबूनदम् कोटि संख्यम् ब्राह्मणेभ्यो ददौ तदा ।

दरिद्राय द्विजाय अथ हस्त आभरणम् उत्तमम् ॥ १-१४-५४

54. jaambuunadam= [the gold that has come out] of Jambu river; koti+samkhyam= one crore [ten million,] in number; braahmaNebhyaH+dadau+tada= to Brahmans, donated, then; daridraaya+ dwijaaya+ atha= impoverished, Brahman, then; hasta+aabharaNam+uttamam= hand's, ornament, excellent one.

The gold [so named fo it came from River Jaambu,] is given to Brahmans in ten million [coins, who came to see the ritual.] Then, to one of the impoverished Brahman, King Dasharatha gave away an excellent ornament of his hand... [1-14-54]

कस्मै चित् याचमानाय ददौ राघव नंदनः।

ततः प्रीतेषु विधिवत् द्विजेषु द्विज वत्सलः॥ १-१४-५५

55. kasmaiH+chit+yaachamaanaaya+dadau= to some, one, beseeching one, gave; raaghava+nandana = Raghava's descendent; tataH+priiteSu+vidhivat= then, contented, in dutifulness; dwijeSu+ dwija+vatsalaH= towards Brahmans, Brahman, patron.

To someone who is beseeching, that descendent of Raghava dynasty gave [his hand ornament.] Then contended with his dutifulness towards Brahmans, that patron of Brahmans [venerated...] [1-14-55]

प्रणामम् अकरोत् तेषाम् हर्ष व्याकुलित इन्द्रियः।

तस्य आशिषोऽथ विविधा ब्राह्मणैः समुदाहृताः॥ १-१४-५६

56. praNaamam+akarot+teSaam= veneration, he did, at them; harSa+vyaakula+ indriyaH= with happiness [coming on,] fluttering, senses; tasya+aashiSaH+atha+vividhaa= their, blessings, then, many; braahmaNaiH+sam+udiiritaaH= by Brahmans, well, chanted.

The king venerated them the Brahmans with his senses fluttering with happiness. Then the Brahmans have well chanted many blessings on the venerating King Dasharatha... [1-14-56]

Comment: The blessings are also Vedic hymns and particular parts of Vedic hymns are chanted for particular occasion called aashiirwachana mantra-s 'blessing hymns...' To date this practice is continued where a Brahman priest is commissioned to perform even a domestic ritual. In effect, it shall be construed that these are not the blessings of the Brahman priests who are chanting, but it is the blessing of Veda itself.

उदारस्य नृवीरस्य धरण्याम् पतितस्य च।

ततः प्रीत मना रजा प्राप्य यज्ञम् अनुत्तमम् ॥ १-१४-५७

57. udaarasya+nR^i+viirasya= benevolent, king, valiant one; dharaNyaam+patitasya+ ca= on ground, prostrated, also; tataH+priita+manaa+raajaa= then, satisfied, at heart, king; praapya+ yaj~nam +anuttamam= to achieved, [performance of] the ritual, efficacious.

That benevolent King Dasharatha, valiant among all the kings, prostrated on ground, [to perform saaSTaanga namaskaara, then the Brahman scholars rendered blessing hymns of Veda.] Then satisfied at heart is that king in achieving [the successful completion of] the efficacious ritual, namely, ashvametha yaaga. [1-14-57]

पाप अपहम् स्वर् नयनम् दुस्तरम् पार्थिवर्षभैः।

ततोऽब्रवीत् ऋश्यशृंगम् राजा दशरथः तदा ॥ १-१४-५८

58. paapa+apaham+swar+nayanam= sin, removing, to heaven, leading; dustaram+ parthiva rSabhaiH = impossible to, [ordinary] kings, best ones; tataH+abraviit+R^iSyasR^ingam = then, said, to Rishyasringa; raajaa+dasharatha+tadaa= king, Dasharatha, then.

Then Dasharatha, who [successfully] completed that ritual which removes sin and leads to heaven and an impossible ritual for many best kings, said unto Sage Rishyasringa... [1-14-58]

कुलस्य वर्धनम् त्वम् तु कर्तुम् अर्हसि सुव्रत ।

तथेति च स राजानम् उवाच द्विजसत्तमः ।

भविष्यन्ति सुता राजन् चत्वारः ते कुलोद्वहाः ॥ १-१४-५९

59. kulasya+vardhanam= dynasty's, expansion [oriented ritual]; tvam+tu+kartum+ arhasi= you, alone, to perform, apt of you; su+vrata= oh, great, ritualist; tathaa+iti+ca= like that only; saH+raajaanam+uvaacha +dwija+sattamaH= he [Rishyasringa,] to king, said, Brahman, the best; bhaviSyanti+sutaa= there will be, sons; raajan= oh, king; chatvaaraH+te+kula+udvahaH= four, to you, for dynasty, promoters.

"Oh! Sage, for the expansion of my dynasty, you alone are apt to perform [an appropriate][ritual, oh great ritualist... [Said King Dasharatha to Sage Rishyasringa and] he that Sage Rishyasringa, that best Brahman, said to the king. "Oh! King, There will be four sons to you... the promoters of your dynasty... [1-14-59]

स तस्य वाक्यम् मधुरम् निशम्य

प्रणम्य तस्मै प्रयतो नृपेन्द्र ।

जगाम हर्षम् परमम् महात्मा

तम् ऋष्यङ्गम् पुनरपि उवाच ॥ १-१४-६०

60. sa+tasya+vaakyam+madhuram+nishamya= he [the king,] his [Sage's,] words, sweet ones, on hearing; praNamya+tasmai+prayataH+nR^ip+indra= in supplication, to him, again, of Leader, Chief; jagaama +harSam+ paramam+mahaatmaa= went into, happiness, ecstatically, great-souled; tam+ R^iSya shR^~Ngam+punaH+ api+ uvaacha= to him, to Rishyasringa, again said.

The King Dasharatha on hearing the sweet words of Sage Rishyasringa, that Leader of Kings went into a state of ecstatical happiness and in supplication at him that great soul, Rishyasringa, again said to him... [1-14-60]

yajna - the Vedic Ritual

[Font size can be enhanced under View menu]

Vedic yajna-s are the rituals of many kinds. Mainly there are 21 types of these yajna-s, 1] sapta paaka yajna-sare 7; 2] sapta havir yajna-s are 7; 3] sapta soma yajna-s are 7. Apart from these rituals, there are rituals for the overall development of society at large, called abhyudayaka yajna-s and under them categorised are: 1] ashvanmedha, 2] raajasuuya , 3] paundareeka, 4] bR^ihaspati sava, and some more are there. These grand scale rituals require a great patronage and support, not only of money but also of a variety of paraphernalia that go into the ritual. Hence only kings and emperors of yester years could conduct them.

The yaaga shaala The Hall of Vedic ritual will be erected with platforms containing areas 1] yuupa stambha-s wooden posts for which the animals are tied. There will be 21 such posts, staked around the Vedic ritual hall, along with a half post staked near at the main altar; 2] uttara vedi, posterior platform; 3] dasha pada, platform for scholars; 4] havirdhaana, place for oblatory paraphernalia; 5] sadas, assemblage; 6] agnihotra shaala, place of sacrificial fire; 7] vedi, main Altar of Fire; 8] patnii shaala, place for the wife of the performer and other females. The main activity of the ritual is around the vedi, the 7th item as above, where a garuda vedi, an Eagle shaped Alter of Fire will be constructed with bricks, where the brick laying and paving itself is a ritual, called ishtikaa chayana. Into this yajna vedi, Altar of Fire, all the oblations are poured.

The Hindu temples will be built in accordance with the layout of yajna shaala, since the daily puuja, at home

or in a temple, is a miniscule, equable to Hall of Vedic Ritual. The layout of the temple is comparable to the above layout of yajna shaala.

1] dhavaja sthambha, flagpost; 2] bali griha, sacrificial house; 3] bali piiTtha sacrificial platform, where usually the fruits, coconuts, prasada, food items etc., are presented to the deity firstly, before the devotee partakes them, as a kind of sacrifice; 4] havirdhana, preparatory places for havis, the food for sacrifice, usually in north-east or south-west corners; 5] mandapa open hall, where Vedic recitations are chanted; 6] garbha griha, sanctum sanctorum, in this there are two places one is, 7] pratishtha, the place where the picturesque idol is installed, and the other, 8] shakti sthaana, where the power of the installed deity will be installed, in the form of an yantra, a geometrical layout or other form. [For more information, please turn to The cultural Heritage of India, Vol IV, Religion.]

The next epitome of yajna, is human body. It is said that deho devalayaH proktaH 'human body itself is a temple...' The above places of Ritual Hall or a Temple are located on body as this: 1] sthuupi [kalasha], the top most golden pot of flagpoist of temple; 2] mahaa nashi the right nostril and kshudra nasi, left nostril; 3] shikhara, temple tower; 4] ghaTa, neck like structure; 5] prastaaram, shoulder like structure of temple; 6] paada, trunk of temple; 7] adhiSTaana, elevation; 8] upa piiTha, secondary seating. This is compared with human body as: Item 1] to human pate with hair-locks; 2] eye - on right and nose on left [for humans have one-eyed vision of God, where God is Omniscient; 3] face; 4] neck; 5] shoulders; 6] arms; 7] leg and thigh; 8] foot.

'A temple is not a home of god but it is the form of god... the temple layout is the extended form of the rhythm of the innerspace of humans, called dahara aakaasha similar to cosmos of the universe...' [cf. What is a temple? What is its significance? Ganapathi Sthapati, Vaastu Vedic Research Foundation, Chennai, India.] Thus human body itself is identified with the temple, and the temple in turn with Vedic yajna shaala, and therefore it is said to keep the body clean and mind pure... which again is a Vedic import.

The grand scale yajna-s as described in these epics like Ramayana and Maha Bharata are non-existent. But in recent times, such types of yajna-s were conducted on two occasions, once in 1975 and again in 1990. Here are some excerpts from The Indian Express, daily newspaper, published during May 1990: 'Prof. Frits Staal, with financial assistance from several American funding agencies including the Smithsonian Institute and the Rockefeller Foundation, organized the agni chayana ritual in 1975. In spite of innumerable hurdles, Staal succeeded in persuading the elderly nambudri-s [scholarly priests of Vedic lore] to put together a team of ritualists old and young, give them through training, hold rehearsals for several months and finally put up performance for filming and documentation. Staal followed this up with the publication of his book called Agni...'

Readers who are interested to know more about yajna, the Vedic ritual, may please look for the works of Prof. Frits Staal, Indologist, at whose instance such rituals were conducted in Southern India. The two-volume book of Prof. Frits Staal: AGNI: The Vedic Ritual of the Fire Altar, running over some two thousand pages. Another book is The Mantra, which is an attempt to analyse the Vedic Hymns, published by State University of New York Press, State University Plaza, Albany, N.Y., 12246, also now available with Indian Book Centre, Delhi

According to Staal, a Vedic ritual is very different from a health cure, a psychoanalyst session, an anthropological meeting or a religious service. Staal maintains that a Vedic ritual follows its own principles and leads a life of its own. He points out that a Vedic ritual requires very detailed and specific knowledge. He estimates that the extent of specialised knowledge needed to put the sacrificial altar together ritually is on a par with the extent of technical knowledge required to build an aeroplane. 'The bird shaped altar is in fact a kind of aeroplane…' says Stall 'only it takes off in a different way…' Scientific evaluations were also made on the changes occurred on physical and metaphysical levels on the individuals who performed the ritual, by experts from Canada and in association with Prague Institute of Czechoslovakia. Kirlion photography was also undertook by Mrs. Rose Mary Steel from London to record aura or the Electro-magnetic radiation around the human organism and hundreds of pictures of not only the performers but also of the visiting people and of their finger tips are recorded.

Usually at the end of any Vedic ritual the Hall of Ritual, a thatched shed, will be put to fire. This called puurNa aahuti, complete oblation into fire. And then a rain occurs. It used to rain every time when the ritual is

totally offered as an oblation into fire at the conclusion of such a ritual. 'The association between the yajna and rain is indelible. Did it rain on [the day of puurNa aahuti] i.e., May 9, 1990? It did...' The Illustrated Weekly of India, May 27, 1990.

इति वाल्मीकि रामायणे आदिकाव्ये बाल काण्डे चतुर्दशः सर्गः ॥

Thus, this is the 14th chapter in Bala Kanda of Valmiki Ramayana,the First Epic poem of India.

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Book I : Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 15

Introduction

King Dasharatha commences the putrakaameSTi ritual aimed at begetting progeny, under the aegis of Sage Rishyasringa. The Celestial beings gather to receive the oblations of the Horse Ritual conducted by King Dasharatha. They are perturbed at the atrocities of Ravana, and request Lord Brahma to think for a way out to eliminate Ravana. Lord Vishnu arrives there and pacifies Brahma and other celestials, with an assurance that He will incarnate as human, to eliminate Ravana.

मेधावी तु ततो ध्यात्वा स किङ्चित् इदम् उत्तरम् ।
लब्ध सङ्ज्ञः ततः तम् तु वेदज्ञो नृपम् अब्रवीत् ॥ १-१५-१

1. medhaavii+tu+tataH+dhyaatvaa= the intellectual one [Rishyasringa,] then, contemplated; saH+ kimchit+uttaram= he, a moment, and later; labdha+sanjnaH+tataH= gaining, indications; tam+tu= to him [King]; vedaj~naH+nR^ipam+abraviit= Veda-knower, to King, said.

That intellectual Sage Rishyasringa contemplated for a while, and gaining indications, [as to which ritual is to be performed,] and then that sage, Knower of Veda-s, said unto the King Dasharatha... [1-15-1]

इष्टिम् तेऽहम् करिष्यामि पुत्रीयाम् पुत्र कारणात् ।
अथर्व सिरसि प्रोक्तैः मन्त्रैः सिद्धाम् विधानतः ॥ १-१५-२

2. iSTim+te+aham+kariSyaami= ritual, of yours, I will, conduct; putriiyaam+putra+kaaraNaat= one that bestows sons [called putrakaameSTi,] for begetting sons; adharva+shirasi+proktaiaH= adharva Veda's, preamble, said in [contained in]; mantraiH+siddhaam+vidhaanataH= with hymns [of that Veda,] available in, procedure.

"I will conduct the ritual of yours... one that bestows sons, [called putra kaameSTi] which is in the preamble of adharva-veda, with procedural hymns contained therein..." [1-15-2]

ततः प्राक्रमत् इदम् इष्टिम् ताम् पुत्रीयाम् पुत्र कारणात् ।
जुहाव अग्नौ च तेजस्वी मन्त्र दृष्टेन कर्मणा ॥ १-१५-३

3. tataH+praakramat+idam+iSTim= then, commencing, this, ritual; taam+putriiyaam+ putra+ kaaraNaatm = that, putrakaameSTi ritual, for sons, for purpose of; juhaava+cha+agnou= oblatied, also, in fire; tejasvii+mantra+dR^iSTena+karmaNaa= that resplendent sage, with hymns, with ritual-acts.

Then that resplendent Sage Rishyasringa commenced that putrakaameSTi ritual, for the king to beget sons, offering oblations into sacred fire with [meticulous] hymns, and ritual acts as well. [1-15-3]

ततो देवाः स गन्धर्वाः सिद्धाः च परम ऋषयः ।
भाग प्रतिग्रहार्थम् वै समवेता यथाविधि ॥ १-१५-४

4. tataH+devaaH+sa+gandharvaaH+siddhaaH+cha+parama+R^iSayaH= then, deities, with, celestials, siddhas, also, esteemed, saints bhaaga+pari+grahaNaartham+vai= their due [of oblations,] to receive, verily; samavetaa+yathaa+vidhi = assembled, as per, duty.

Then the deities along with celestial beings, siddha-s, [the souls that obtained salvation,] and also other esteemed sages [who by now are the residents of Heavens,] have assembled there duteously to receive their part of the oblations. [1-15-4]

Comment: These celestial beings having attained salvation and living in their heavenly abodes, do not re-enter these mortal worlds. They assemble is in their cosmic zone, up above the Fire Altar of the Vedic ritual, whenever a yajna is conducted on earth, to receive oblations.

ताः समेत्य यथा न्यायम् तस्मिन् सदसि देवताः ।
अब्रुवन् लोक कर्तारम् ब्रह्माणम् वचनम् ततः ॥ १-१५-५

5. taaH+sametya+yathaa+nyaayam= they, assembled, as per, procedure; tasmin+sadasi+devataaH = in that, congregation, deities; abruvan+loka+kartaaram= spoke to, worlds', creator; brahmaNam+ vachanam+ tataH= to Brahma, words, then.

Those deities assembling there in that congregation as per procedure [to receive oblations from the ritual of Dasharatha] then spoke to Brahma, the Creator of Worlds. [1-15-5]

भगवन् त्वत् प्रसादेन रावणो नाम राक्षसः ।
सर्वान् नो बाधते वीर्यात् शासितुम् तम् न शक्नुमः ॥ १-१५-६

6. bhagavan+tvat+prasaadena= Oh! God, with your, blessings; raavanaH+naama+raakshasaH= Ravana, named, demon; sarvaan+naH+baadhate+viiryaat= all, of us, is torturing, by his intrepidity; shaashitum+tam+ na+shaknumaH= to control, him, [we are] not, capable [incapable.]

"Oh! God, with your blessings [of boons,] the demon named Ravana is torturing all of us with his intrepidity and we are incapable to control him... [1-15-6]

त्वया तस्मै वरो दत्तः प्रीतेन भगवन् तदा ।
मानयन्तः च तम् नित्यम् सर्वम् तस्य क्षमामहे ॥ १-१५-७

7. tvayaa+tasmaiH+varaH+dattaH+priitena= by you, to him [Ravana,] boons, given, appreciating [his penance]; bhagavaan= Oh! God; tadaa+maanayantaH+tam nityam= thus, in high regard, to that [boon of yours,] always; sarvam+tasya+kshamaamahe= all [cruel acts,] of his [Ravana,] are tolerated [by us.]

"You have given boons to him thus, [appreciating his penance] and oh! God, we, with high regard to those boons of yours... all the cruel acts of Ravana are tolerated by us... [1-15-7]

Comment: Hindu mythology has no devils, but has only raakshasa -s, who can hardly be called demons, either. This clan of raakshasa-s are the fallen angels who take birth as mortals. They have their Vedic education, perform Vedic rituals and penance etc., and get the patronage of any one of the gods among the Hindu Trinity, viz., Brahma, Vishnu, and Shiva. On attaining the cherished boons, they suddenly revolt against their own patron deities and commence the atrocities only to conquer the Heavens, which is impossible for a mortal. In order to snub the upsurge of such violence or the unnatural ascension to Heaven, the deity who gave the boons seeks the help of any of the other two of the Trinity. Then from the Trinity, one will take birth as mortal, called the incarnation of god on earth. This will be usually the Lord Vishnu, who incarnates himself to eradicate the evils created by the intrepid raakshasa-s.

Here the celestials bring in a preamble for Vishnu's incarnation as Rama and thus the topic of Ravana occurs in this chapter of Ramayana. Ravana need not be taken as a wicked, devilish or a monstrous being. He is a Brahmin, well versed in all Vedas, musicologist, and a great king of Lanka, with unlimited riches, which Hanuma burns down in Sundara Kaanda and has very many of his clansmen with their vast dominions, who will be routed by Rama in Aranya Kaanda. Though, Lord Brahma and Lord Shiva bless Ravana with boons, Ravana has already flouted all the norms and started ascension to Heavens in which course he did not hesitate to torture any one who becomes his personal hurdle or cherish. Hence it is inevitable for the Trinity to curb Ravana's atrocities, and the Lord Vishnu will now be requested by all the deities to incarnate himself on earth. As such, the expression of the word "DEMON" may not always be taken as a wicked, ugly and monstrous looking devil or Satan, as per the religious conceptualisation of evil.

In Hinduism evil is not a separate entity, but available in the same personification and resides along with virtue, like the two sides of a coin. These raakshasa-s are also mortals, extraordinary human beings with extraordinary powers like god incarnates. But, with wickedness in their will, monstrosity in mind and a conqueror's ambition in their heart, they are rendered as demons.

उद्वेजयति लोकान् त्रीन् उच्छ्रितान् द्वेष्टि दुर्मतिः ।
शक्रम् त्रिदश राजानम् प्रधर्षयितुम् इच्छति ॥ १-१५-८

8. udvejayati+lokaan + triin= torturing, worlds, three; ucChritaan+dveSTi+durmati= functionary deities of high order, hating, that malevolent; shakram+tridasha+raajaanam+pradharSayitum+ icChati= Indra, king of all gods, to assail, desires to.

"That malevolent Ravana is torturing all the three worlds, hating the functionary deities, and [always] desires to assail Lord Indra, the King of all gods and Heaven... [1-15-8]

Comment: There are eight celestial functionary gods in Hindu mythology that keep the cycle of natural law going, and each one is assigned with each of the eight sides of the Universe. They are, 1] **Indra** , Lord of Heaven - East, 2] **Agni** , Lord of Fire - southeast, 3] **Yama** , Lord of Death - South, 4] **Nairuti** , Lord of Demons - southwest, 5] **Varuna** , Lord of Rain west, 6] **Vaayu** , Lord of Air northwest, 7] **Kubera** , Lord of Wealth Management - north, 8] **Eesaana** , Lord of Bliss - northeast. The governance of all these deities is Indra's function, since he is the Lord of Heaven too.

ऋषीन् यक्षान् स गन्धर्वान् असुरान् ब्राह्मणान् तथा ।
अतिक्रामति दुर्धर्षो वर दानेन मोहितः ॥ १-१५-९

9. R^ishiin+yakshaan+sa+gandharvaan= sages, yaksha-celestials, with, gandharva-celestials; asuraan+ braahmaNaan+tathaa= demons, Brahmins, like that; atikraamati+durdharsha= overbearingly abusing, invincible [he became]; vara+daanena+mohitaH= by boon, given [by you,] self-conceited.

" He that Ravana self conceited by the boons [you have accorded] is overbearingly abusing the sages, celestial beings like yakshas, gandharvas, asuras, and like that Brahmins also and he became invincible... [1-15-9]

Comment: The sura and a-sura nomenclature for the celestial beings is the one that is commonly found in Vedic literature. sura is a celestial being and asura is its antonym, usually referred as a demon. Here it is not so because there are many asuras made their abode in heaven, like Rahu, Ketu, and others who attain salvation in this mortal life. Even Ravana came from Heaven, and returns there only at the end of the war with Rama. Thus a-suras are not earthly demons but celestial beings of a kind like other celestials, namely yaksha, gandharva, kinnara, kimpurusha etc.

नैनम् सूर्यः प्रतपति पार्श्वे वाति न मारुतः ।
चलोर्मिमाली तम् दृष्ट्वा समुद्रोऽपि न कम्पते ॥ १-१५-१०

10. na+enam+suuryaH+pra+tapati= not, him, Sun, verily, parches; parshve+vaati+na+maaruthaH = at his sides, surges, not, Air; chala+uurmi+maali= drifting, undulating waves', husband [ocean]; tam+ dR^istvaa+ samudraH+na+kampate = him [Ravana,] on seeing, Ocean, not, pulsates.

"Surya, the Lord Sun will not verily parch Ravana. Maarutha, the Lord Air will not surge at his sides. On seeing him, that Ravana, the lord of the undulating, drifting waves, Ocean... will not pulsate either, [and will hide the undulating waves, for the waves are his wives, and Ravana may abduct them... like Seetha."] [1-15-10]

तन् महन्नो भयम् तस्मात् राक्षसात् घोर दर्शनात् ।
वधार्थम् तस्य भगवन् उपायम् कर्तुम् अर्हसि ॥ १-१५-११

11. tat+mahat+naH+bhayam+tasmaat= of him, great, for us, panic, by him [Ravana]; raakshasaat+ ghora+ darshanaat= demon, dreadful, for sight; vadha+artham+tasya= killing, for purpose of, of Ravana; bhagavan= oh, god; upaayam+kartum+arhasi= idea, to make, [you alone is] capable of.

"Oh him there is panic for all of us... by him that demon dreadful one for sight, and for the purpose of killing him, that Ravana, oh god, you alone are capable to make an idea... [1-15-11]

एवम् उक्तः सुरैः सर्वैः चिन्तयित्वा ततोऽब्रवीत् ।
हन्ता अयम् विदितः तस्य वधोपायो दुरात्मनः ॥ १-१५-१२

12. evam+uktaH+suraiH+sarvaiH= thus, spoken, by divinities [to Brahma,] all of them; chintayitvaa +tataH+abraviit= [Brahma] thought, then, said; hanta= aha!; ayam+viditaH= that, is discerned; tasya+ vadha + upaaya= his [Ravana's] killing, idea; dura+aatmanaH= evil, minded one.

When all the deities spoke to Brahma thus, He thought and said unto them "Aha! The idea to kill that evil-minded Ravana is discerned... [1-15-12]

तेन गन्धर्व यक्षाणाम् देवतानाम् च रक्षसाम् ।
अवध्योऽस्मि इति वागुक्ता तथेति उक्तम् च तन् मया ॥ १-१५-१३

13. tena+gandhava+yakshaanaam= by him [Ravana,] by gandharva and by yaksha, celestials; devataanam + ca+raakshasaam= by gods, also, by other demons; a+vadhya+asmi+iti+vaak+uktaa= not, killable, I shall be, thus, words, were uttered [by Ravana]; thata+iti+uktam+cha+tat+mayaa= thus only, was said, also, that, by me.

"By Ravana [besought is this boon,] '...by gandharva, yaksha celestials, or by gods, or by other demons I shall not be killed...' thus these words were uttered by him, and I also said 'thus only...' [So said Brahma to gods.] [1-15-13]

न अकीर्तयत् अवज्ञानात् तत् रक्षो मानुषाम् तदा ।
तस्मात् स मानुषात् वध्यो मृत्युः न अन्योऽस्य विद्यते ॥ १-१५-१४

14. na+akiirtayat+ava+j~nanaat= not, verbalised, with disrespect; tat+rakshaH= that, demon; maanushaanm+tadaa= about humans, then; tasmaat+saH maanuSaat+vadhyaH= that is why, he, by human, killed, his death; mR^ityuH+na+anyaH+vidyate= death, not, otherwise, evident.

"He, that demon did not verbalise about humans then with his disrespect to humans, and that is why... by human only he will be killed and his death does not occur otherwise, evidently... [Said Lord Brahma.] [1-15-14]

एतत् श्रुत्वा प्रियम् वाक्यम् ब्रह्मणा समुदाहृतम् ।
देवा महर्षयः सर्वे प्रहृष्टाः ते अभवन् तदा ॥१-१५-१५

15. etat+shrutvaa+priyam+vaakyam= all this, on hearing, pleasant, words; BrahmaNaa+ sam+ udaahR^itam= by Brahma, well, explaining; devaaH+maha+R^iSayaH+ = deities, great, sages; sarve+pra+ hR^iSTaa+abhavan= all, well, pleased, became.

On hearing all the well explaining words of Brahma, all the deities and great sages, all are well pleased. [1-15-15]

एतस्मिन् अनन्तरे विष्णुः उपयातो महाद्युतिः ।
शङ्ख चक्र गदा पाणिः पीत वासा जगत्पतिः ॥ १-११५-१६

16. etasmin+anantare+vishNuH= in the mean while, Vishnu; upayaataH+mahaa+dyutiH= arrived, great, resplendent; sankha= [with] conch; chakra= disc; gada= mace; paaNiH= in his [four] hands; piita+vaasaa= [with] yellow, robes; jagat+patiH= Universe's, Lord.

In the meanwhile, Vishnu, the great resplendent Lord of the Universe, with conch-shell, disc, and mace [in his three of four] hands... clad in yellow-ochre robes... arrived there. [1-15-16]

Comment: Vishnu is a four handed deity. He handles a Divine Lotus suggesting that He is the creator -- **sR^iSTi karta** . An ever-cycling disc, [called **sudarshana chakra** ,] is handled symbolising His ever-lasting dynamism. He is the maintainer of that continuous dynamism of already created Universe --- **sthithi karta** . A mace [called **kaumodakii**] for pounding and eradicating the evil -- **samhaara karta** and a conch-shell, [called **paanchajanya**] which produces the sound of His voice i.e., Om, listening to which salvation, **mukti** , is achieved, by the true devotee. He is entered here without a lotus in hand; meaning that there is no need for a creation afresh and the other items are enough to deal with Ravana. If the Lotus is not handled, that hand is taken as a blessing hand, **abhaya hasta** , and He is giving that **a+bhaya** no fear... assurance, now.

वैनतेयम् समारूह्य भास्कर तोयदम् यथा ।
तप्त हाटक केयूरो वन्द्यमानः सुरोत्तमैः ॥ १-१५-१७

17. vainateyam+samaaruuhya= Lady Vinata's son, GaruDa, mounted on; bhaaskara+toya+dam+yathaa = Sun, on water giver [on black cloud,] like; tapta+haaTaka+keyuuraH= burnt [refined,] gold, bracelets; vandya+maanaH+sura+uttamaiH= venerable one, by all gods, the Supreme.

Mounted on Garuda, the Eagle-vehicle of Lord Vishnu, like Lord Sun mounted black-cloud... wearing golden bracelets, and the venerable Supreme of all gods... [1-15-17]

Comment: The expression of that Vishnu has come on his eagle-vehicle, has a cross-reference to the previous chapter's garuDa yajna vedi , Eagle-shaped Altar of Fire. That Altar will be laid in the shape of a golden eagle, with assumption that Garuda, also called suparna , will quickly carry the oblations unto the deities specified in Vedic hymn. This Garuda, has already carried the oblations offered by King Dasharatha, to the chanting of Vedic hymns by Sage Rishyasringa, unto Lord Vishnu. So Lord Vishnu is coming mounted on the same meritorious carrier, namely Garuda. Secondly the simile of Lord Sun's coming mounted on a black cloud, yajna has got an inseparable combination with rainfall. Since the ritual of Dasharatha is going to fructify, the rainfall is due on earth. Hence Lord Sun collecting all the merits called waters, of oceans, called the rituals of Dasharatha, is coming riding on a black cloud, to shower rains, because the silver cloud is futile to do so. Hence Lord Vishnu and Lord Sun both are ready now shower their graces, namely eradicating the evil called Ravana, and showering the earth with coolant rains.

ब्रह्मणा च समागम्य तत्र तस्थौ समाहितः ।
तम् अब्रुवन् सुराः सर्वे समभिष्टूय संनताः ॥ १-१५-१८

18. brahmaNaa+cha+samaagamya= with Brahma, having met; tatra+tasthou+samaahitaH= there, he stood, contemplating; tam+abruvan+suraaH+sarve= him [Vishnu,] addressed, deities, all of them; samabhiSTuuya+sannataaH= offering prayers, bowing down.

Lord Vishnu having met Brahma stood there contemplating. All of the deities then addressed Lord Vishnu after offering prayers and bowing down... [1-15-18]

त्वाम् नियोक्ष्यामहे विष्णो लोकानाम् हित काम्यया ।
राज्ञो दशरथस्य त्वम् अयोध्य अधिपतेः प्रभोः ॥ १-१५-१९

19. tvaam+niyokshyaamahe+viSNo= you, we nominate, Oh! Vishnu; lokaanaam+hita+kaamyaya= in all worlds', prosperity, desiring; raaj~naH+dasarathasya+tvam= king, Dasharatha's, you; ayodhya+ adhipatiH + prabho= Ayodhya's, lord, Oh! God

"Oh! Lord Vishnu, we nominate you... desiring prosperity in all the worlds, [to become the son of...] Dasharatha, King of Ayodhya... Oh! God... [1-15-19]

धर्मज्ञस्य वदान्यस्य महर्षि सम तेजसः ।
अस्य भार्यासु तिसृषु ह्री श्री कीर्ति उपमासु च ॥ १-१५-२०

20. dharmaj~nasya+vadaanyasya+maharSi+sama+tejasaH= of that virtuous one, renowned, sage, equalling, in resplendence; asya+bhaaryaasu+triSu= his, in [his] wives,= three of them; hriii= = virtue; srii= affluence; kiirti= glory; upamaasu+cha= having similitude with, also.

"Of that virtuous renowned King, and who has the resplendence of great sages... in his three wives, who have the similitude with hrii [virtue,] shrii [affluence,] and kiirti [glory...][1-15-20]

Comment: These three hrii, srii, kiirti are the daughters of Dakshaprajaapati in their earlier births. The hrii is hR^illekha , virtuous disposition which Queen Kausalya has, and begotten by Rama. shrii is shriikaara , the affluence of everything, which Queen Sumitra has, by which she magnificently advises her son Lakshmana to go along with Rama to woods. And the third, kiirti , the glory of Kaika is well known, for she were not to be there, there is no Ramayana...and, she in way ordered Rama to establish a raama raajya , to enrich Rama's glory, [if we leave her misdemeanour aside for a while.]

विष्णो पुत्रत्वम् आगच्छ कृत्वा आत्मानम् चतुर्विधम् ।
तत्र त्वम् मानुषो भूत्वा प्रवृद्धम् लोक कण्टकम् ॥ १-१५-२१

21. viSNo= Oh! Vishnu; putratvam+aagacCha= childhood [take birth,] you get; kR^itvaa+aatmaanam+ chatur+vidham= by manoeuvring, within yourself, in four, fold; tatra+tvam+ maanuSaH+ bhuutva = there [in the wombs of the queens,] you, human, on becoming [taking birth]; pra+vR^iddham + loka+ kanTakam= well, increasing [in powers,] to worlds, thorny.

"Oh! Vishnu, You manoeuvre to quadruple yourself and take birth there, [in wombs of the wives of Dasharatha,] and you on taking human birth... [have to eradicate that Ravana,] who is on the increase and became thorny to the worlds... [1-15-21]

अवध्यम् दैवतैः विष्णो समरे जहि रावणम् ।
स हि देवान् स गन्धर्वान् सिद्धान् च ऋषि सत्तमान् ॥ १-१५-२२

22. a+vdhyam+daivataiH= not, be killed [unkillable,] by gods; viSNo= Oh! Vishnu; samare+jahi+ ravaNam= in war, kill, Ravana; saH+hi+sa+gandharvaan+siddhaam+cha+R^iSi+sattamaan= he, verily; with, gandharva celestials, souls of salvation, hermits, eminent ones.

"Unkillable is he by gods, Oh! Vishnu, thus you kill that Ravana in a war... for, he verily [is torturing] the celestials like gandharva-s, souls that have attained salvation like siddha-s, and hermits of high eminence... [1-15-22]

राक्षसो रावणो मूर्खो वीर्य उद्रेकेण बाधते ।
ऋषयः च ततः तेन गन्धर्वा अप्सरसः तथा ॥ १-१५-२३

23. raakshasaH+muurkhaH+viirya+udrekeNa+baadhate= demon, [Ravana,] insolent, with his invigorated valour, torturing; R^iSayaH+cha+tataH+tena+gandharvaa+tathaa = Sages, too, then, by him, gandhavaa-s, thus.

"He, that insolent demon Ravana, with his invigorated valour... is torturing the Sages too, then by him [tortured are] gandharva-s also, thus... [1-15-21]

क्रीडयन्तो नन्दन वने रैद्रेण विनिपातिताः ।
वधार्थम् वयम् आयाताः तस्य वै मुनिभिः सह ॥ १-१५-२४

24. kriiDantaH+nandana+vane= delighting in, Nandana, gardens [Heavenly gardens]; raudreNa+ vinipatitaH= fiercely, knocked down [from heavens]; vadha+artham+vayam= for killing, purpose of, we; aayaataaH+tasya+vai+munibhiH+saha= have come, of him [Ravana,] verily, hermits, along with.

"When [gandharvaa-sa and apsarasaa-s are] delighting in the Nandana gardens, [the Heavenly gardens, they are] fiercely knocked down [from heavens by him...] and for the purpose of killing him verily... that Ravana, we have come along with hermits... [1-15-24]

सिद्ध गन्धर्व यक्षाः च ततः त्वाम् श्ररणम् गताः ।
त्वम् गतिः परमा देव सर्वेषाम् नः परंतपः ॥ १-१५-२५

25. siddha; gandharva; yaksha; cha= also [have come]; tataH+tvaam+sharanam+gataaH= thus in you, refuge, we take; tvam+gatiH+parama= you are, course, ultimate; deva= Oh! God; sarvaeSaam+ naH+param + tapaH= for all, of us, others [enemies], tormentor;

"Thus, along with, siddha-s, gandharva-s, yaksha-s... in you we take refuge, for you are the ultimate recourse for all us. Oh! God, the tormentor of enemies...[1-15-25]

वधाय देव शतृणाम् नृणाम् लोके मनः कुरु ।
एवम् स्तुतस्तु देवेशो विष्णुः त्रिदशः पुंगवः ॥ १-१५-२६

26. vdhaaya+deva+shatR^iNaam= to kill, divinity, enemies; nR^iNaam+loke+manaH+kuru= in human's, world, mind, make [give a thought]; evam+stutastu+deva+iishaH=thus, appealed, Divinity's , Lord; viSNuH+ tridasha+pungavaH= Lord

Vishnu, among divinities, the Supreme.

"To kill the enemies of divinity give a thought [to take birth] in human's world... " Thus appealed by all celestials Lord Vishnu, the Lord of Divinity and the Supreme among divinities... [1-15-26]

पितामह पुरोगान् तान् सर्व लोक नमस्कृतः
अब्रवीत् त्रिदशान् सर्वान् समेतान् धर्म संहितान् ॥ १-१५-२७

27. pitaa+maha+purogaan+taan= Forefather,[Brahma, the Creator] keeping ahead, to them; sarva+ loka + namaskR^itaH= by all, worlds, revered one; abraviit+tridashaan+sarvaan= spoke, to deities, all of them; dharma+samhitaan= virtuous, abounding.

To them, [who are appealing this far] keeping Brahma, creator of World ahead of them, that one who is revered bin all worlds, Lord Vishnu spoke to all of them these virtue-abounding words... [1-15-27]

भयम् त्यजत भद्रम् वो हितार्थम् युधि रावणम् ।
स पुत्र पौत्रम् स अमात्यम् स मित्र ज्ञाति बान्धवम् ॥ १-१५-२८

28. bhayam= fear; tyajata= get rid off; bhadram+vaH= safety, be upon you; hitaartham= for welfare's sake; yudhi= in war; raavaNam= Ravana; sa+putra+poutram= along with his, sons, grandsons; sa+amaatyam= along with, his ministers; sa+mitra+j~naati+baandhavaan= along with, his friends, cousins, and relatives.

"Get rid off the fear... safety be upon you, for the sake of welfare... in a war... killed is that Ravana... with his sons and grandsons, and with his ministers [and forces too,] along with his friends, cousins and relatives... [1-15-28]

हत्वा क्रूरम् दुराधर्षम् देव ऋषीणाम् भयावहम् ।
दश वर्ष सहस्राणि दश वर्ष शतानि च ॥ १-१५-२९

29. hatvaa+kruuram+duraatmaanam= on killing, cruel, evil minded; deva+R^iSiiNaam+ bhayaavaham = for deities, and sages, dreadful one; dasa+varsha + shasraaNi = ten, years, thousand; dasha+varsha+shataani+cha= ten, years, hundred, also.

"On killing that cruel and evil-minded one, Ravana, who became dreadful to deities and sages... for ten thousand and ten hundred years... [eleven thousand years... I reside on earth...] [1-15-29]

वत्स्यामि मानुषे लोके पालयन् पृथ्वीम् इमाम् ।
एवम् दत्वा वरम् देवो देवानाम् विष्णुः आत्मवान् ॥ १-१५-३०

30. vatsyaami+maanuSe+loke= I reside, in human, world; paalayan+pR^itviim+imam= to rule, earth, this one; evam+datvaa varam= thus, giving, boon; devaH+devaanaam= God, among gods; viSNuH+aatmavaan= Vishnu, kind-hearted.

"I reside in human world to rule this earth... " [Said Lord Vishnu to all gods.] On giving the boon that God of gods, Lord Vishnu, the kind-hearted... [1-15-30]

मानुषे चिन्तयामास जन्मभूमिम् अथ आत्मनः ।
ततः पद्म पलाशाक्षः कृत्वा आत्मानम् चर्तुविधम् ॥ १-१५-३१

31. maanuSe+chintayaamaasa+janma+bhuumim= in mortal world, thought about, birth, place; atha+ aatmanaH= now, in His mind; tataH+padma+palaasa+akshaH= then, lotus, petal, eyed one [Lord Vishnu]; kR^itvaa+aatmaanam+chatur+vidham= manifested, Himself, four-fold.

Lord Vishnu thought about His birthplace in the mortal world in His mind, and then that lotus-petal-eyed one, manifested Himself as four-fold... [1-15-31]

पितरम् रोचयामास तदा दशरथम् नृपम्।
तदा देव ऋषि गन्धर्वाः स रुद्राः स अप्सरो गणाः।
स्तुतिभिः दिव्य रूपाभिः तुष्टुवुः मधुसूदनम् ॥ १-१५-३२

32. pitaram+rochayaamaasa+tadaa= as His father, chosen, then; dasharatham+nR^ipam= Dasharatha, King; tadaa+devaaH+R^iSi+gandharvaaH+sa+rudraaH+sa+apsarasaaH+ganaaH= then, gods, sages, with gandharvaa-s, with rudra-s, apsarasaa-s, in groups; stutibhiH+divya+ruupaabhiH= with prayers, divinely picturesque; tuSTuvuH+madhu+suudanam= prayed, Madhu [the demon,] killer of.

Lord Vishnu then chosen King Dasharatha as his father. Then all the groups of gods, sages, gandharva-s, with rudraa-s, and apsarasa-s, offered prayers to that divinely picturesque Madhusuudana... [1-15-32]

Comment: Lord Vishnu, in early times killed a ghastly demon called Madhu and his brother Kaitabha, hence He is also called Madhusuudana. This is one the thousand names of Vishnu.

तम् उद्धतम् रावणम् उग्र तेजसम्
प्रवृद्ध दर्पम् त्रिदशेश्वर वर द्विषम् ।
विरावणम् साधु तपस्वि कण्टकम्
तपस्विनाम् उद्धर तम् भयावहम् ॥ १-१५-३३

33. tam+uddhatam+raavanam+ugra+tejasam= him [Ravana,] uprising, Ravana, ghastly, pomposity; pra+vR^iddha+darpam= exacerbating, arrogance; tridasha+iiswara+vara+dviSam= gods Lord, Indra, hating; vi+raavaNam+saadhu+tapasvi= verily, make to bawl, saints, sages; kanTakam+ tapasvinaam= thorn, to sages; uddhara= annihilate; tam+bhayaavaham= him, that dreaded one.

"Oh! Lord Vishnu, that uprising Ravana with his ghastly pomposity and exacerbating arrogance, and who hates Indra, the Lord of Gods... and who makes the saints sages to bawl and he who has become a thorn in the side of hermits... annihilate him, that Ravana, the dreaded one..." [The gods thus appealed to Vishnu.] [1-15-33]

तमेव हत्वा स बलम् स बान्धवम्
विरावणम् रावणम् उग्र पौरुषम् ।
स्वर् लोकम् आगच्छ गत ज्वरः चिरम्
सुरेन्द्र गुप्तम् गत दोष कल्मषम् ॥ १-१५-३४

34. tam+eva+hatvaa+sa+balam sa+baandhavam= him, thus, having killed, with all his forces, with all his kinsmen; vi+raavaNam= nullifying, pandemonium; raavaNam= of Ravana; ugra+pauruSam= furiously, vainglorious; swar+lokam+aagacCha= [your] Heavenly, abode [Vaikuntha,] return to; gata+ jwara= rid of, febrility; chiram= long-lasting; sura+indra+guptam= for gods, for Indra, inaccessible; gata+doSa+kalmaSam= [and one which is] rid of, flaws and blemishes.

"Thus, having killed that Ravana, who by his furious vainglory is agonising all the worlds, along with all his forces and kinsmen, return to your Heavenly abode... getting rid of the febrility for a long-lasting time, return to Your Heavenly abode Vaikuntha, which is inaccessible to gods or Indra even and an abode without flaw or blemish. [1-15-34]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पञ्च दशः सर्गः ॥

Thus, this is the 15th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 16

Introduction

Lord Vishnu is requested by all gods to incarnate Himself as a human on earth. King Dasharatha while performing the Vedic ritual called putrakaameSTi, a deity called praajaapatya purusha arises from the sacrificial fire to give a golden vessel of divine sweet dessert to Dasharatha for distribution among his queens, to beget progeny. The three queens on eating the sweet divine dessert conceive their children.

ततो नारायणो देवो विषुणुः नियुक्तः सुर सत्तमैः ।
जानन् अपि सुरान् एवम् श्लक्ष्णम् वचनम् अब्रवीत् ॥ १-१६-१

1. tataH+naaraayaNaH+devaH= then, Narayana, the Lord; VishnuH= Lord Vishnu, Omnipresent; niyuktaH+sura+sattamaiH= nominated, by gods, best; jaanan+api+suraan= He knows, though, to gods; evam+slakSNam+vachanam+abraviit= this way, gently, words, spoke.

Lord Narayana thus nominated by best gods, that Omnipresent Vishnu, though He knows [as to why He should incarnate on earth,] spoke these words to gods, in a gentle way. [1-16-1]

Comment: The name Vishnu indicates His all pervading Omnipresence. vyaapitvaat sarva bhuuteshu vishnurityabhidhiiyate... He has thousand names called Vishnu sahasra naama , each name elucidating His attributes.

उपायः को वधे तस्य राक्षसाधिपतेः सुराः ।
यम् अहम् तम् समास्थाय निहन्याम् ऋषि कण्टकम् ॥ १-१६-२

2. upaayaH+kaH+vadhe= idea, what, to kill; tasya+raakshasa+adhipateH+suraaH= that, demon's, chief, [namely Ravana,] oh gods; yam+aham+tam+sam+asthaaya= by which [strategy] shall I, him, well, adopting; ni+hanyaam+R^ishi+kanTakam= completely, kill, that Sage's, thorn.

"What is the idea to kill that demon's chief, namely Ravana, oh, gods, by adopting what strategy I shall completely kill that thorn for the sages? [1-16-2]

एवम् उक्ताः सुराः सर्वे प्रत्यूचुः विष्णुम् अव्ययम् ।
मानुषम् रूपम् आस्थाय रावणम् जहि संयुगे ॥ १-१६-३

3. evam+uktaaH+suraaH+sarve= thus, spoken, gods, all; prati+uuchuH+viSNuum+ a+vyayam= in turn, said, to Vishnu, not, diminishing [the eternal]; maanuSam+tanum+aasthaaya= of human, body, form, taking hold of; raavaNam+jahi+samyuge= Ravana, kill, in war.

Thus spoken that way, all gods said unto that Eternal Vishnu, " On taking hold of a human form, kill Ravana in a war..." [1-16-3]

स हि तेपे तपः तीव्रम् दीर्घ कालम् अरिंदम ।
येन तुष्टोऽभवत् ब्रह्मा लोक कृत् लोक पूर्वजः ॥ १-१६-४

4. saH+hi+tepeH+tapas+tiivram= he [Ravana,] verily, undertook penance, penance, vehemently; diirgha + kaalam= for a long period; arim+dama= enemy, destroyer; yena+tuSTaH+abhavat= by which; satisfied, becoming; Brahma; loka+kR^it+loka+puurva+jaH= worlds, creator, worlds', earlier, born.

"Oh! Vishnu, the Destroyer of Enemies, he that Ravana verily undertook vehement penance for a long period and the Creator of Worlds, Brahma... who is born before all these worlds... satisfying verily... [1-16-4]

सन्तुष्टः प्रददौ तस्मै राक्षसाय वरम् प्रभुः ।
नानाविधेभ्यो भूतेभ्यो भयम् न अन्यत्र मानुषात् ॥ १-१६-५

5. santushtaaH+pra+dadau+tasmai= satisfied [Brahma,] well, given, to him, [Ravana]; raakshasaaya +varam+prabhu= for demon, boon, god [Brahma]; naanaa+vidhebhyaH+ bhuutebhyaH= many a, kinds of, beings; bhayam+na= danger, not to occur; anyatra+maanushaat= except, human beings.

"Satisfying well with Ravana's penance Oh! God Vishnu, Lord Brahma gave boon to him that there should be no danger to his life from any kind of being, except humans... [1-16-5]

अवज्ञाताः पुरा तेन वरदाने हि मानवाः ।
एवम् पितामहात् तस्मात् वरदानेन गर्वितः ॥ १-१६-६

6. avaj~naataH+puraa+tena= slighted, earlier, by him; vara+daane[+samaye]+hi+maanavaaH = boon, according [time,] verily, humans; evam+pitaamahaat+tasmaat= thus, from Forefather, [Brahma,] vara+ daanena + garvitaH= by boon, according, arrogant.

"He slighted away humans earlier at the time of accordance of boon by forefather Brahma, and by that boon alone, arrogantly... [1-16-6]

उत्सादयति लोकान् त्रीन् स्त्रियः च अपि अपकर्षति ।
तस्मात् तस्य वधो दृष्टो मानुषेभ्यः परन्तप ॥ १-१६-७

7. utsaadayat+lokaanm+triin= torturing, worlds, three; striyaH+cha+api+apa+karSati= women, also, even, abducting; tasmaat+tasya+vadhaH= that is why, his, killing; dR^iSTaH+maanushebhyaH+ paramtapa= is envisaged, by humans, oh Enemy Destroyer.

"He is torturing all the three worlds, and even abducting the women also... Hence, his death is envisaged through humans alone... [1-16-7]

इति एतत् वचनम् श्रुत्वा सुराणाम् विष्णुः आत्मवान् ।
पितरम् रोचयामास तदा दशरथम् नृपम् ॥ १-१६-८

8. iti+etat+vachanam+shrutvaa= thus, all that, speech, on hearing; suraaNaam= of the gods; Vishnu; aatmavaan= heart-full one; pitaram+rochayaamaasa+tadaa= as father, chosen, then; dasharatham +nR^ipam= Dasharatha, the king.

Thus on hearing all that speech of gods, Vishnu, the heart-full one, has chosen King Dasharatha to be his father [in human world.] [1-16-8]

स च अपि अपुत्रो नृपतिः तस्मिन् काले महाद्युतिः ।
अयजत् पुत्रियाम् इष्टिम् पुत्रेप्सुः अरिसूदनः ॥१-१६-९

9. saH+cha+api a+putraH= he [Dasharatha,] also, even, sonless; nR^ipatiH= king; tasmin+kaale= during that time; mahaadyutiH= great resplendent; ayajaH+putriyaam+iSTim= [performing] ritual, putrakaameSTi, ritual; putra+iipsuH+ari+suudanaH= sons, desiring, enemy, destroyer [Dasharatha].

Even he, that King Dasharatha is also sonless and during that time alone, that great resplendent

enemy destroying King Dasharatha is performing putrakaameSTi ritual desiring sons... [1-16-9]

स कृत्वा निश्चयम् विष्णुः आमन्त्र्य च पितामहम् ।
अन्तर्धानम् गतो देवैः पूज्य मानो महर्षिभिः ॥ १-१६-१०

10. saH+kR^itvaa+nischayam= He [Vishnu,] taking, decision; Vishnu; aamantrya+cha= took leave of, also; pitaamahaH= from Forefather [Brahma]; antardhaanam+gataH= disappeared, and gone; puujyamaanaH + maharSibhiH= prayers, offered, by great sages.

Lord Vishnu deciding Himself, took leave of Brahma, disappeared and went away from there, while the great sages offering prayers... [1-16-10]

ततो वै यजमानस्य पावकात् अतुल प्रभम् ।
प्रादुर्भूतम् महद्भूतम् महावीर्यम् महाबलम् ॥ १-१६-११

11. tataH+vai+yajamaanasya= then, verily, performer of ritual, [Dasharatha's]; paavakaat+ atula+prabham= [from] ritual fire, unparalleled, resplendent; praadurbhuutam+mahat+bhuutam= emerged, Divine, Being; mahaa+viiryam+mahaa+balam= greatly, vigorous, greatly, energetic.

Then, from Dasharatha's Fire of Altar, for he is the performer of the ritual... verily emerged a Divine Being, [called yana puruSa] with an unparalleled resplendence, greatly vigorous and energetic...[1-16-11]

कृष्णम् रक्ताम्बर धरम् रक्तास्यम् दुन्दुभि स्वनम् ।
स्निग्ध हर्यक्ष तनुज श्मश्रु प्रवरम् ऊर्धजम् ॥ १-१६-१२

12. kR^iSNa+rakta+ambara+dharam= black, red, garments, clad in; raktaasyam= red faced; dundubhi+ svanam= drum-beat like, voiced; snigdha+haryakSa+tanuja+shmashru+pravaram+ uurdhajam= with his soft hair, like mane of lion, moustaches and hair.

He is clad in black and red garments and his face is red and his voice resembles the drumbeat. His moustache and hairdo are soft like that of a lion's mane... [1-16-12]

शुभ लक्षण संपन्नम् दिव्य आभरण भूषितम् ।
शैल शृङ्ग समुत्सेधम् दृप्त शार्दूल विक्रमम् ॥ १-१६-१३

13. subha+lakSaNa+sampannam= auspicious, features, enriching; divya+aabharana+buuSitam= divine, ornaments, decorated with; shaila+sR^i~Nga+samutsedham= mountain, peak like, in height; dR^ipta+ shaarduula + vikramam= energetic, tiger like, in vigour.

And his enriching features are auspicious, and the decor of his ornaments is divine... and in height, he is like a mountain peak, and in vigour, an energetic tiger...[1-16-13]

दिवाकर समाकारम् दीप्त अनल शिखोपमम् ।
तप्त जाम्बूनदमयीम् राजतान्त परिच्छदाम् ॥ १-१६-१४

14. divaakara+sama+aakaaram= [day, giver] sun like, in appearance; diipta+anala+shika+upamam= glowing, flame's apex, in similitude; tapta+jambuunada+mayiim= molten, gold moulded; rajataanta+ paricChadaam= silver lid, covered.

In appearance, he is like the day giving Sun and in similitude like the glowing apex of flame, and with a golden vessel made from the molten gold and covered with a silver lid... [1-16-14]

दिव्य पायस संपूर्णाम् पात्रीम् पत्नीम् इव प्रियाम् ।
प्रगृह्य विपुलाम् दोर्भ्याम् स्वयम् मायामयीम् इव ॥ १-१६-१५

15. divya+paayasa+sampuurNaam= divine, sweet-dessert, full of; patriim= golden vessel [is carried by him like]; patniim+iva= wife, like; priyaam= dear one; pragR^ihya= carrying it [handling it]; vipulaam+ dorbhyaam + svayam= a big vessel, in two hands, personally; maayaamayiim+iva= an illusion, like.

And that golden vessel is full with the divine sweet dessert, and He is handling that big vessel himself with his two hands so dearly as he would handle his dear wife and it looked like a divine illusion... [1-16-15]

समवेक्ष्य अब्रवीत् वाक्यम् इदम् दशरथम् नृपम् ।
प्राजापत्यम् नरम् विद्धि माम् इह अभ्यागतम् नृप ॥ १-१६-१६

16. sama+vekSyaH+abraviit= looked around, said; vaakyam+idam+dasharatham+nR^ipam= words, this way, to Dasharatha, king; praajaapatyam+naram+viddhi+maam= by Prajaapati, Person [Being,] know thus, me; iha+abhyaagatam+nR^ipaH= at here, arrived, oh, King.

That divine person looked around and said to King Dasharatha these words "Oh! King, know me as the Being of Prajaapati, thus arrived here [at the behest of the Lord of Vedic Rituals... Prajaapati...] [1-16-16]

ततः परम् तदा राजा प्रति उवाच कृत अंजलिः ।
भगवन् स्वागतम् तेऽस्तु किमहम् करवाणि ते ॥ १-१६-१७

17. tataH+param+tadaa+raajaa= there after, thus, king; prati+uvaacha+kR^ita+anjaliH= in turn, said, adjoining, palms [greeting]; bhagavan= Oh! God; svaagatam+te+astu= welcome, to you, be; kim+aham+ karavaaNi +te= what shall, I, do, for you.

There after, King Dasharatha having greeted with palms adjoining said in turn, " Oh! God, welcome to you, and what shall I do for you?" [1-16-17]

अथो पुनः इदम् वाक्यम् प्राजापत्यो नरोऽब्रवीत् ।
राजन् अर्चयता देवान् अद्य प्राप्तम् इदम् त्वया ॥ १-१६-१८

18. athaH+punaH+idam+vaakyam= then, again, these, words; praajaapatyH+naraH+abraviit= by Praajaapati, Being, said; raajan= Oh! King; archayataa+devaan+adya= offering prayers, to gods, today; praaptam+idam+tvayaa= obtained, this one, by you.

Then again, that Divine Being sent by Prajaapati, said these words, " Oh! King, by offering prayers to gods today, you have obtained this [the sweet dessert in golden vessel...] [1-16-18]

इदम् तु नृप शार्दूल पायसम् देव निर्मितम् ।
प्रजा करम् गृहाण त्वम् धन्यम् आरोग्य वर्धनम् ॥ १-१६-१९

19. idam+tu= this one, is; nR^ipa+shaarduula= king, the tiger; paayasam+deva+nirmitam= sweet dessert, by divinities, prepared; prajaa+karam= progeny, enriching; gR^ihaaNa= take this; tvam= you; dhanyam= are blessed; aarogya+vardhanam= health, enriching.

"Oh! The Tigerly king, this sweet dessert is prepared by divinities that enriches progeny and health... Take it... and blessed are you... [with divine progeny...] [1-16-19]

भार्याणाम् अनुरूपाणाम् अश्नीत इति प्रयच्छ वै ।
तासु त्वम् लप्स्यसे पुत्रान् यदर्थम् यजसे नृप ॥ १-१६-२०

20. bhaaryaaNaam+anuruupaanaam= to your wives, eligible ones; ashniita+iti+prayacCha+vai= 'eat it', thus saying, give them, verily; taasu+tvam+lapsyaase= in them, you, acquire; putraan+ yat+ ardham yajase+ nR^ipaH= sons, for which,

purpose, you performed ritual, Oh! King.

"Give this to your eligible wives... telling them 'eat it.' Verily in them you will acquire sons, for which purpose you performed this ritual... oh, king... [1-16-20]

तथा इति नृपतिः प्रीतः शिरसा प्रति गृह्य ताम् ।
पात्रीम् देव अन्न संपूर्णाम् देव दत्ताम् हिरण्मयीम् ॥ १-१६-२१

21. tathaa+iti+nR^ipati+priitaH= like that, only [agreeing,.] king, contented; shirasaa+pratigR^ihya +taam+paatriim= onto his head, taken on, that, vessel; deva+anna+sampuurMam= divine, food, full of; deva+dattam+hiraNyamayiim= God-given, golden one.

Agreeing contentedly the King has taken that vessel onto his head, which is God-given, full with divine food, and a golden one... [1-16-21]

अभिवाद्य च तत् भूतम् अद्भुतम् प्रिय दर्शनम् ।
मुदा परमया युक्तः चकार अभिप्रदक्षिणम् ॥ १-१६-२२

22. abhivaadya+cha+tat+bhuutam= revering, too, that, Being; adbhutam+priya+darshanam= astonishing, delightful, for sight; mudaa+paramayaa+yuktaH= with happiness, great, with; chakaara+ abhipradakshiNam= performed, circumambulations.

Revering that Being, the Prajapati Purusha, [or yajna purusha,] an astonishing and delightful one for sight, and along with great happiness, King Dasharatha performed circumambulations, [around that Being, who is amid the ritual fire in the Altar of Fire, and Dasharatha encircled that being in reverence, holding that golden vessel with divine dessert on his head.] [1-16-22]

ततो दशरथः प्राप्य पायसम् देव निर्मितम् ।
बभूव परम प्रीतः प्राप्य वित्तम् इव अधनः ॥ १-१६-२३

23. tataH= then; Dasharatha; praapya+paayasam+deva+nirmitam= on obtaining, dessert, gods, prepared; babhuuva+parama+priitaH= became, very, glad; praapya+vittam+iva+adhana= obtaining, wealth, like, by a pauper.

Then King Dasharatha on obtaining that dessert prepared by gods has become very glad as a pauper would on his obtaining wealth. [1-16-23]

ततः तत् अद्भुत प्रख्यम् भूतम् परम भास्वरम् ।
संवर्तयित्वा तत् कर्म तत्र एव अन्तरधीयत ॥ १-१६-२४

24. tataH= then; tat+adbhuta+prakhyam= that, astonishing, form; bhuutam+parama+bhaasvaram= Being, well, glowing; samvartayitvaa+tat+karma= having completed, that, work; tatra+eva+ antardhiiyata= there, only, disappeared.

Then that Divine Being, astonishing in its figure and well glowing in form, having completed that work [of giving the golden vessel of dessert] disappeared from there. [1-16-24]

हर्ष रश्मिभिः उद्द्योतम् तस्य अन्तःपुरम् आबभौ ।
शारदस्य अभिरामस्य चंद्रस्य इव नभः अंशुभिः ॥ १-१६-२५

25. harSa+rasmibhiH+uddyotam= happiness, beams of, lit up; tasya+antaHpuram +babhau= his, palace chambers, shined; shaaradasya+abhiraamasya= winter's, brighteneing; chandrasya+iva= moon's, like; nabhaH= sky; amshubhiH= with rays [of moon.]

Lit up with beams of happiness, King Dasharatha's palace chambers shone forth, as the winter's sky would with the rays of brightening moon... [1-16-25]

सः अन्तःपुरम् प्रविश्य एव कौसल्याम् इदम् अब्रवीत्।
पायसम् प्रतिगृह्णीष्व पुत्रीयम् तु इदम् आत्मनः॥ १-१६-२६

26. saH+antahpuram+pravishya+eva= he [Dasharatha,] palace chambers, on entering, then kausalyaam + idam+abraviit= to Kausalya, this, said; paayasam+prati+gR^ihNiishva = dessert, in turn, receive; putriiyam+idam+aatmanaH= for sons, this, your.

Then Dasharatha on entering palace chambers spoke this to Queen Kausalya, " Receive this dessert to beget your sons..." [1-16-26]

Comment: This divine dessert is meant for the 'eligible' queens, as informed the Ritual Being and also in order to maintain the divinity of Ram's birth. In the context of seed and field, the field has no equal importance to the seed [biija kshetra nyaya]. Hence the seed is divine in the form of dessert and fields are therefore shall 'be eligible' for the seedling. As such the First Queen and Empress Kausalya is being addressed firstly, and given firstly.

कौसल्यायै नरपतिः पायस अर्धम् ददौ तदा।
अर्धात् अर्धम् ददौ च अपि सुमित्रायै नराधिपः॥ १-१६-२७

27. kausalyaayai+narapatiH= to Kausalya, king; paayasa+artham+dadou+tadaa= dessert, half of it, gave, then; arthaat+artham= half of the [remaining] half [one fourth]; dadou+cha+api= gave, also, even; sumitraayai= to Sumitra; nara+adhipaH= people's, lord.

To Queen Kausalya, the king then gave half of the dessert, and to Queen Sumitra he gave half of the remaining half [one fourth...] [1-16-27]

कैकेय्यै च अवशिष्ट अर्धम् ददौ पुत्रार्थ कारणात्।
प्रददौ च अवशिष्ट अर्धम् पायसस्य अमृत उपमम्॥ १-१६-२८

28. klaikeyyaiH+cha+avashiSTa= to Kaikeyi, also, of the remaining; artham+dadou= half of it [one eight,] gave; putraartha+kaaraNaat= sons, desiring; pra+dadou+cha= well given, also; avashiSTa+artham= remaining part [one eight]; paayasam= dessert; amR^ita+upamam= ambrosia, equalling.

To Kaikeyi he gave half of the remaining half [one eight] of the dessert, with a desire to beget sons... that ambrosial dessert... [1-16-28]

अनुचिन्त्य सुमित्रायै पुनः एव महीपतिः।
एवम् तासाम् ददौ राजा भार्याणाम् पायसम् पृथक्॥ १-१६-२९

29. anuchintya= thought a while; sumitraayai= to Sumitra; punaH+eva= again, thus; mahiipatiH= king; evam= thus; taasaam= to them; dadou= distributed; raajaa= king; bhaaryaaNaam= to his wives; paayasam= dessert; pR^ithak= differently.

He thought a while and gave the remnant portion [one eight] to Queen Sumitra. Thus, the king distributed the dessert to his wives differently. [1-16-29]

Comment: This is a much-discussed distribution by the traditionalists. Adhyatma Ramayana, a treatise that postulates god-hood to Rama, gives a well-constructed argument about these shares of dessert and the resultant births of the four brothers, viz., Rama, Lakshmana, Bharata, and Shatrughna, in accordance with these shares. In its simplest terms and as contained in these verses, Queen Kausalya got half of the dessert as an Empress, paTTa mahiSi. Sumitra gets one-fourth in the first round and after a rethink by Dasharatha, gets another one-eighth portion. Kaikeyi gets only a one-eighth quantity, as she is the third queen. Thus, Kausalya gives birth to Rama, Sumitra to Lakshmana and Shatrughna, and Kaikeyi to Bharata. The quantum of apportionment of the dessert does not make Rama all-powerful or Bharata the least. Since the Absolute is indivisible into parts, the dessert that is divided is not to be taken as the Absolute himself, but a kind of medium through which the incarnation is made possible.

There is another declination enquiring whether the incarnation of Rama is full or partial, puurNa avatara or artha avatara... Rama is Lord Vishnu Himself while Bharata and Shatrughna are His Disc and Conch-shell, while Lakshmana is the thousand headed snake [aadi sesha] on whose coils Lord Vishnu reclines. The whole dessert is divine and parts of it do not signify and inter-divided god-hoods. Hence, the apportionment of the desert is done in order to keep up the hierarchy of the queen-hoods and their status. Throughout this magnum opus Rama never said that he is god or an incarnate of god, but called himself, nimitta maatra, a casual relation to the course of events. Should Rama be the incarnation of the Almighty Himself, He has little or no necessity to incarnate the weaponry along with Himself. They are

at his beck and call at any time. Thus, Rama is neither a half nor one-fourth incarnation of the Absolute nor a dividend of the whole, but an incarnate of the virtuously ideal personality of Lord Vishnu, maryaada purushottama Rama.

Incidental to this apportionment of the dessert, the aspect of eldest son is also studied. Rama is the first-born and thus the eldest. This is because the dessert is given to Queen Kausalya in the first instance, and half of the whole vessel. She immediately consumed to lionise her share and as an Empress. Sumitra waited a while till apportionment to Kaikeyi is complete. Kaikeyi got her portion but waited till her elder sister Sumitra completes her drink. In the meanwhile Dasharatha thought a while, as said in the verse, and gave Sumitra another one-eighth part. Sumitra then consumed her two parts. Later Kaikeyi drinks her dividend. These timings of drink makes, as per some cementations, Rama is born as the eldest one whereby he becomes eligible to be nominated as crown prince, in the later episodes.

ताः च एवम् पायसम् प्राप्य नरेन्द्रस्य उत्तमाः स्त्रियः।
सम्मानम् मेनिरे सर्वाः प्रहर्ष उदित चेतसः॥ १-१६-३०

30. taaH+cha+evam+paayasam= they, also, thus, dessert; raapya+narendrasya+uttamaaH+striyaH = on getting, of king, august, Ladies; sammaanam+menire+sarvaaH= a reward, felt thus, all of them; pra+harSa + udita + chetasa= gladness, upraising, in hearts.

They also thus on getting the king's dessert, those august ladies felt it a reward for them all, with gladness upraising in their hearts... [1-16-30]

ततस्तु ताः प्राश्य तद् उत्तम स्त्रियो
महीपतेः उत्तम पायसम् पृथक्।
हुताशन आदित्य समान तेजसः
अचिरेण गर्भान् प्रतिपेदिरे तदा ॥ १-१६-३१

31. tataH+tu+taaH+praasya= then, they, on consuming; tat+uttama+striyaH= those, great, Ladies; mahiipateH+uttama+paayasam= king's, great, dessert; hutaashanaa+aaditya+samaana+tejasaH= Lord Fire, Lord Sun, equalling, in resplendent; chirena+garbhaan+pratipedire+tadaa= quickly, pregnancy, they conceived, thus.

Then they the great ladies on consuming the king's great dessert quickly conceived pregnancies with the resplendence equalling Lord Fire and Lord Sun. [1-16-31]

Comment: A synecdochic expression to indicate that Lord Sun and Lord Fire, the enliveners of living beings, pratyaksha naraayaNa in those wombs and their resplendence is out shining.

ततस्तु राजा प्रतिवीक्ष्य ताः स्त्रिय
प्ररूढ गर्भाः प्रति लब्ध मानसः।
बभूव हृष्टः त्रिदिवे यथा हरि
सुरेन्द्र सिद्ध ऋषि गणाभिपूजितः ॥ १-१६-३२

32. tataH+tu+raajaa+prativiikshya+taaH+striyaH= then, king, discerning, of those, ladies; pra+ruuDha+ garbhaaH= well, confirmed, about their pregnancies; prati+labdha+maanasa= again, recaptured, [his lost] heart; babhuuva+hR^iSTaH= became, delighted; tridive+yathaa+hariH= in heavens, as, Vishnu; sura+indra+siddha+R^iSi+gaNaabhi= gods, lord [Indra,] by great souls, sages, groups, puujitaH= worshipped.

The King Dasharatha well discerning that his queens are pregnant and on confirmation of the same, again regained his lost heart [for sons.] He became happy like Lord Vishnu, [who will always be happy when] worshipped by the Lord of Gods, namely Indra, and other great souls, sages, and other heavenly groups in the Heaven. [1-16-32]

इति श्री वाल्मीकि रामायणे आदिकाव्ये बालकाण्डे षोडशः सर्गः॥

Thus, this is the 16th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 17

Introduction

The gods become progenitors of many of Vanara heroes at the dictate of Lord Brahma, to come to the aid of Rama in annihilating Ravana. The emergence of the monkey-like race, with their mighty physique and power, are narrated in this episode.

पुत्रत्वम् तु गते विष्णौ राज्ञः तस्य महात्मनः ।
उवाच देवताः सर्वाः स्वयंभूः भगवान् इदम् ॥ १-१७-१

1. putratvam+ tu+ gate+ viSNuH= sonship, but, left for, Vishnu; raaj~naH+ tasya= of king, that one; mahaatmana= Supreme-soul; uvaacha+ devataaH+ sarvaaH= said, to Gods, all of them; svayam+ bhuH+ bhavaan + idam= Self, created [Brahma,] god, this.

After Lord Vishnu left to attain the sonship of King Dasharatha, that Supreme-soul, Brahma the Self-created addressed all of the gods this way. [1-17-1]

सत्य संधस्य वीरस्य सर्वेषाम् नो हितैषिणः ।
विष्णोः सहायान् बलिनः सृजध्वम् काम रूपिणः ॥ १-१७-२

2. satya+ sandhasya+ viirasya= virtue, avowing, courageous one; sarveSaam+ naH= for all of, us; hitaH+ iishaNaH= welfare, desiring; viSNoH= for Lord Vishnu; sahaayaan+ balinaH+ srR^jadhvam+kaama+ruupiNaH = helpmates, mighty ones, be procreated, by wish, guise-changers.

"To that virtue avowing and courageous Lord Vishnu, and who is the well-wisher of all of us, helpmates be procreated who shall be mighty and guise changers by their wish... [1-17-2]

माया विदः च शूराम् च वायु वेग समान् जवे ।
नयज्ञान् बुद्धि संपन्नान् विष्णु तुल्य पराक्रमान् ॥ १-१७-३

3. maayaa+ vidaH+ shuraan+ cha= wizardry, knowing [wizards,] valiant ones, too; vaayu+ vega+ samaan+ jave= air's, speed, equivalent, in travel; naya+ j~naan= morals, knowing; buddhi+ sampannaan= intellectual, embodiments; viSNnu+ tulya+ paraakramaan= Vishnu, equalling, in valour.

"Marvellers in wizardry and valiant ones, whose travel shall be equal to the speed of the wind, moralists... embodiments of intellect and in valence equalling Lord Vishnu...[1-17-3]

असंहार्यान् उपायज्ञान् दिव्य संहनन अन्वितान् ।
सर्व अस्त्र गुण संपन्नानन् अमृत प्राशनान् इव ॥ १-१७-४

4. a+ samhaaryaan= not, destructible; upaaya+ j~naanaan= ideation, knowing; divya+ samhanana+ anvitaan = divine, bodied, along with; sarva+ astra+ guNa+ sampannaanaam= all, weaponry, attributes, knowers of; amR^ita+ praashanaan+ iva= ambrosia, drinkers, like [godly like you gods.]

"They shall be indestructible, knowers of ideation, divine bodied, and also the knowers of attributes of all kinds of weaponry, like you who thrive on ambrosia [like you, who conquered thirst and hunger by taking amR^ita... thus they also should be untiring and persistent in their efforts.] [1-17-4]

अप्सरस्सु च मुख्यासु गन्धर्वाणाम् तनूषु च ।
यक्ष पन्नग कन्यासु ऋक्ष विद्याधरीषु च ॥ १-१७-५

5. apsarassu+ cha+ mukhyaasu= in apsara-s, [celestial courtesans,] prominent ones; gandharvaaNaam + tanuuSu + cha= from gandharva-s, [celestial scholars, bodies, also; yaksha + pannaga + kanyaasu= from yaksha, pannaga, girls; R^iksha+ vidyaadhariiSu+ cha= bears, vidyadhara, also.

From the bodies of prominent apsara-s and gandharva-s, and from the bodies of the girls of yaksha, pannaga, and from bears and vidyaadharaa-s also... [1-17-5]

किंनरीणाम् च गात्रेषु वानरीनाम् तनूसु च ।
सृजध्वम् हरि रूपेण पुत्रान् तुल्य पराक्रमान् ॥ १-१७-६

6. kinmnariiNaam+ cha+ gaatreSu= from kinnara-s, also, bodies of; vaanariinaam+ tanuusu+ cha= from female-monkey's, bodies, also; sR^ijadhvam+ hari+ ruupeNa= be procreated, monkey, shaped; putraan+ tulya+ paraakramaan = progeny, equalling, [your] valour.

"From the bodies of kinnaraa-s and female-monkeys, the monkey-shaped progeny be procreated, whose valour shall equal [with yours...] [1-17-6]

पूर्वम् एव मया सृष्टो जांबवान् ऋक्ष पुङ्गवः ।
जृंभमाणस्य सहसा मम वक्रात् अजायत ॥ १-१७-७

7. puurvam+ eva+ mayaa+ sR^iSTaH= in earlier times, thus, by me, created; jaambavaan+ R^iksha+ pungava= Jambavanta, bear, the best; jR^imbhamaaNasya= while yawing; sahasaa= suddenly; mama+vakraat + ajaayata = from my, face, came forth.

"In earlier times, Jaambavanta, Bear, the Best, was created by me, and he suddenly came forth from my yawning face... [1-17-7]

ते तथा उक्ताः भगवता तत् प्रति श्रुत्य शासनम् ।
जनयामासुः एवम् ते पुत्रान् वानर रूपिणः ॥ १-१७-८

8. te+ tathaa+ uktaH+ bhagavataa= those gods, thus, addressed, by God Brahma; tat+ pratishrutya + shaasanam = that, agreeing, order [of Brahma]; janayaamaasuH+ evam+ te+ putraan= parented, thus, those, sons; vaanara+ ruupiNaH= monkey-like, in appearance.

Those gods thus addressed by god Brahma, and agreeing that order of Brahma they have parented those sons, who are monkey-like in their appearance. [1-17-8]

ऋषयः च महात्मानः सिद्ध विद्याधर उरगाः ।
चारणाः च सुतान् वीरान् ससृजुः वन चारिणः ॥ १-१७-९

9. R^iSayaH+ cha+ mahaatmanaH= Sages, too, great souls; siddha+vidyadharaH+uragaaH+ chaaraNaH + cha= siddha, vidyadhara, chaarana, also; sutaan+ viiraan+ sasR^ijuH+ vana+ charaan = sons, valiant ones, created, forest, movers.

The great-souled sages, along with siddha, vidyadhara, chaarana [the celestial groups] have created valiant and forest moving sons. [1-17-9]

वानरेन्द्रम् महेन्द्र आभम् इन्द्रः वालिनम् आत्मजम् ।
सुग्रीवम् जनयामास तपनः तपताम् वरः ॥ १-१७-१०

10. vaanara+ indra= monkeys, prominent one; mahendra+ aabham= Mahendra mountain, like; IndraH= Lord Indra [created]; vaalinam= Vali; sugriivam= Sugreeva is; janayaamaasa= created by; tapanaH= humidifier [the Sun]; tapataam+ varaH= among the humidifiers, the great.

Lord Indra created Vali, the prominent one among the Vaanara-s, and who is like Mahendra Mountain [in strength.] Lord Sun, the great humidifier among all known humidifiers, created Sugreeva. [1-17-10]

बृहस्पतिः तु अजनयत् तारम् नाम महा कपिम् ।
सर्व वानर मुख्यानाम् बुद्धिमन्तम् अनुत्तमम् ॥ १-१७-११

11. bR^ihaspatistu+ ajanayat+ taaram+ naama= Brihaspati, Jupiter, issued forth, Tara named; maha+ kapim= great, monkey; sarva+ vaanara+ mukhyaanaam= among all, Vaanaras, the important one; buddhimantam= intelligent; an+ uttamam= none, better than him.

Brihaspati, the Jupiter issued forth the monkey named Tara, [a male monkey-hero, but not the wife of Vali,] an intelligent and important one among all and there is none better him in intelligence. [1-17-11]

धनदस्य सुतः श्रीमान् वानरो गन्धमादनः ।
विश्वकर्मा तु अजनयन् नलम् नाम महा कपिम् ॥ १-१७-१२

12. dhanadasya+ sutaH= Lord of Wealth management, Kubera's, son; shriimaan= effulgent one; vanaraH= Vaanara, monkey is; gandhamaadanaH= named Gandhamaadana; Viswakarma+ tu= Divine Architect, Vishvakarma's; ajanayan= procreated; Nala+ naama= Nala named; mahaa+ kapim= great, monkey.

The Lord of Wealth mangement, Kubera's son is Gandhamaadana, the effulgent monkey, while Vishvakarma, the Divine Architect procreated the great monkey called Nala. [1-17-12]

पावकस्य सुतः श्रीमान् नीलः अग्नि सदृश प्रभः ।
तेजसा यशसा वीर्यात् अत्यरिच्यत वीर्यवान् ॥ १-१७-१३

13. paavakasya+ sutaH= Lord of Fire, Agni's son; shriimaan= bright one; Neela; agni+ sadR^isha+ prabhaH= fire, like, blaze; tejasaa+ yashasaa+ viiryaat= with resplendence, reputation, courage; atyarichyata + vaanaraan= meritorious, monkey.

The bright son of Agni, God of Fire is Neela whose blaze is fire-like and in resplendence, reputation and courage... he is a meritorious monkey. [1-17-13]

रूप द्रविण संपन्नौ अश्विनौ रूपसंमतौ ।
मैन्दम् च द्विविदम् च एव जनयामासतुः स्वयम् ॥ १-१७-१४

14. ruupa+ draviNa+ sampannau= beautifulness, wealth, having [beauty being their wealth and property]; ashvinau= Ashvini gods [two of them]; ruupa+ sammatau= beauty, blessed with; maindam+ dvividam+ cha+ eva= Mainda, Dvivida named, also, thus; janayaamaasatuH+ svayam= have procreated, personally.

The wealth of Ashwini gods, two of them, is their beautiful appearance. They have personally procreated two monkeys namely Mainda and Dvivida with beautiful appearance... [1-17-14]

वरुणो जनयामास सुषेणम् नाम वानरम् ।
शरभम् जनयामास पर्जन्यः तु महाबलः ॥ १-१७-१५

15. varuNaH+ janayamaasa+ = Varuna, God of Rain, procreated; susheshaNam+ naama+ vaanaram= Susheshana, named, monkey; sharabham+ janayamaasa= Sharabha, is created by; parjanyaH+ tu= Parjanya, God of Thunderclouds;

mahaabalaH= great mighty one.

Varuna, God of Rain procreated Sushena, the monkey, and Parjanya, the God of Thunderclouds created Sharabha, the great mighty one. [1-17-15]

मारुतस्य औरसः श्रीमान् हनुमान् नाम वानरः ।
वज्र संहननोपेतो वैनतेय समः जवे ॥ १-१७-१६

16. maarutasya+ aurasaH= God of Wind, Maaruti's, own son is; shriimaan= radiant one; hanumaan+ naama= Hanuma, named; viiryavaaan= mighty one; vajra+ simhananopeta= diamond, like bodied [indestructible]; Vainateya= Lady Vinata's son, [Garuda, the Divine Eagle and the vehicle of Lord Vishnu]; samaH= equalling; jave= in swiftness.

The direct son of Maruti, the Lord of Wind... is the radiant Hanuma, the mighty one with his diamond-like body [indestructible] and he equals in his swiftness Lady Vinata's son [namely Garuda, the Divine Eagle, the vehicle of Lord Vishnu.] [1-17-16]

सर्व वानर मुख्येषु बुद्धिमान् बलवान् अपि ।
ते सृष्टा बहु साहस्रा दशग्रीव वधे उद्यताः ॥ १-१७-१७

17. sarva+ vaanara+ mukhyeSu= among all, monkey, chiefs; buddhimaan= intelligent one; balavaan+ api= valiant one, too; te+ sR^iSTaaH+ bahu+ sahasraa= they [the gods,] created, in many, thousands; dasha+ griiva + vadhe+ udyataH= ten, faced one [Ravana,] to kill, readied.

That Hanuma, among all monkey chiefs is an intelligent and valiant one, too. Those gods created many thousands of such monkeys and readied to kill the ten-headed demon [namely Ravana.] [1-17-17]

अप्रमेय बला वीरा विक्रान्ताः काम रूपिणः ।
ते गज अचल संकाशा वपुष्मंतो महाबलाः ॥ १-१७-१८

18. aprameya+ balaaH+ viiraa= immeasurable, in strength, brave ones; vikraantaaH+ kaama+ ruupiNaH = courageous, by their wish, [changing their] forms and shapes; te gaja+ achala+ samkaashaa = they, elephants, mountains, like; vapushmantaH+ mahaabalaaH= gigantic bodied, great mightiest.

Those brave ones strength is immeasurable... courageous and attain any form or shape at their wish, and elephantine and mountainous are their bodies, and mightiest they are... [1-17-18]

ऋक्ष वानर गोपुच्छाः क्षिप्रम् एव अभिजज्ञिरे ।
यस्य देवस्य यद् रूपम् वेषो यः च पराक्रमः ॥ १-१७-१९

19. R^iksha= bears; vaanara= monkey; gopucChaH= sacred langoor; kSipram+ eva+ abhijaj~nire= quickly, thus, procreated; yasya+ devasya+ tat+ ruupam= which god has, that, form; veSaH+ yaH+ cha + paraakramaH= getup, whose, also, valour.

Those mighty bears, monkeys, and the sacred langoors are procreated quickly [by the gods.] The shape, getup and valour of each of the god, is attained by their sons also...[thus like-father-like-son syndrome prevailed.] [1-17-19]

अजायत समम् तेन तस्य तस्य पृथक् पृथक् ।
गोलान्गूलेषु च उत्पन्नाः किंचिद् उन्नत विक्रमाः ॥ १-१७-२०

20. ajaayata+ samam+ tena= procreated are, equalling, them; tasya+ tasya= his, his [they all]; pR^ithak+ pR^ithak= separately, separately; golaanguuliishu+ cha= in female langoors, also; utpannaH= born; kechit= some; unnata+ vikramaaH= better, valorous ones.

Thus gods procreated them the monkeys equalling His and His [merits,] separately, and in female langoors [long-tailed monkeys] some are born with better valour [than their procreators...]

[1-17-20]

ऋक्षीषु च तथा जाता वानराः किंनरीषु च।
देवा महर्षि गन्धर्वाः तार्क्ष्य यक्षा यशस्विनः॥ १-१७-२१

21. R^ikSiiSu+ ca+ tathaa+ jaataa= in female bears, also, thus, born; vaanaraaH= monkeys; kinnariiSu+ cha= in female kinnara-s, also; devaa+ maharSi+ gandharva+ taarkshya+ yaksha= from gods, great-sages, gandharva-s, taarkshya-s, yaksha-s; yashaswinaH= renowned ones.

In female bears also born are the monkeys, and in kinnara females too... and from gods, great-sages, gandharva-s, taarkshya-s, yaksha-s, [the celestial groups,] the renowned ones... [are born...] [1-17-21]

नागाः किम्पुरुषाः च एव सिद्ध विद्याधर उरगाः।
बहवो जनयामासुः हृष्टाः तत्र सहस्रशः॥ १-१७-२२

22. naaga; kimpurusha; eva= thus; siddha; vidyaadhara; uraga; bahavaH= many; janayaamasu= procreated; hR^iSTa= gladdened; tatra= there; sahasrasaH= in thousands.

Naaga, kimpurusha, siddha, vidyaadharaa, uraga are gladdened [to create helpmates to Lord Vishnu on earth, and these celestial groups] procreated thousands of monkeys. [1-17-22]

चारणाः च सुतान् वीरान् ससृजुः वन चारिणः।
वानरान् सु महाकायान् सर्वान् वै वन चारिणः॥ १-१७-२३

23. chaaraNaaH+ cha+ sutaan+ viiraan= chaaraNaa-s, also, sons, valiant ones; sasR^ijuH+ vana+ chaariNaH= birthed, forest moving ones; vaanaraaH+ su+ maha+ kaayan= monkeys, well, great, bodied; sarvaan+ vai+ vana+ chaarinaH= all of them, verily, forest, rangers.

ChaaraNa groups also birthed sons, valiant and forest moving monkeys and all of them are with great bodies and they are forest rangers...[1-17-23]

अप्सरस्सु च मुख्यासु तदा विद्यधरीषु च।
नाग कन्यासु च तदा गन्धर्वीणाम् तनूषु च।
काम रूप बलोपेता यथा काम विचारिणः॥ १-१७-२४

24. apsaraasu+ cha+ mukhyaasu= in apsara-s, also, prominent ones; tadaa+ vidyadhariiSu+ ca= like that, in vidyadharii-s, also; naaga+ kanyaasu+ cha+ tadaa= in Naga, girls, also, like that; gandharviinaam + tanuuSu+ cha= in female gadharva-s, from bodies also; kaama+ ruupa+ bala+ upeta = by will, guise-changers, mightiness, endowed with; yathaa+ kaama+ vichaariNaH= as per their, wish, fast-movers.

In prominent females of apsara-s, vidyadharii-s, naaga girls and also in gandharva groups, and from their bodies, endowed with mightiness those monkeys [are procreated who are] guise-changers at their will, fast-movers at their wish. [1-17-24]

सिंह शार्दूल सदृशा दर्पेण च बलेन च।
शिला प्रहरणाः सर्वे सर्वे पर्वत योधिनः॥ १-१७-२५

25. simha+ shaarduula+ sadR^ishaa= lion, tiger, resmbling; darpeNa+ cha+ balena+ cha= in pride, and, in might, as well; shilaaH+ praharaNaaH+ sarve= with boulders, thwack, all of them; sarve+ paadapa+yodhinaH = all of them, with trees, whackers.

They resemble like lions and tigers in their pride and might, and all of them thwack with boulders and they are the whackers with trees... [1-17-25]

नख दन्ष्ट्र आयुधाः सर्वे सर्वे सर्व अस्त्र कोविदाः ।
विचाल येयुः शैलेन्द्रान् भेद येयुः स्थिरान् द्रुमान् ॥ १-१७-२६

26. nakha+ damSTra+ aayudhaaH= nails, fangs, their weaponry; sarve+ sarve all, all; sarva+ astra+ kovidaaH= all kinds of, war weaponry, knowers; vichaalayeyuH+ shaila+ indraan= vacillate, mountain, great ones; bhedayeyuH+ sthiraan+ drumaan= uproot, firm-=rooted, trees.

Their own nails and fangs are their weaponry, and yet all of them know about all kinds of the other war weaponry, and they can vacillate the greatest mountains, uproot the firm-rooted trees... [1-17-26]

Comment: In the ensuing final war with Ravana and his troops, only Rama and Lakshmana will use missiles. The vaanaraa soldiers use stones, trees, and their own fangs, teeth and nails. The golden maces or clubs handled by Hanuma, Sugreeva, and Vali etc. are for more mythical ornamentation. Should it be for glorification of the characters, Vaanaraas, as tricksters they can change their stone clubs to glittering golden maces as well. But they were never at the mercy of the tactical weaponry. However, these Vaanaraas are well versed in the knowledge of such tactical weaponry, only to save themselves from their usage against them. In Sundara Kanda Hanuma will be tied bound by a magical weapon called Brahma astra when he is in Lanka. Though knowing well of the release from that Brahma astra, Hanuma does not utilise that knowledge. Thus they keep distanced from the all-destructive war weaponry.

क्षोभ येयुः च वेगेन समुद्रम् सरिताम् पतिम् ।
दार येयुः क्षितिम् पद्भ्याम् आप्लवेयुः महा अर्णवन् ॥ १-१७-२७

27. kshobhayeyuH+ cha+ vegena+ samudram= agitate, also, speedily, ocean; saritaam+ patim= Rivers, Lord; daarayeyuH+ kshitim+ padbhyam= tear asunder, ground, with their two feet; aaplaveyuH+ mahaa+ arNavan= leap, great, ocean.

Also they can speedily agitate the Lord of Rivers, the Ocean... tear asunder the ground with their two feet, and can leap great oceans... [1-17-27]

नभस्थलम् विशेयुर् च गृह्णीयुर् अपि तोयदान् ।
गृह्णीयुर् अपि मातंगान् मत्तान् प्रव्रजतो वने ॥ १-१७-२८

28. nabhasthalam+ visheyuH+ cha= sky, sphere, enter, also; gR^ihNiiyuH+ api= seize, even; toya+ daan= water, givers [clouds]; gR^ihNiiyuH+ api= catch, even; maatangaan+ mattaan= elephants, impassioned; pra+ vrajate+ vane= tumultuously, moving about, in forests.

They can enter the spheres of sky and also seize the clouds, and they even catch the impassioned elephants tumultuously moving about in the forests, [thus disturbing the order and tranquillity of the forests.] [1-17-28]

नर्दमानाः च नादेन पात येयुः विहंगमान् ।
ईदृशानाम् प्रसूतानि हरीणाम् काम रूपिणाम् ॥ १-१७-२९

29. nardamaanaaH+ cha+ naadena= by their blaring, also, with sounds; paatayeyuH+ vihangamaH= fell, down, flying birds; iidR^iSaanaam+ prasuutaani= this kind of, are procreated; hariiNaam+ kaama+ ruupinaam = monkey groups, guise changers.

With their blaring sounds they fell the flying birds, and this kind of monkey groups are procreated who are guise-changers at their wish... [1-17-29]

शतम् शत सहस्राणि यूथपानाम् महात्मनाम् ।
ते प्रधानेषु यूथेषु हरीणाम् हरियूथपाः ॥ १-१७-३०

30. shatam= hundred; shata+ sahasraani= hundred, thousand; yuuthapaanaam= chiefs of warriors; mahaatmaanaam= great souls; te+ prathaaneSu+ yuudheshu= they, prominent, battalions; hari+ yuuthapaaH= monkey, generals.

Hundred of hundred thousand [one crore,] such chiefs of warriors, great souls they are, and they, those prominent monkey generals of battalions... [further procreated...] [1-17-30]

बभूवुर् यूथप श्रेष्ठान् वीराम् च अजनयन् हरीन्।
अन्ये ऋक्षवतः प्रस्थान् उपतस्थुः सहस्रशः॥ १-१७-३१

31. babhuuvuH+ yuuthatpa+ shreSTaaH= became, among generals, prominent ones; viiraam+ cha+ ajanayan+ hariin= gallant ones, also, procreated, monkeys; anye+ R^ikSavataH+ prasthaan= others, Mt. Riskshavat, ridges; upatasthu+ sahasrashaH= inhabited, in thousands.

And they became prominent generals in monkey-battalions, and those gallant ones too procreated other monkeys... some others inhabited on the ridges Mt. Rikshavat in thousands... [1-17-31]

अन्ये नाना विधान् शैलान् काननानि च भेजिरे।
सूर्य पुत्रम् च सुग्रीवम् शक्र पुत्रम् च वालिनम्॥ १-१७-३२

32. anye+ naanaa+ vidhaan= others, many kinds of; shailaan+ kaananaani+ ca+ bhejire= mountains, forests, also, reached; suurya+ putram cha+ sugriivam= Sun's, son also, Sugreeva; shakra+ putram+ ca+ vaalinam= Indra's son, Vali.

Others reached many kinds of mountains and forest. Son of Lord Sun is Sugreeva, and son of Lord Indra is Vali... [who are brothers...] [1-17-32]

भ्रातरौ उपतस्थुः ते सर्वे च हरि यूथपाः।
नलम् नीलम् हनूमन्तम् अन्यांश्च हरि यूथपान्॥ १-१७-३३

33. bhraatarou+ upasthu+ te= brothers, adored, they are [Vali and Sugreeva]; sarve+ cha+ hari+ yuudhapaaH= by all, thus, monkeys, chiefs; Nala; Neela; Hanumanta; anyaaH+ cha= others, also; hari+ yuudhapaan= monkey, generals.

Adored are these brothers, Vali and Sugreeva. The chiefs of monkey forces, like Nala, Neela and Hanuma and all other monkey generals, adore them... [1-17-33]

ते तार्क्ष्य बल संपन्नाः सर्वे युद्ध विशारदाः।
विचरन्तोऽर्दयन् सर्वान् सिंह व्याघ्र महोरगान्॥ १-१७-३४

34. te+ taarkshya+ bala+ sampannaH= they, like Divine Eagle, Garuda, might, graced with; sarve+ yuddha+ vishaaradaaH= all, warfare, experts; vi+ charantaH+ ardayan= verily, moving about, thwarted; darpaat+ simha+ vyaaghra+ mahaa+ uragaan= by their pride, lion, tiger, great, snakes [and the like.]

They the monkeys graced with the might like that of Garuda, the Divine Eagle and with expertise in warfare proudly moved about [in those forests, mountains] and thwarted the lions, tigers and great serpents, [and the like...] [1-17-34]

महाबलो महाबाहुः वाली विपुल विक्रमः।
जुगोप भुज वीर्येण ऋक्ष गोपुच्छ वानरान्॥ १-१७-३५

35. mahaa+ balaH+ mahaa+ baahuH= great, sinewy, great, shouldered; Vali; vipula+ vikramaH= intensely, mighty; jugopa+ bhuja+ viiryeNa= verily, protected, by shoulder's, strength; R^iksha= bears; gopucCha= langoors; vaanaraan= monkeys.

Vali, the great sinewy and great shouldered one verily protected with his shoulder-strength alone all the bears, langoors, and monkeys [for he is their king.] 1-17-35]

Comment: The reference to 'shoulders of Vaali' here reminds us of a parable said about the supremacy of Vaali over Ravana. One morning Vali is seated at seashore to offer morning arghya, oblation to gods. Ravana on seeing Vali approached from his behind and started to tease, presuming it to be simple monkey. Vali disturbed and in his morning chores is said to have clutched Ravana under his armpit, and dipped Ravana in seven seas within a few hours, wherever he offered morning water-oblations. Vali is such a mighty being in entire monkey-generation.

तैः इयम् पृथ्वी शूरैः सपर्वत वन अर्णवा ।
कीर्णा विविध संस्थानैः नाना व्यंजन लक्षणैः ॥ १-१७-३६

36. taiH+ iyam+ prithvii= with them, this, earth; shuuraiH= with brave ones; sa+ parvata+vana+arNavaa = with mountains, forests, and oceans; kiirNaa= bestrewn with; vividha+ samsthaanaiH= numerous, physique; naanaa+ vyanjana+ lakshanaiH= diverse, body, patterns.

With them, those braving Vanara-s with their numerous physiques and with diverse body patterns, this earth is strewn along with similar clouds and mountains... [1-17-36]

तैः मेघ बृन्दाचल कूट संनिभै
महाबलैः वानर यूथप अधिपैः ।
बभूव भूः भीम शरीर रूपै
समावृता राम सहाय हेतोः ॥ १-१७-३७

37. taiH+ megha+ bR^inda+ achala+ kuuTa+ sannibhau= by them, could, clusters, mountains, groups, resembling; mahaa+ balaiH= very, mighty; vaanara+ yuutha+ adhipaiH= Vaanara, army, chiefs; babhuuva+ bhuuH= became, earth; bhiima+ shariira+ ruupaiH= robust, bodied, in appearance; sama+ aavR^itaa= well, spread over; raama+ sahaaya+ hetoH= to Rama, helping, for the reason of.

By them, who resemble cloud-clusters and mountain- ranges, the very mighty Vanara chiefs, the earth's appearance became robust bodied, by them who spread over it, for the reason of helping Rama... [1-17-37]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्तदशः सर्गः ॥

Thus, this is the 17th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 18

Introduction

After the completion of Vedic ritual, all the kings and Sage Rishyasringa took leave of King Dasharatha and went away to their countries. After some time Rama, Lakshmana, Bharata, and Shatrughna are born. Their virtues in childhood and rituals connected thereto are depicted. King Dasharatha then contemplates the marriages of the princes, for, marrying sons after completion of education is customary, and it is called, daara kriya. At that juncture Sage Vishvamitra arrives at the court of Dasharatha seeking help from the king. Dasharatha receives him adoring in high esteem.

निर्वृत्ते तु क्रतौ तस्मिन् हयमेधे महात्मनः ।
प्रति गृह्य अमरा भागान् प्रतिजग्मुः यथा आगतम् ॥ १-१८-१

1. nirvR^itte+tu+kratau+tasmin= on completion of, ritual, that one; hayamedhe+ mahaatmanaH= Horse ritual, great soul; pratigR^ihya+amaraa+bhaagaan= on taking, gods, their portion [of oblations]; prati+ jagmu + yatha+aagatam=in turn, went, as they came.

On completion of that ashvamedha yajna, the Horse Ritual of great-souled King Dasharatha, and on taking their portion [of oblations,] the gods returned as they have come [to their heavens.] [1-18-1]

समाप्त दीक्षा नियमः पत्नी गण समन्वितः ।
प्रविवेश पुरीम् राजा स भृत्य बल वाहनः ॥ १-१८-२

2. samaapta+diikshaa+niyamaH= on completing, vows, rules; patnii+gaNa+samanvitaH = wives', company, along with; pravivesha+puriim+raajaa= entered, city [Ayodhya,] king; sa+ bhR^itya+ bala+ vaahana= along with, servants, guards, vehicles.

On completing the rules of the avowed Vedic ritual, the king entered Ayodhya city with the company of his queens, and along with his servants, guards, and vehicles. [1-18-2]'

यथा अर्हम् पूजिताः तेन राज्ञा च पृथिवीश्वराः ।
मुदिताः प्रययुः देशान् प्रणम्य मुनि पुंगवम् ॥ १-१८-३

3. yathaa+arham+puujitaaH= befittingly, honoured; raaj~naa+cha+pR^ithvi+ iishvaraaH = by king [Dasharatha,] also, earthly, gods [other kings]; muditaaH+prayayuH+deshaan= gladdened travelled, to their countries; praNamya+muni+pungavam= adoring, sage, the eminent [Vashishta.]

The kings [who arrived there for the ritual,] are well honoured by King Dasharatha. All of those god-like kings on earth are gladdened and travelled to their countries, adoring the eminent Sage Vashishta. [1-18-3]

श्रीमताम् गच्छताम् तेषाम् स्वगृहाणि पुरात् ततः ।
बलानि राज्ञाम् शुभ्राणि प्रहृष्टानि चकाशिरे ॥ १-१८-४

4. shriimataam+gacChataam+teSaam= magnificent kings, while returning, of them; sva+gR^ihaaNi +puraat+tataH= to their own, houses [own countries,] from this city, then; balani+ raajnaam+ shubhraaNi = cavalcades, of those kings, sprucely; pra+hR^iSTaani+chakaashire= verily, gladdening, radiant.

The return of those magnificent kings to their own countries from that city Ayodhya... with their sprucely

cavalcades of those kings are gladdening and radiant... [1-18-4]

गतेषु पृथिवीशेषु राजा दशरथः पुनः ।
प्रविवेश पुरीम् श्रीमान् पुरस्कृत्य द्विजोत्तमान् ॥ १-१८-५

5. gateshu+pR^idhvi+iisheSu= on departure, earthly, lords [kings]; raajaa+dasarathaH+ tadaa= King, Dasharatha, then; pravivesha+puriim+shriimaan= entered, city, gifted one; puraskR^itya + dvijaH+ uttamaan= keeping ahead, Brahmins, eminent ones.

On the departure of visiting kings, King Dasharatha, that gifted one [with his divinely gifts of sons in the ritual,] entered the city Ayodhya, keeping eminent Brahmin priests ahead of him [in the procession.] [1-18-5]

शांतया प्रययौ सार्धम् ऋष्यशृङ्गः सुपूजितः ।
अनुगम्यमानो राज्ञा च सानुयात्रेण धीमता ॥ १-१८-६

6. shantayaa+prayayau+saartham= with Shanta, travelled, along with; Rishyasringa; su+puujita= well, adored; anugamyamaanaH+raajnaa+cha= followed by, king [Romapaada,] also; sa+anu+ yaatreNa+ dhiimataa = with, co-travellers, virtuous one.

Along with his wife Shanta, Sage Rishyasringa well adored by King Dasharatha also travelled, followed by King Romapada [his father-in-law and an invitee to the ritual,] with other co-travellers [i.e., Romapada entourage.] [1-18-6]

एवम् विसृज्य तान् सर्वान् राजा संपूर्ण मानसः ।
उवास सुखितः तत्र पुत्र उत्पत्तिम् विचिंतयन् ॥ १-१८-७

7. evam+visR^ijya+taan+sarvaan= thus, leaving off, them, all; raajaa+sampuurNa+ maanasaH= kings, = whole, heartedly; uvaasa+sukhitaH+tatra= dwelled, joyful, there; putra+ utpattim + vichintayan = sons, birth, dwelling on.

Thus leaving all of them whole-heartedly, King Dasharatha dwelled there joyfully... dwelling on the birth of his sons. [1-18-7]

ततो यज्ञे समाप्ते तु ऋतूनाम् षट् समत्ययुः ।
ततः च द्वादशे मासे चैत्रे नावमिके तिथौ ॥ १-१८-८

8. tataH+yaj~ne+samaapte+tu= then, ritual, on completion, only; R^ituuNaam+SaT+ sam + atyayuH= seasons, six, well, passed by; tataH+cha= then, only; dvaadashe+maase= in twelfth, month; chaitre + naavamike + tithau= chaitra month [April-May], ninth, day.

On completion of ritual, six seasons have passed by and the in the twelfth month, chaitra [April-May,] on the ninth day [of that chaitra month...] [1-18-8]

Comment: Hindu seasons are six, one each for two months. Cf. Bala Kanda endnote of 12th chapter.

नक्षत्रे अदिति दैवत्ये स्व उच्छ संस्थेषु पंचसु ।
ग्रहेषु कर्कटे लग्ने वाक्पता इंदुना सह ॥ १-१८-९

9. nakshatre+aditi+daivatye= star of the day [punarvasu,] [whose presiding] god is Aditi; swa+uccha + samstheshu+panchasu= in their own, highest, positing, of five; graheSu= planets; karkaTe+lagne= in Cancer [of Zodiac]; vaak+patiH= Speech's, Lord [Jupiter]; indunaa+saha= Moon, along with.

Where the ruling star of the day being punarvasu, whose presiding deity is Aditi and when five of the nine planets [viz., Sun, Mars, Jupiter, Saturn, and Venus] are at their highest positing and when Jupiter is with Moon... [1-18-9]

प्रोद्यमाने जगन्नाथम् सर्व लोक नमस्कृतम् ।
कौसल्या अजनयत् रामम् सर्व लक्षण संयुतम् ॥ १-१८-१०

10. pra+udyamane+jagat+naatham= well, rising [entering Cancer,] worlds', lord [Lord Vishnu]; sarva + loka+namaskR^itam= by all, worlds, adored; kausalyaa+ajanayat+raamam= Queen Kausalya, gave birth, to Rama; divya+lakshana+samyutam= divine, attributes, along with.

And when the Moon is entering Cancer... Queen Kausalya gave birth to Rama, who is adored by all the worlds, and with all the divine attributes...[1-18-10]

विष्णोः अर्धम् महाभागम् पुत्रम् ऐक्ष्वाकु नंदनम् ।
लोहिताक्षम् महाबाहुम् रक्त ओष्टम् दुंदुभि स्वनम् ॥ १-१८-११

11. viSNoH+artham+mahaabhaagam= of Vishnu's, epitome, greatly blessed; putram= the son; Ikshwaaku+nandanam= Ikshvaaku dynasty, delight of; lohita+aksham= lotus-red, eyes; mahaa+ baahum= lengthy, armed; rakta+oSTam= roseate, lips; dundubhi+svanam= drumbeat, voiced.

That greatly blessed epitome of Lord Vishnu, and the one who took birth to delight the Ikshwaku dynasty, with lotus-red eyes, lengthy arms, and with roseate lips, and voice like drumbeat... [1-18-11]

कौसल्या शुशुभे तेन पुत्रेण अमित तेजसा ।
यथा वरेण देवानाम् अदितिः वज्र पाणिना ॥ १-१८-१२

12. Kausalya; shushubhe+tena+putreNa= brightened up, by that son; amita+tejasaa= unlimited in resplendence; yathaa+vareNa+devaanaam+adithiH= like, best, among gods, Aditi [mother of Indra]; vajra + paaNinaa= Thunderbolt, in hand [as his weapon.]

Queen Kausalya is brightened up by that son, who has unlimited resplendence... and she is like Aditi, the mother of Indra, the eminent one among gods, and who handles Thunderbolt [vajraayudha, as his weapon.] [1-18-12]

भरतो नाम कैकेय्याम् जज्ञे सत्य पराक्रमः ।
साक्षात् विष्णोः चतुर्थ भागः सर्वैः समुदितो गुणैः ॥ १-१८-१३

13. Bharata; naama+kaikeyyaam+jaj~ne= named, to Queen Kaikeyi, born to; satya+ paraakramaH= truthfulness, as his valour; saakshaat+viSNoH+chatur+bhaagaH= precisely, Vishnu's, fourth, component; [chaturdha+amsaH= fourth, provenance;] sarvaiH+samuditaH+guNaiH= with all, embodying, attributes.

Bharata named prince born to Queen Kaikeyi whose truthfulness is his valour and precisely embodying attributes of Vishnu, Bharata is the fourth provenance [of Vishnu.] [1-18-13]

Comment: The fractions of the incarnation, like one fourth of Vishnu etc. are to be reckoned as the share of the dessert consumed by the queens, but not as a cleaved portion of Lord Vishnu, Who is an indivisible entity. The chaturdha amsa in other way denotes the four embodiments of Lord Vishnu. There are many discussions by traditionalists as to whether Rama's incarnation is a full one or in parts, knowing pretty well that the Absolute cannot be cleaved into these many parts.

अथ लक्ष्मण शत्रुघ्नौ सुमित्रा अजनयत् सुतौ ।
वीरौ सर्व अस्त्र कुशलौ विष्णोः अर्ध समन्वितौ । १-१८-१४

14. atha= then; Lakshmana; Shatrughna; Queen Sumitra; ajanayat+sutou= gave birth, to sons; viiraau +sarva+astra+kushalau= valiant ones, all, weaponry, experts; viSNoH+artha+ samanvitou = of Vishnu, essence, embodying.

Then, Queen Sumitra gave birth to her sons Lakshmana, and Shatrughna. They are valiant ones and experts in all kinds of weaponry... and they are the embodiment of the essence of Lord Vishnu. [1-18-14]

पुष्ये जातः तु भरतो मीन लग्ने प्रसन्न धीः ।
सार्पे जातौ तु सौमित्री कुळीरे अभ्युदिते रवौ ॥ १-१८-१५

15. pushye+jaataH+tu= under Pushyami star, born; Bharata; miina+lagne+prasanna+ dhiiH= in Pisces [of Zodiac,] serene, minded; saarpe+jaatau+tu= under serpent presiding star [aaSreSa,] born, are; saumitrii= sons of Sumitra [Lakshmana, Shatrughna]; kuliire+abhyudite+ravau= Cancer [of Zodiac,] with rising, of Sun.

Bharata, the serene minded, is born under Pisces where puSyami is the star of day. The sons of Sumitra, namely Lakshmana and Shatrughna are born in Cancer itself [like Rama,] where aaSreSa is the star of the day and they are born when sun is rising. [1-18-15]

राज्ञः पुत्रा महात्मानः चत्वारो जज्ञिरे पृथक् ।
गुणवंतः अनुरूपाः च रुच्या प्रोष्ठ पदोपमाः ॥ १-१८-१६

16. raajnaH+putraa+mahaatmaanaH= kings', sons, great souls; chatvaaraH= four of them; jaj~nire+ pR^ithak= born, separately; guNavantaH+anuruupaaH+cha= virtuous ones, charming, also; ruchyaa+ proSTapada+upamaaH= by brilliance, [of puurva bhaadra, uttara bhaadra] stars, in simile.

The King Dasharatha's sons are great souls and four are them born separately... they are virtuous, charming, and by brilliance they are in similitude with two stars of puurva bhadra and two of uttara bhaadra. [1-18-16]

Comment: These astronomical statements of the births are to indicate the elderliness of Rama over the other three brothers. Rama is born on the ninth day of Chaitra and Bharata on the tenth day. There are even elaborate horoscopes drawn for each of these brothers basing on these accounts.

जगुः कलम् च गंधर्वा ननृतुः च अप्सरो गणाः ।
देव दुंदुभयो नेदुः पुष्प वृष्टिः च खात् पतत् ॥ १-१८-१७

17. jaguH+kalam+cha+gandharvaa= sang, melodiously, also, celestial singers; nanR^ituH+cha+ apsaraa + ganaH= danced, also; = divine dancer, groups, deva+dundubhayaH+ neduH = divine, drums, sounded; pushpa+vR^iSTi+cha= flowery, rain, also; khaat+patat= from Heavens, fallen.

The celestial singers sang melodiously and the divine dancing groups also danced. The divine drums are drummed and Heavens rained flowers... [1-18-17]

उत्सवः च महान् आसीत् अयोध्यायाम् जनाकुलः ।
रथ्याः च जन संबाधा नट नर्तक संकुलाः ॥ १-१८-१८

18. utsavaH+cha+mahaan+asiit= festivity, also, great, is there; ayodhyaayaam+jana+ akulaH+rathyaaH + cha= in Ayodhya, people, piled in, streets, also; jana+sambaadhaa= with people, pressurising [the roads with their treading]; nata+nartaka+samkulaaH= with actors, dancers, their groups.

There is a great festivity in Ayodhya with many people piling in streets pressurising them, the streets with their treading, and with groups of actors, dancers, and singers... [1-18-18]

गायनैः च विराविण्यो वादनैः च तथ अपरैः ।
विरेजुर् विपुलाः तत्र सर्व रत्न समन्विताः ॥ १-१८-१९

19. gaayanaiH+cha+viraavaNyaH= singers, too, well sounding; vaadanaiH+cha+eva= with musical instruments, also, thus; tathaa+aparaiH vireju H+vipulaaH+tatra= like that, by others, strewn, widely, there; sarva+ratna+samanvitaaH= all, diamonds, along with.

The streets are full and with singers too, well sounding their musical instruments and like that by others widely strewn are all kinds of diamonds [and other gems in appreciation at the singers and dancers...] [1-18-19]

प्रदेयांश्च ददौ राजा सूत मागध वंदिनाम् ।
ब्राह्मणेभ्यो ददौ वित्तम् गो धनानि सहस्रशः ॥ १-१८-२०

20. pradeyaan+cha+dadou+raajaa= gifts, also, given, by king; suuta+maagadha+ vandinaam= to charioteers, bard singers, panegyrists; braahmaNebhyaH+dadou+go= to Brahmins, given, cows; dhanaani + sahasrashaH= funds, in thousands.

Gifts are also given to charioteers, bard singers, and panegyrists, and to the Brahmins given are thousands of cows and funds. [1-18-20]

अतीत्य एकादश आहम् तु नाम कर्म तथा अकरोत् ।
ज्येष्ठम् रामम् महात्मानम् भरतम् कैकयी सुतम् ॥ १-१८-२१

21. atiitya+eka+dasha+aaham+tu= elapsed, one, ten, days, [eleven days,] only; naama+karma+tathaa + akarot= naming, ceremony, then, performed; jyeSTam+raamam= to eldest one, name of Rama; bharatam + kaikeyi+sutam= name of Bharata, to Kaikeyi's son.

Elapsed are eleven days and the naming ceremony is performed, and then the eldest one is named as Rama, Kaikeyi's son as Bharata... [1-18-21]

सौमित्रिम् लक्ष्मणम् इति शत्रुघ्नम् अपरम् तथा ।
वसिष्ठः परम प्रीतो नामानि कुरुते तदा ॥ १-१८-२२

22. soumitrim++lakshmanam+iti= to Sumitra's son, name of Lakshmana, thus; shatrughnam+aparam + tathaa= name of Shatrughna, next, thus; vashishta+parama+priitaH= Sage Vashishta, very, gladdened; naamaani = the names; kurute= [done] given; tadaa= then.

The sons of Sumitra are named as Lakshmana and Shatrughna. Vashishta, the chief priest, gladdened at heart, gave these names thus. [1-18-22]

Comment: The word 'Rama' is defined as ramante sarve janāḥ gunaiḥ asmin iti rāmaḥ "...in whom all the people take delight, for his virtuousness, thus he is Rama." The name Rama is very old says padma puraaNa: śriyaḥ kamala vāsinyā rāmeṇa aham mahāprabhuḥ | tasmāt śrī rāma iti asya nāma siddhi purātanam || padma purāṇa

Bharata is defined -- bharata rājya bharanāt or bibharti iti bharata Bharata bears the burden of the kingdom of Rama during Rama's exile.

Lakshmana is -- lkṣmano aksmi sampannaḥ or lakṣmi asya astīti lakṣmaṇa - Lakshmana favoured flourisher. The wealth of selfless dedication is in him, hence Lakshmana. One who is endowed with favoured dedication, **kainkarya lakshana lakshita.** Lakshmana is a hearty dedication to Rama and he always wishes to reside by the side of his brother.

Shatrughna is -- śatrūn hanta iti śatrughna or śatrughno nitya śatru ghnaḥ -- Shatrughna is always an enemy destroyer.

The naming ceremony acquires a particular significance, because Vashishta, the **purohita** [**puraa**= future; **hitaH**= well-wisher] well wishing advisor about the future of the kingdom, named these princes with a vision into the future.

ब्राह्मणान् भोजयामास पौरान् जानपदान् अपि ।
उददद् ब्राह्मणानाम् च रत्नौघम् अमलम् बहु ॥ १-१८-२३

23. brahmaNaan+bhojayaamaasa= Brahmins are, fed well; pauraan+jaanapadaan+api= urbanites, villagers, also; udadat+brahaahmaNaanaam+ca= gave away, to Brahmins; ratnaougham+ a+mitam+ bahu= valuable gems, unlimited, many.

The Brahmins are fed well along with urbanites and villagers and he gifted Brahmins many valuable gems, unlimitedly. [1-18-23]

तेषाम् जन्म क्रिय आदीनि सर्व कर्माणि अकारयत् ।
तेषाम् केतुः इव ज्येष्ठो रामो रतिकरः पितुः ।१-१८-२४

24. teSaam+janma+kriyaadiini= them, the princes, birth, rites, and the like; sarva+ karmaaNi+akaarayat = all, rituals, performed; tesSam+ketuH+iva= among them, flagstaff like; jyeSThaH+ raamaH= eldest one, Rama; ratikara+pituH= delightful one, to his father.

To them all the rituals of birth and the like are performed, and among them, the eldest one Rama is like a flagstaff and a delightful one to his father Dasharatha... [1-18-24]

बभूव भूयो भूतानाम् स्वयम् भूः इव सम्मतः ।
सर्वे वेद विदः शूराः सर्वे लोकहिते रताः ॥ १-१८-२५

25. babhuuva+bhuyaH+bhuutaanaam= became, very much, to all beings; svayam+bhuu +iva+sammata = self-emerged [god] like, acceptably; sarve+veda+vidaH= all are Veda, scholars; shuuraaH + sarve= valiant ones, all are; loka+hite+rataaH= worlds', welfare, interested in

He that eldest one Rama became acceptable to all beings a self-emerged god. All are scholars in Veda-s, valiant ones and all are interested in the welfare of the world... [1-18-25]

सर्वे ज्ञानोपसंपन्नाः सर्वे समुदिता गुणैः ।
तेषाम् अपि महातेजा रामः सत्य पराक्रमः ॥ १-१८-२६

26. sarve+j~naanopasampannaH= all, are, intellectual ones; sarve+samuditaa+ gunaiH = all are, possessors of, air of probity; teSaam+api+mahaa+tejaa= among them, also, great, resplendent; raaamaH+ satya+paraakramaH= Rama, truly, valorous one.

All are intellectuals and all of them possess air of probity. Among them, the great resplendent one is Rama,

who is truly a valorous one. [1-18-26]

इष्टः सर्वस्य लोकस्य शशांक इव निर्मलः ।
गज स्कन्धे अश्व पृष्टे च रथ चर्यासु सम्मतः ॥ १-१८-२७

27. iSTaH+sarvasya+lokasya= dear one, to all, of world; shashaanka+iva+nir+mala= moon, like, without, stain; gaja+skandhe= on elephant's, shoulders; ashva+pR^iSTte= on horse's back; cha= also; ratha+charyaasu= in chariots', steering [charioting]; sammataH= admittedly.

Rama is the dearest one to all in the worlds, like a stainless moon, and he is admittedly [a champion] in riding on the shoulders of elephants and on horsebacks, and also in steering the chariots... [1-18-27]

धनुर्वेदे च निरतः पितुः शुश्रूषणे रतः।
बाल्यात् प्रभृति सुस्निग्धो लक्ष्मणो लक्ष्मि वर्धनः॥ १-१८-२८

28. dhanur+vede+cha+nirataH= in archery, Veda, also, rejoices; pituH+shushruushaNe +rataH= father's, in service of obedience, absorbed in; baalyaat+prabhR^iti su+snigdhaH= childhood, since, befriended; Lakshmana; lakshmi+vardhana= wealth, enriching.

Rama rejoices in the Veda of Archery also and absorbed in the obedient service of his father. Since childhood, Lakshmana, one who enriches the wealth [of friendship,] befriended Rama... [1-18-28]

रामस्य लोकरामस्य भ्रातुः ज्येष्ठस्य नित्यशः।
सर्व प्रिय करः तस्य रामस्य अपि शरीरतः॥ १-१८-२९

29. raamasya+loka+raamasya= of Rama, world, charming prince; bhraatuH+jyeSTasya+ nityasaH = brother, elder one, always; sarva+priya+karaH+tasya= everything, worthwhile, doer [Lakshmana is,] to him [to Rama]; raamasya+api= to him, to Rama, even; shariirataH= bodily, also [dedicated to Rama.]

To Rama, the world charming prince and elder one, Lakshmana always does the worthwhile, even dedicating his own bodily [comfort as well as his soulful cherish to Rama.] [1-18-29]

लक्ष्मणो लक्ष्मि संपन्नो बहिः प्राण इव अपरः।
न च तेन विना निद्राम् लभते पुरुषोत्तमः॥ १-१८-३०

30. Lakshmana; lakshmi+sampannaH= wealth [of dedication], endowed; bahiH+praana+ iva+ aparaH= external, entity, like, [alter ego,] another one; na+cha+tena+vinaaa= not, also, by him [Lakshmana,] without [Rama]; nidraam+labhate= sleep, he gets; puruSa+uttamaH= of men, best [Rama.]

Lakshmana, endowed with the wealth of dedication, is the alter ego of Rama, and Rama the best among the men, does not even get his sleep without Lakshmana. [1-18-30]

मृष्टम् अन्नम् उपानीतम् अश्नाति न हि तम् विना।
यदा हि हयम् आरूढो मृगयाम् याति राघवः॥ १-१८-३१

31. mR^iSTam+annam+upaaniitam= delicious, food, brought [for him]; ashnaati+na+ ca= eat it, not, also; tam+vinaa= him [Lakshmana,] without; yadaa+hi+hayam+aruuDhaH= when, verily, horse, mounted; mR^igayaam+yaati+raaghava= for a hunting game, goes, Raghava.

Rama would not eat food brought for him, however delicious it may be, without Lakshmana, and whenever Raghava goes on a hunting game... mounted on horseback, [Lakshmana follows him behind...] [1-18-31]

अथ एनम् पृष्ठतः अभ्येति स धनुः परिपालयन्।
भरतस्य अपि शत्रुघ्नो लक्ष्मण अवरजो हि सः॥ १-१८-३२

32. atha+enam+priSTataH+abhyeti= thus, him [Rama,] behind [Rama,] trails along; sa+dhanuH= with, bow [and arrows]; paripaalayan= on squire; Bharatasya+api= to Bharata, thus; Shatrughna; lakshamana+ varajaH= Lakshmana's, born along; hi+saH= verily, he is.

Thus, on Rama's behind Lakshmana trials along with bow on squire, and to Bharata... Shatrughna, one born along with Lakshmana, has become so, [a dearest one] [1-18-32]

प्राणैः प्रियतरो नित्यम् तस्य च आसीत् तथा प्रियः ।
स चतुर्भिः महाभागैः पुत्रैः दशरथः प्रियैः ॥ १-१८-३३

33. praanaiH+priyataraH+nityam= soulfully, dearest one, always; tasya+cha+aasiit+ tathaa= to him [to Shatrughna,] also, [Bharata] has become, like that; saH+chaturbhi= he, Dasharatha, with four [sons]; mahaa + bhaagaiH+putraiH= great, felicitous, sons; Dasharatha; priyaiH= dearest.

Bharata too, has become soulfully so [towards Shatrughna.] King Dasharatha with his four great felicitous sons and who are dearest to Dasharatha...[and that Dasharatha became...] [1-18-33]

बभूव परम प्रीतो देवैः इव पितामहः ।
ते यदा ज्ञान संपन्नाः सर्वैः समुदिता गुणैः ॥ १-१८-३४

34. babhuuva+parama+priitaH= became [Dasharatha,] well, gladdened; devaiH+iva+ pitaamaha= with gods, like, Forefather, Brahma; te+yadaa+j~naana+sampannaa= they [four princes,] when, intellectually, prospering; sarvaiH+samuditaa+guNaiH= all of them, possessing, best traits.

King Dasharatha is well gladdened like Brahma with all the gods [around in Heaven,] when they [all of his four sons are growing] with intellectual prosperity, and possessing best traits. [1-18-34]

ह्रीमन्तः कीर्तिमन्तः च सर्वज्ञा दीर्घ दर्शिनः ।
तेषाम् एवम् प्रभावाणाम् सर्वेषाम् दीप्त तेजसाम् ॥ १-१८-३५

35. hriimantaH= courageous ones; kiirtimantaH+cha= famous ones, also; sarvaj~naa= all knowing; diirgha+darshinaH= foresighted; teSaam= all of them; evam+prabhaavaaNaam= thus, impressive; sarveSaam= among many; diipta+tejasaam= radiantly, brilliant.

Courageous and famous ones, and all knowing and foresighted are all of those princes, and they are impressive ones among any, for they are radiantly brilliant. [1-18-35]

पिता दशरथो हृष्टो ब्रह्मा लोकाधिपो यथा ।
ते च अपि मनुज व्याघ्रा वैदिक अध्ययने रताः ॥ १-१८-३६

36. pitaa= father; Dasharatha; hR^iSTaH= gladdened; Brahma; loka+adhipaH+yathaa= world, presiding deity, like; te+cha+api= they, also, even; manuja+vyaaghraaH= manly, tigers; vaidika+adhyayane + rataaH= Veda, studies, engrossed in.

Thus father Dasharatha is gladdened like Brahma, the world's presiding deity [to see such an impressive and radiantly brilliant creation.] Those princes, manly-tigers, are even engrossed in the studies of Veda-s also... [1-18-36]

पितृ शुश्रूषण रता धनुर् वेदे च निष्ठिताः ।
अथ राजा दशरथः तेषाम् दार क्रियाम् प्रति ॥ १-१८-३७

37. pitru+shushruuSaNe+rataaH= in father's, service, delighted; dhanurvede+cha+ niSTitaaH= in art of archery, also, experts; atha+raajaa+teSaam= then, King Dasharatha, for them; daara+kriyaam+ prati= matrimonial, ceremony, about.

They are delighted to render service to their father and they are experts in dhanurveda, the art of archery. Then the King Dasharatha thought about their matrimonial ceremonies... [1-18-37]

चिंतयामास धर्मात्मा सह उपाध्यायः स बान्धवः ।
तस्य चिंतयमानस्य मंत्रि मध्ये महात्मनः ॥ १-१८-३८

38. chintayaamaasa+dharmaatmaa= pondering over, virtuous minded; saH+ upaadhyaayaH+sa+ baandhavaa = along with, teachers, with, relatives; tasya+chintayaa+ maanasya = to him, thoughtful, minded one; mantri+madhye+maha+aatmanaH= ministers, amid, great, soul.

That virtuous minded King Dasharatha while pondering over that along with his priestly teachers and relatives, and at that thoughtful-minded one amid ministers... [1-18-38]

अभ्यागच्छत् महातेजा विश्वामित्रो महामुनिः।
स राज्ञो दर्शन आकांक्षी द्वार अध्यक्षान् उवाच ह ॥ १-१८-३९

39. abhyaagacChat+mahaa+tejaa= arrived, great resplendent; visvaamitraH+mahaa+ muniH= Vishvamitra great sage; saH+raaj~naH+darshana+aakaankshii= he [Vishvamitra] of king, seeing [audience,] desirous of; dvaara+adhyakshaan+uvaacha+ha= to the door, keeper, spoke, verily.

Arrived is the great sage of great resplendence, Vishvamitra, and he desirous of having an audience with King Dasharatha, spoke to the doorkeeper... [1-18-39]

शीघ्रम् आख्यात माम् प्राप्तम् कौशिकम् गाधिनः सुतम्।
तत् श्रुत्वा वचनम् तस्य राज्ञो वेश्म प्रदुद्रुवुः ॥ १-१८-४०

40. shiighram+aakhyaata+maam+praaptam= quickly, inform, I have, arrived; kaushikam + gaadhinaH +sutaH= of Kushi dynasty Gaadhi's son; tat+shrutvaa+vachanam= that, listening, words; tasya+raajnaH + veshma + pra +dudruvuH= to that, king's [Dasharatha's,] palace, quickly, rushed to.

Sage Vishvamitra said, "Inform your king quickly, that I... Gadhi's son from the dynasty of Kushi, have arrived here..." Listening those words [that doorkeepers] quickly rushed to the king's palace. [1-18-40]

संभ्रान्त मनसः सर्वे तेन वाक्येन चोदिताः।
ते गत्वा राज भवनम् विश्वामित्रम् ऋषिम् तदा ॥ १-१८-४१

41. sambhraanta+manasaH+sarve= astonished, at mind, all of them; tena+vaakyena+ choditaa= by those, words, driven; te+gatvaa+raaja+bhavanam= they, having gone, to king's, palace; vishwamitram+R^iSim+ tadaa = [to obey] Vishvamitra, sage, then.

Astonished at mind and all of them [the door keepers] well driven by those words [of Vishvamitra,] they arrived at the king's palace to obey Sage Vishvamitra... [1-18-41]

प्राप्तम् आवेदयामासुः नृपायैः इक्ष्वाकवे तदा।
तेषाम् तत् वचनम् श्रुत्वा सपुरोधाः समाहितः ॥ १-१८-४२

42. praaptam+aavedayaamaasu= arrival, on informing; nR^ipaayaiH+ikshwaakave+ tadaa= to king, of Ikshwaku dynasty, then; teSaam+tat+vachanam+shrutvaa= from them [doorkeepers,] that word [that message,]on hearing; sa+purodhaaH+samaahitaH= with, priests, collecting himself.

Informed is the arrival [of Vishvamitra] to that king of Ikshvaku dynasty by the doorkeepers, and he on hearing that message collecting himself and along with priests.... [that king...] [1-18-42]

प्रति उज्जगाम संहृष्टो ब्रह्माणम् इव वासवः।
तम् दृष्ट्वा ज्वलितम् दीप्त्या तपसम् संशित व्रतम् ॥ १-१८-४३

43. prati+ujjagaama+samhR^iSTaH= towards [receptively,] gone, gladdened; brahmaaNam+iva+ vaasavaH= to Brahma, like, Indra; tam+dR^iSTvaa+jwalitam= him [Vishvamitra,] on seeing, glowing; diiptyaa + tapasam= radiance, by penance; samshita+vratam= possessing, self-ordeals.

Dasharatha has gone receptively towards Sage Vishvamitra, like Indra's going towards Brahma, and on seeing Sage Vishvamitra, whose glow is radiant by his penance, and who also is a possessor of self-ordeals... [1-18-43]

प्रहृष्ट वदनो राजा ततः अर्घ्यम् उपहारयत्।
स राज्ञः प्रतिगृह्य अर्घ्यम् शास्त्र दृष्टेन कर्मणा ॥ १-१८-४४

44. pra+hR^iSTa+vadanaH= well, gladdened, countenance; raajaa+tataH+arghyam+ upahaarayat= king, then, water, gave forth; saH+raajnaH+prati+gR^ihya+arghyam he, [Vishvamitra] king's [offering] in turn, received, water; shaastra+dR^iSTena+karmaNaa= scriptural, point of view, practises.

With a gladdening countenance, the king then gave forth water, [first customary hospitality in receiving unexpected guest,] and Vishvamitra also in turn received water from the point of view of scriptures and

practises. [1-18-44]

कुशलम् च अव्ययम् च एव पर्य पृच्छत् नराधिपम् ।
पुरे कोशे जनपदे बान्धवेषु सुहृत्सु च ॥ १-१८-४५

45. kushalam+cha+avyayam+cha+eva= well being, also, welfare, also, thus; parya+ apR^icChat+ naraadhipam = enquired, with king; pure+koshe+janapade= in city, Ayodhya, in exchequer, in countryside; baandhaveSu+su+hR^it+su+cha= among relatives, good, hearted-ones, among, also.

Sage Vishvamitra enquired into the well being and welfare with King Dasharatha thus, "Is your city Ayodhya and its exchequer are well-off? Are the dwellers of countryside, and your relatives and friends... are doing well? [1-18-45]

कुशलम् कौशिको राज्ञः पर्यपृच्छत् सुधार्मिकः ।
अपि ते संनताः सर्वे सामंत रिपवो जिताः ॥ १-१८-४६

46. kushalam+kaushikaH+raajnaH= well being, to Vishvamitra [of Kushi dynasty,] with king; parya+ pR^icChat+su+dhaarmikaH= again, enquired into, great, virtuous one; api+te+sannata= also, to you, bowing [acquiesced]; sarve+saamantaa= all, provincial kings; ripavaH+jitaaH= enemies, conquered.

Thus the great virtuous sage from Kushi's dynasty, enquired with King Dasharatha, "Do your provincial kings acquiescent with you? Are all your enemies conquered? [1-18-46]

दैवम् च मानुषम् च एव कर्म ते साधु अनुष्टितम् ।
वसिष्ठम् च समागम्य कुशलम् मुनिपुंगवः ॥ १-१८-४७

47. daivam+cha+maanusham+cha+eva = devotional, also, social, also, thus; karma= works; te+saadhu + anuSTitham= of you, well, performed; vasiSTham+cha+samaagamya= with Sage Vashishta, also, met with; kushalam+munipungavaH= welfare, sage, the eminent.

Sage Vishvamitra asked Dasharatha, "Are the devotional and social works are performed well by you? " And he also met eminent sage Vashishta, enquiring in his welfare. [1-18-47]

ऋषीम् च तान् यथा न्यायम् महाभाग उवाच ह ।
ते सर्वे हृष्ट मनसः तस्य राज्ञो निवेशनम् ॥ १-१८-४८

48. R^iSiim+cha+taan+yathaa+nyaayam= with other sages, them, customarily; mahaa +bhaagaa+ uvaacha+ha= great being, spoke unto, verily; te+sarve+hR^iSTta+manasaH= all of them, gladdened, at heart; tasya+raaj~naH+niveshanam= that, king's, palace.

With them the other sages also that great-being Vishvamitra met and verily spoke unto them, and they all are heartily gladdened... [and proceeded to] the king's palace... [1-18-48]

विविशुः पूजिताः तेन निषेदुः च यथा अर्हतः ।
अथ हृष्ट मना राजा विश्वामित्रम् महामुनिम् ॥ १-१८-४९

49. vivishuH+puujitaaH+tena= entered, adored, by him; niSeduH+cha+yathaa+arhataH = seated, also, as per eligibility; atha+hR^iSTta+manaa+raajaa= then, gladdened, at heart, King; vishvamitram+mahaamuniH = to Vishvamitra, great sage [spoke this way.]

Adored by him, Dasharatha all entered [the palace] and seated as per their eligibility, then the king gladdened at heart spoke to that great sage Vishvamitra. [1-18-49]

उवाच परम उदारो हृष्टः तम् अभिपूजयन् ।
यथा अमृतस्य संप्राप्तिः यथा वर्षम् अनूदके ॥ १-१८-५०

50. uvaacha+parama+udaaraH= spoke, very, generous [King]; hR^iSTaH+tam+ abhipuujayan= gladly, to him [to Vishvamitra,] adoringly; yathaa+amR^itasya+sampraapti= like, of ambrosia, attaining; yathaa + varSam+an+udake= like, rain, not, watered [droughty land.]

That very generous king spoke gladly to Vishvamitra thus, "It is like attaining ambrosia [by mortals like us,]

and a rainfall on droughty land... [1-18-50]

यथा सदृश दारेषु पुत्र जन्म अप्रजस्य वै ।
प्रणष्टस्य यथा लाभो यथा हर्षो महोदये ॥ १-१८-५१

51. yathaa+sadR^isha+daareSu= like, in deserving wife; putra+janma+a+prajasya= son's, birth, no, progeny [barren]; vai+pra+naSTasya+yathaa+laabhaH= verily, long lost [treasures,] like, regaining; yathaa+ harSaH+mahaa+udaye= like, gladness, great happening.

"And also like begetting sons by a barren father in his deserving wife, and like the regain of long lost treasures, and like gladness at a great happening... [1-18-51]

तथा एव आगमनम् मन्ये स्वागतम् ते महामुने ।
कम् च ते परमम् कामम् करोमि किमु हर्षितः ॥ १-१८-५२

52. thaa+eva+aagamanam+manye= like that only, arrival [of yours,] is deemed; swaagatam+te+mahaa+ mune= welcome, to you, Oh! Great Saint; kam+cha+te+kaamam= what, also, your, need; karomi+kimu+ harSitaH= I can do [fulfil,] how can I, delightedly.

"Like that, your arrival [at this juncture, when we are contemplating the marriages of our sons, is auspicious] and welcome to you, Oh! Great Saint, what is that you need and how I can fulfil... delightedly... [1-18-52]

पात्र भूतोऽसि मे ब्रह्मन् दिष्ट्या प्राप्तोऽसि मानद ।
अद्य मे सफलम् जन्म जीवितम् च सु जीवितम् ॥ १-१८-५३

53. paatra+bhuutaH+asi+me= recipient, eligible, you are, for me [to donate or to fulfil]; brahman= Oh! Brahman; diSTyaa+praaptaH+asi+maanadaa= godsend, arrived, you are, prestigious one; adya+me+ saphalam + janma= today, mine, fructified, birth; jiivitam+cha+su+jiivitam= life also, best life, excellent one.

"You are the most eligible recipient for my fulfilling your request, Oh! Brahmin, godsend is the arrival of a prestigious one, like you... and today my birth is fructified and my life, a best and excellent one... [1-18-53]

यस्माद् विप्रेन्द्रम् अद्राक्षम् सुप्रभाता निशा मम ।
पूर्वम् राजर्षि शब्देन तपसा द्योतित प्रभः ॥ १-१८-५४

54. yasmaat+vipra+indram+adraaksham= wherefore, Brahmin, the great, seen by me; suprabhaataa +nishaa+mama= sun dawn, night, of mine; puurvam+raaja+R^ishi+shabdena= earlier, kingly-saint, by term; tapasaa+dyotitaH+prabhaH= by penance, glistened, your glory.

"Wherefore I have seen you Oh! Great Brahmin, and it is like the sun dawning in my night... you are termed as Raajarshi [Kingly-saint] and by your penance your glory glistened...[as Brahmarshi] [1-18-54]

ब्रह्मर्षित्वम् अनुप्राप्तः पूज्योसि बहुधा मया ।
तत् अद्भुतम् अभूत् विप्र पवित्रम् परमम् मम ॥ १-१८-५५

55. brahma+R^iSitwam+anupraaptaH= Absolute, sainthood, on attaining; puujyosi+ bahudhaa+mayaa = you are worshipped, variously, by me; tat+adbhutam+abhuut= thus, wonder, occurred [by your arrival]; vipra= Oh! Brahman; pavitram+paramam+mama= sanctified, sublimely, I am.

"And on attaining Brahmarshi, The Absolute Sainthood, you are variously worshipped by me and thus a wonder has occurred, oh! Brahman, I am sanctified sublimely [by your arrival...] [1-18-55]

शुभ क्षेत्र गतः च अहम् तव संदर्शनात् प्रभो ।
ब्रूहि यत् प्रार्थितम् तुभ्यम् कार्यम् आगमनम् प्रति ॥ १-१८-५६

56. shubha+kshetra+gataH+cha+aham= sacred, place, gone, also, I am [I am on a pilgrimage]; tava+ sam + darshanaat= by your, very, appearance; prabho= My Lord; bruuhi+yat+ praarthitam+ tubhyam= tell me, receivable, for you; kaaryam+aagaamanam+prati= work, arrival, about [about the work that made you to come here.]

"I am as if, on a pilgrimage, by your appearance, oh my lord.. .tell me what is receivable by you... which

made you to come over here... [1-18-56]

इच्छाम् अनुगृहीतो अहम् त्वदर्थम् परिवृद्धये ।
कार्यस्य न विमर्शम् च गंतुम् अर्हसि सुव्रत ॥ १-१८-५७

57. icChaami+anugR^ihiitaH= I wish to, be blessed; aham+tvat+artha= I am, for, its result; pari+ vR^iddhaye= well, fulfilling; kaaryasya+na+vimarshanam+cha= of errand, no, cogitation, also; gantum+arhasi + suvrata= enter into, you are, oh sage.

"I wish to be blessed [with the order of your] requirement, and I am here to fulfil the results of it... you may not enter into any cogitation about your errand... Oh! Sage... [1-18-57]

कर्ता च अहम् अशेषेण दैवतम् हि भवान् मम ।
मम च अयम् अनुप्राप्तो महान् अभ्युदयो द्विज ।
तव आगमन जः कृत्स्नो धर्मः च अनुत्तमो द्विज ॥ १-१८-५८

58. kartaa+cha+aham+a+sheSheNa= fulfiller, also, I am, without reminder; daivatam+ hi+ bhavaan+ mama= god, verily, you are, for me; mama+cha+ayam+anupraaptaH= for me, also, this [occasion,] came by; mahaan+abhyudayaH= this great, prosperity; dwija= Oh! Brahman; tava+ aagamana+jaH+ kR^itsnaH= your, arrival, caused, overall; dharmaH+cha+anuttamaH+dvija= virtuosity, also, greatly surpassing, oh Brahmin.

"I am the fulfiller without any reminder... for, you are the god to me. Oh! Brahman, for me this occasion of great prosperity came by [with your arrival,] and your arrival itself caused an overall virtuosity that is greatly surpassing for me. [1-18-58]

इति हृदय सुखम् निशम्य वाक्यम्
श्रुति सुखम् आत्मवता विनीतम् उक्तम् ।
प्रथित गुण यशा गुणैः विशिष्ट
परम ऋषिः परमम् जगाम हर्षम् ॥ १-१८-५९

59. iti+hR^idaya+sukham+nishamya+vaakyam= thus, heart, pleasing, on hearing, words [of Dasharatha]; shruti+sukham+aatmavataan+viniitam+uktam= for ears, pleasing, soulful person [Vishvamitra,] assiduously, said;. prathita+guna+yashaa+gunaiH+vishiSTaH= famed, [for his personal] attributes, and reputation, by virtuousness, eminent one; parama+R^iSiH= the great sage [Vishvamitra]; paramam + jagaama + harSam= greatly, obtained, gladness.

On hearing those words of Dasharatha thus pleasant to ears as well to heart, that soulful Vishvamitra, famed one by his personal attributes and a reputed one by his eminent virtuousness, such a great sage obtaining gladness greatly, said... [1-18-59]

इति वाल्मीकि रामायणे आदिकाव्ये बाल काण्डे अष्टादशः सर्ग

Thus, this is the 18th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 19

Introduction

Sage Vishvamitra asks King Dasharatha to send Rama to protect the Vedic ritual that is being conducted by him, from the demons that are constantly disrupting it. The sage asserts King Dasharatha that he and the other sages know the capabilities of Rama and though Rama is in his adolescence, can easily kill the demons, but Dasharatha is upset at this request.

तत् श्रुत्वा राज सिंहस्य वाक्यम् अद्भुत विस्तरम् ।
हृष्ट रोमा महातेजा विश्वामित्रोऽभ्यभाषत ॥ १-१९-१

1. tat+shrutvaa+raaja+simhasya= that, on listening, king, the lion's; vaakyam+ adbhuta+ vistaram= words, grand, detailed; hR^iSTa+ romaa= hair-raising [thrilling]; mahaa+ tejaa= great, resplendent; Vishvamitra; abhya+ bhaSata= spoke this way.

On listening those, grand and detailed words of that King the Lion, the resplendent Sage Vishvamitra is thrilled with happiness and spoke this way... [1-19-1]

सदृशम् राज शार्दूल तव एव भुवि न अन्यतः ।
महावंश प्रसूतस्य वसिष्ठ व्यपदेशिनः ॥ १-१९-२

2. sadR^isham= expedient; raaja+shaardula= Oh! King, the Tiger; tava= your; etat= these [promises]; bhuvi= on the earth; naa+ anyataH= none, else; mahaa+ vamsha= great, dynasty; prasuutasya= born into; VaSThista= by Sage Vashishta; vyapadeshinaH= tutored.

"Expedient for you, Oh! Kingly-tiger, for your these [befitting promises,] and none else on earth [can promise this much,] for you are born into a great dynasty and tutored by Sage Vashishta as well... [Said Sage Vishvamitra.] [1-19-2]

यत् तु मे हृद् गतम् वाक्यम् तस्य कार्यस्य निश्चयम् ।
कुरुष्व राज शार्दूल भव सत्य प्रतिश्रवः ॥ १-१९-३

3. yat+tu+me= those, that are, my; hR^it+gatam+vaakyam= heart, dwelling, words [thoughts]; tasya+ kaaryasya= of that, deed,; nischayam+ kuruSva= decision, be taken; raaja+ shaarduula= king, the tiger; bhava= become; satya= truthful; prati+ prati+shravaaH= made clear [as promised.]

"Those that are my heart-dwelling thoughts [I narrate to you and you take] decision of that deed, oh! Tigerly-king, and become truthful to your promises... [1-19-3]

अहम् नियमम् आतिष्ठे सिध्द्यर्थम् पुरुर्षषभ ।
तस्य विघ्नकरौ द्वौ तु राक्षसौ काम रूपिणौ ॥ १-१९-४

4. aham+niyamam+aatiSTe= I, under a vow, persist; siddhi+ aartham= to attain, the goal; puruSarSabha = Oh! The Man,

the choicest; tasya+ vighna+ karau= its [ritual's,] obstacle, causing; dvau+ tu+ raakshasau= two, only, demons; kaama+ ruupiNau= guise-changers.

"When I persist under a vow to attain [spiritual] goal, oh! Man, the choicest, causing obstacles to that [ritual] are only two demons, guise-changers... [1-19-4]

व्रते मे बहुशः चीर्णे समाप्त्याम् राक्षसाविमौ ।
मारीचः च सुबाहुः च वीर्यवन्तौ सुशिक्षितौ ॥ १-१९-५

5. vraata+me+bahushaH+chiirNe= ritual, mine, almost, performed [but]; samaaptyaam= at its completion; raakshasaa= demons; vimau= from the sky; maariichaH+ cha= Mareecha, and; subaahuH+ cha= Subaahu, also; viiryavantau= valiant ones; su+ sikshitau= well, trained.

"When that ritual of mine is almost performed, but at its [near-end of] completion, these demons from sky, [namely] Mareecha and Subaahu, valiant and well-trained ones...[1-19-5]

तौ मांस रुधिर ओघेण वेदिम् ताम् अभ्यवर्षताम् ।
अवधूते तथा भूते तस्मिन् नियम निश्चये ॥ १-१९-६

6. tau+maamsa+rudhira+ogheNa= they, meat, blood, streams; vedim= Altar of Fire; taam= they; abhya+ varSataam= overall, rains [drench]; avadhuute+ tathaa+ bhuute= ravaged, thus, on becoming; tasmin+ niyama+ nishchaye= in that, ritual, resolve.

"With the streams of meat and blood the Altar of Fire is drenched overall, [by them the demons, for they pour them from the sky,] and thus on becoming ravaged in the resolve of the ritual... [1-19-6]

कृत श्रमो निरुत्साहः तस्मात् देशात् अपाक्रमे ।
न च मे क्रोधम् उत्स्रष्टुम् बुद्धिः भवति पार्थिव ॥ १-१९-७

7. kR^ita+shramaH+nir+utsaahaH= making, strive, unenthusiastic; tasmaat+ deshaat+ apaakrame= from that, place, took to heel; na+ cha+ me= not, also, to me; krodham= anger; utsraSTum= to let loose; buddhiH+ [na]+ bhavati= will, [not be] there is; paarthiva= Oh! King.

"Striven [that much, but on becoming] unenthusiastic, I take to my heels from that place, and to me there is no will, to let loose my anger... Oh! King... [1-19-7]

तथा भूता हि सा चर्या न शापः तत्र मुच्यते ।
स्व पुत्रम् राज शार्दूल रामम् सत्य पराक्रमम् ॥ १-१९-८

8. tathaa+bhutaa+hi+saa+charyaa= like, on becoming, verily, those, works [of ritual]; na+ shaapaH+ tatra+ muchyate= no, curse, there, be issued; sva+ putram= [your] own, son; raaja+ sharduula= king, the tiger; ramam= Rama be; satya+ paraakramam= virtue, valiant.

"Like that, the works of the ritual on becoming thus, [I have to depart,] and no curse can be issued [under that vow, therefore] your son, oh! Tigerly-king, Rama, the virtue-valiant... [1-19-8]

काक पक्ष धरम् शूरम् ज्येष्ठम् मे दातुम् अर्हसि ।
शक्तो हि येष मया गुप्तो दिव्येन स्वेन तेजसा ॥ १-१९-९

9. kaaka+paksha+dharam= crows, wings, wearing; shuuram= brave one; jyeSTham= eldest one; me+ daatum+ arhasi= to me, to spare, [you are] gifted; shaktaH+ hi+ eSaH= capable, verily, he is [Rama is]; mayaa+ guptaH= by me, protected; divyena+ svena+ tejasaa= divinely, his own, resplendence.

"And who wears the wings of a crow [namely, jet black hair-locks, on either side of his head,] and that brave and eldest one, to spare him, [his services,] to me, you are gifted... He is verily capable, protected by me and by his own divine resplendence [to eradicate those demons...] [1-19-9]

राक्षसा ये विकर्तारः तेषाम् अपि विनाशने ।
श्रेयः च अस्मै प्रदास्यामि बहुरूपम् न संशयः ॥ १-१९-१०

10. raakshasaaH+ye+vi+kartaaraH= demons, those, wrongdoers [thwarting]; teSaam+ api= them, even; vi+ naashane= destruction; shreyaH+ cha+ asmai+ pra+ daasyaami= benefits, also, to him [to Rama], verily, I accord; bahu+ ruupam= in many, ways; na+ samshayaH= no, doubt.

"Those demons that are thwarting [the ritual,] even them [Rama will] destruct, and also benefits to Rama, I accord in many ways...no doubt... [1-19-10]

Comment: Vishvamitra accords beneficence of weaponry of many kinds, and also lead him in a beneficial way to win Seetha, which is highest benefit to Rama and Ramayana.

त्रयाणाम् अपि लोकानाम् येन ख्यातिम् गमिष्यति ।
न च तौ रामम् आसाद्य शक्तौ स्थातुम् कथम् च न ॥ १-१९-११

11. trayaaNaam+api+lokaanaam= three, even, in worlds; yena+ khyaatim+ gamiSyati= by them [benefits,] fame, acquires; na+ cha+ tau= not, also, those two [demons]; raamam+ aasaadya= of Rama, affronting; [na+] shaktau+ sthaatum+ katham+ chana= [not,] capable of enduring, in any way.

"Even in all of the three worlds by them, the benefits, fame is acquired [by Rama,] and those two demons also on affronting Rama, [they are not] capable of enduring him, in any way...[1-19-11]

न च तौ राघवात् अन्यो हन्तुम् उत्सहते पुमान् ।
वीर्य उत्सिक्तौ हि तौ पापौ काल पाश वशम् गतौ ॥ १-१९-१२

12. na+cha+tau= not, also, those two; raaghavaat+ anyaH [+pumaan]= Raghava, other than, [anyone]; hantum+ utsahate= to kill, capable; pumaan= person; viirya+ utsiktau+ hi= savagely, invigorated, verily; tau+ paapau= those two, sinister demons; kaala+ paasha+ vasham= Yama's [the Lord of Death,] noose's, subjugation; gatau= getting at.

"No person is capable of killing those two, other than Rama, descendent of Raghava dynasty, and savagely invigorated those two sinister demons, are getting at the subjugation of Yama's, [Lord of Death] noose...[1-19-12]

रामस्य राज शार्दूल न पर्याप्तौ महात्मनः ।
न च पुत्र गतम् स्नेहम् कर्तुम् अर्हसि पार्थिव ॥ १-१९-१३

13. raamasya= of Rama; raaja+ sharduula= king [princely,] the tiger; na+ paryaaptau= not, equals, those two; maha+ atmanaH= noble-soul; na+ cha= not, also; putra+ gatam= son, oriented; sneham= fondness; kartum+ arhasi= bear on, unbecoming of you; paarthiva= Oh! King;

"To Rama, the princely-tiger, they the demons are no equals...for Rama is a noble-soul. Let not the son-oriented fondness bear upon you, for that will be unbecoming of you, oh! King... [1-19-13]

अहम् ते प्रति जानामि हतौ तौ विद्धि राक्षसौ ।
अहम् वेद्मि महात्मानम् रामम् सत्य पराक्रमम् ॥ १-१९-१४

14. aham+te+pratijaanaami= my, to you, upon word; hatau+ tau+ viddhi+ raakshasau= dead, those two, behold, two demons; aham+ vedmi+ mahaa+ aatmaanam= I am, in the know of, sublime-soul; raamam= of Rama; satra+ paraakramam= virtue, valiant.

"Upon my word, Oh! King, behold that those two demons are dead [in the hands of Rama.] I am in the know of that sublime-soul, Rama, the virtue valiant...[1-19-14]

वसिष्ठोऽपि महातेजा ये च इमे तपसि स्थिताः ।
यदि ते धर्म लाभम् तु यशः च परमम् भुवि ॥ १-१९-१५

15. vashishtaH+api+mahaa+tejaa= Vashishta, even, great, resplendent; ye+ cha+ ime+ tapasi+ sthitaaH= those, also, these,

saints, are here; yadi+ te= if, to you; dharma+ laabham= virtue, gain of; yashaH+ cha+ paramam= fame, too, paramount; bhuvi= on earth.

"Even Vashishta, the great resplendent sage, and also these saints who are here [in your court, know the real facet of Rama, because He is to known by real sages like us, but not by you, as you have veiled your insight with your fatherly affection,] and if you [endeavour] to gain virtuousness and paramount fame on this earth... [1-19-15]

Comment: The above two verses are commented extensively by early commentators. In 14th verse, the pronoun aham, 'I' used by Sage Vishvamitra is to announce definiteness about his own stature to know the Absolute. He being an emperor left off everything to became a rajarshi, a kingly sage, and among other rigours of sageship, he performed moksha kaameSTi. That is a highest ritual for achieving Salvation. Whereas Dasharatha, though an emperor, without resorting to divine cherishment, he is still involved in earthly things like begetting sons etc, and performed, putra kaameSTi. Thus he is still in karmic cycle and recently went under the veil of moha, worldly delusion advent to the birth of sons. So Dasharatha cannot know who Rama is. All these aspects are said to qualify that expression aham, i.e., I am, of Vishvamitra.

He also says aham vedmi, it is not just 'I know' but 'I am in full knowledge of Rama' and it is immediately followed by mahaatmaanam, Soul, the Sublime. Rama is at present a twelve-year lad, and Dasharatha must have enquired how he is said to be a sublime-soul. About Rama's age at this time of legend will come in next chapter at 1-20-2. So, Vishvamitra is in full knowledge as to who Rama is, says Rama is a Sublime-soul, as contained in 'vedaahametam puruSam mahaantam...puruSa suukta, and as in yo maam pashyati...me na praNasyati... 6-30, Bhagavad Gita, as well.

Next it is said suggestively, satya paraakramam...' 'By his truthfulness he who conquers the untruthful...' Next at 15th verse, Vishvamitra argues that he is not extolling Rama, to achieve his personal purpose, the completion of ritual. He says, vashiSTHo api even Sage Vashishta, knows Rama. Here the word api, 'even' is said to have been used to qualify Vashishta as an antagonist of Vishvamitra in policy differences. 'Even my opponent, this Sage Vashishta, the descendent of Goddess Saraswati and Brahma, and a BrahmarSi, Absolute-knower, and at whose behest I became a BrahmarSi from RaajarSi...' is the argument of Vishvamitra.

Still Vishvamitra tells that ye cha ime tapaH sthitaa 'those that are here who are rooted in penance' as in tasya dhiiraaH pratijaananti yonim...puruSa suukta the 'other sages also are in the know Rama... and you may enquire with them, for this Sage Vashishta may take sides with you, as he is raja guru, while the others like Kaashyapa, Vaamadeva will tell you clearly, as they have no leaning on your court...' So is the saying of Vishvamitra.

All said and done, that King Dasharatha is still lingering, and seeing that, Vishvamitra further says, 'if you want to achieve renown...send Rama...' No father rejoices that much when a son is birthed, but the same father feels alighted, overjoyed when that son achieves reputation, and Dasharatha is advised in the same way when saying yadi dharmamlaabham, yasha laabham... if dharma and reknown are desired, you send Rama.

Now Rama's reputation is going to be enriched by Sage Vishvamitra in eliminating TaTaka the demoness, in releasing Ahalya from her curse, breaking Lord Shiva's bow, marriage with Seetha, rebuffing Parashuraama etc. And also Vishvamitra leaves the decision to Dasharatha, 'if only your ministers, clergy as well political, permits, then alone you send Rama with me...'

"Long-lasting should that fame be, and if you desire so, oh! Lord of the Kings, you are the likely one to impart Rama to me. Oh! Dasharatha, if acceded by your ministers, along with Vashishta and... If Sage Vashishta and other elite...all of them permit, then only Rama be let out, and that choicest son of yours, without becoming attached to your fatherly love and care alone, may be sent along with me...

"Just ten nights and ten days is the ritual's time, and Rama, the lotus-eyed one be spared, for which you are a worthy one... without lapsing my ritual's time, Oh! Dasharatha! Thus, do the needful and let safety be upon you, and let not your heart be rendered to grieve..." Thus, that virtuous sage, Viswamitra spoke those virtuous and meaningful words,[and remained silent... Vishvamitra, the great resplendent sage reticently lulled awaiting king's reply, and the Lord of Kings, Dasharatha, on listening Sage Vishvamitra's blest words...

स्थिरम् इच्छसि राजेन्द्र रामम् मे दातुम् अर्हसि ।
यदि अभ्यनुज्ञाम् काकुत्स्थ ददते तव मंत्रिणः ॥ १-१९-१६

16. sthitam+icChasi= be there [long lasting,] you desire; raajendra= Kings', Lord; ramam+ me+ daatum + arhasi= Rama, to

me, to impart, likely one; yadi+ abhyanuj~nanaam= if, accede; Kaakuthsa= king from Kakustha dynasty, Dasharatha; dadate+ tava+ mantriNaH= given, by your, ministers.

"Long-lasting [should that fame be, and] if you desire so, oh! Lord of the Kings, you are the likely one to impart Rama to me. Oh! Dasharatha, if acceded by your ministers, [along with Vashishta and...] [1-19-16]

वसिष्ठ प्रमुखाः सर्वे ततो रामम् विसर्जय ।
अभिप्रेतम् असंसक्तम् आत्मजम् दातुम् अर्हसि ॥ १-१९-१७

17. vasiSThaH+pramukhaaH+sarve= Vashishta, other elite, all of them; tataH+ ramam+ vi+ sarjaya= then, Rama be, let out; abhipretam= choicest one; a+samsaktam= without becoming attached; aatmajam= your son; daatum+ arhasi= to spare, [you are] gifted.

"If Sage Vashishta and other elite...all of them permit, then [only] Rama be let out, and that choicest son of yours, without becoming attached [to your fatherly love and care alone,] may be sent [along with me...] [1-19-17]

दश रात्रम् हि यज्ञस्य रामम् राजीव लोचनम् ।
न अत्येति कालो यज्ञस्य यथा अयम् मम राघव ॥ १-१९-१८

18. dasha+raatram+hi+yaj~nasya= ten, nights, just, ritual's; raamam+ rajiiva+ lochanam= Rama, lotus, eyed; na+ atyeti+ kaalaH+ yaj~nasya= not, lapsing, time, of ritual; yathaa+ ayam+ mama= like, that [time of ritual,] of mine; Raghava.

"Just ten nights [and ten days] is the ritual's time, and Rama, the lotus-eyed one [be spared, for which you are a worthy one...] without lapsing my ritual's time, Oh! Dasharatha! [1-19-18]

तथा कुरुष्व भद्रम् ते मा च शोके मनः कृथाः ।
इति एवम् उक्त्वा धर्मात्मा धर्मार्थ सहितम् वचः ॥ १-१९-१९

19. tathaa+kuruSva= thus, do needful; bhadram+ te= safety be upon you; maa+ shoke+ manaH+ kR^idhaa= not, in grief, heart, be rendered; iti+ evam+ uktvaa= thus, this way, spoke; dharmatmaa= virtuous person; dharma+ artha+ sahitam+ vachaH= virtue, meaning, inclusive [meaningful,] words.

"Thus, do the needful and let safety be upon you, and let not your heart be rendered to grieve..." Thus, that virtuous sage, Viswamitra spoke those virtuous and meaningful words, [and remained silent...] [1-19-19]

विरराम महातेजा विश्वामित्रो महामतिः ।
स तन् निशम्य राजेन्द्रो विश्वामित्र वचः शुभम् ॥ १-१९-२०

20. vi+ra+raama+ mahaa+ tejaaH= reticently, lulled, great resplendent; Viswamitra; mahaa+ muniH= great, saint; saH+ tat+ nimashya= he [Dasharatha]; that, listening; raajendraH= King's, Lord; vishvamitra+ vachaH+ shubham= Viswamitra, words, blest ones.

Vishvamitra, the great resplendent sage reticently lulled [awaiting king's reply, and] the Lord of Kings, Dasharatha, on listening Sage Vishvamitra's blest words... [1-19-20]

शोकेन महता आविष्टः चचाल च मुमोह च ।
लब्ध संज्ञः ततो उतथाय व्यषीदत भयान्वितः ॥ १-१९-२१

21. shokena+mahataa+aaviSTaH= by grief, profound, overcame; cacaala+ ca+ mumoha+ ca= shuddered, also, swooned; labdha+ sa.nj~naH+ tataH+ utathaaya= gaining, awareness, then, bestirring; vyaSiidata+ bhaya+ anvitaH= sunken, fear, grappling.

Dasharatha is overcame by profound grief, shuddered and swooned...then, gaining awareness bestirred himself, became despondent with grappling fear... [1-19-21]

इति हृदय मनो विदारणम्
मुनि वचनम् तद् अतीव शुश्रुवान् ।
नरपतिः अभवत् महान् महात्मा
व्यथित मनाः प्रचचाल च असनात् ॥ १-१९-२२

22. iti+hR^idaya+manaH+vidaaraNam= thus, heart, mind, slitting; muni+ vachanam+ tat+ atiiva+ shushruvaan= sage's, words, those, awful, on hearing; nara+ pati= people's, Lord; abhavat= became; mahaan= illustrious one; mahaa+ atmaa= noble soul; tadaa= then; vyathita+ manaa= annoyed, at mind; pra+ chachaala+ cha + aasanaat= verily, quivered, also, from seat[throne.]

Thus, those that are slitting heart and mind, the awful words of the sage, and on hearing them the Lord of People, an illustrious one and a noble-soul, then annoyed at mind, also verily shuddered in his throne... [1-19-22]

इति वाल्मीकि रामायणे आदिकाव्ये बाल काण्डे एकोनविंशः सर्ग

Thus, this is the 19th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 20

Introduction

King Dasharatha in his utter distress refuses the request of Sage Vishvamitra. After enquiring into the details about those dangerous demons King Dasharatha refuses to send young Rama along with Sage Vishvamitra and thus confronts the Sage's wrath.

तत् श्रुत्वा राज शार्दूलो विश्वामित्रस्य भाषितम् ।
मुहूर्तम् इव निस्सञ्ज्ञः सञ्ज्ञावान् इदम् अब्रवीत् ॥ १-२०-१

1. tat+shrutvaa+raaja+shaarduulaH= that, on hearing, king, the tiger; vishvamitrasya= of Vishvamitra; bhaaSitam= spoken; muhuurtam+ iva+ nissanj~naH= for a time, thus, senseless; sanj~navaan+idam+ abraviit = gaining senses, this, said.

Dasharatha, the Tigerly-king on hearing the Sage Vishvamitra speak, is senseless for a time, and on redeeming senses and said [these words.] [1-20-1]

ऊन षोडश वर्षो मे रामो राजीव लोचनः ।
न युद्ध योग्यताम् अस्य पश्यामि सह राक्षसैः ॥ १-२०-२

2. uuna= less than; SoDasha= sixteen; varSaH= years [of age]; me= to my; Rama; raajiiva+ lochanaH= lotus, eyed; na+ yuddha+ yogyataam= no, warring, eligibility; asya+ pasyaami+ saha+ raakshasaiH= for him, I foresee, with, with demons.

"Less than sixteen years is my Rama, the lotus-eyed, and I foresee no warring eligibility to him with the demons... [1-20-2]

Comment: This particular statement uuna SoDasha varshaH [less than sixteen years] has evoked a spate of commentaries in deciding the age of Rama at this juncture of going with Sage Viswamitra, and at the time of his marrying Seeta and at the time of his exile to forests. His age is said to be twelve years as of now. And this is confirmed by Mareecha while advising Ravana, that 'as a boy of twelve Rama, killed my mother and brother, and hit me out...' as at 3-38-6, uunadvaadasha varSaH [Or, baalo dvaadasha varSo ayam...as per other versions of the same verse.] A Kshatriya of sixteen years age is not to war with any one... but Rama is under sixteen, thus he can war, that is said so. So as per the nyaya /syndrome, tejasaam hi na vayaH samiikshyate... 'dextrous person's age is not to be reckoned...' This is as per Govindaraja.

Ramayana has some bearing on the number twelve. The Books, Kaanda-s are 6, half of twelve. The total verses are 24 thousand, two folds of twelve thousand. Rama is born in twelfth month. Vishvamitra's arrival, or better said as Seetha kalyaNa, [Seetha's marriage with Rama,] is in the twelfth year. His stay in Ayodhya before crown prince ceremony and exile is for twelve years. The years of Rama's vanavaasa, exile, forest trek are twelve, plus two years stay in PanchavaTi [of the total fourteen years of exile.] In Uttara Ramayana Seetha's exile in the hermitage of Valmiki is for twelve years. So on...

While some others said that because Rama has not yet attained all the sixteen phases like full moon, he is not a full-fledged person, chaaru SoDasha kalaa sahitaH... Again in saying... raajiiva lochana... petals of lotuses close down by night, so Rama's eyelids too close by night for a boyish sleep and how can he war with night-active demons. Sage Vishvamitra uses the same wording in previous chapter at 1-19-18, dasha raatram...raamam raajiiva locanam... where that raajiiva locana, li lotus petal eyed one. The petals of a lotus spread out on the first rays of sun. So also the very opening of the lotus-petal eyelids of Rama will eradicate the nightly menace of demons with his Omniscient Sun-Moon eyes, suurya chandraagni lochana, than can see through night even...

इयम् अक्षौहिणी सेना यस्य अहम् पतिः ईश्वरः।
अनया संहितो गत्वा योद्ध अहम् तैर् निशाचरैः ॥ १-२०-३

3. iyam+akshouhiNii+puurna= this one, battalion [of ancient Indian warfare,] full-fledged one; yasya+ aham+ patiH+ iishwara= for which, I am leader and lord; anayaa+ sam+ vR^itaH+ gatvaa= with this [battalion,] well-encompassing, on going; yoddhaa+ aham= war, I will; taiH+ nishaa+ charaiH= with those, night, walkers [demons.]

"Here is the full-fledged battalion of akshouhiNi for which I am the leader and lord, and well-encompassed with this, on going there I will war with that night walking demons... [1-20-3]

Comment: One **pankti** [row] is the first unit of ancient military, which consists of 1 chariot, 1 elephant, 3 cavalry, and 7-foot soldiers. Multiples of this first unit become an **akshouhiNi** troop, which consists of 21,870 chariots and the same number of elephants, 65,610 cavalry, and 1,09,350 of foot soldiers.

इमे शूराः च विक्रान्ता भृत्याः मे अस्त्र विशारदाः।
योग्या रक्षोगणैः योद्धुम् न रामम् नेतुम् अर्हसि ॥ १-२०-४

4. ime+shuuraaH+cha+vikraantaa= these, soldiers, valiant, also, courageous; bhR^ityaa+ me= subservient, to me; astra+ vishaaradaaaH= weaponry, experts; yogyaaH= befitting; rakshaH+ ganaiH= with demon, groups; yoddhum= to war with; na= not; raamam= Rama; netum= take along; [na+] arhasi= ungentle of you.

"These [soldiers] are valiant, courageous and subservient to me. These are experts in weaponry and befitting to war with demon groups, [hence we war with demons, but] taking Rama along, is ungentle of you... [1-20-4]

अहम् एव धनुष्पाणिः गोप्ता समर मूर्धनि।
यावत् प्राणान् धरिष्यामि तावत् योत्स्ये निशाचरैः ॥ १-२०-५

5. aham+eva+dhanuS+paaNiH= I, alone, bow, in hand; goptaa+ samara+ muurdhani= protect, in war's, forefront; yaavat+ praaNaan+ dhariSyaami= as long as, lives, I bear; taavat+ yotse+ nishaa+ charaiH= so long, I war, with nightwalkers [demons.]

"I alone, with bow in my hand protect [your ritual, staying at the] forefront of the war. As long as I bear my lives [five of them, pancha praaNaaH] so long I war with those nightwalkers... [1-20-5]

निर्विघ्ना व्रत चर्या सा भविष्यति सुरक्षिता।
अहम् तत्र आगमिष्यामि न रामम् नेतुम् अर्हसि ॥ १-२०-६

6. nir+vighnaa+vrata+charya= without, impediments, ritual, works; saa+ bhaviSyati+ su+ rakshitaa= that [ritual,] shall be, well, guarded; aham+ tatra+ aagama+ iSyaami= I am, over there, to come, wishing; na= not; raamam= Rama; netum= take along; [na+] arhasi= ungentle of you.

"Unimpeded and well-guarded that ritual shall be, I [myself] wish to come over there [but...] taking Rama along, is ungentle of you... [1-20-6]

बालो हि अकृत विद्यः च न च वेत्ति बलाबलम्।
न च अस्त्र बल संयुक्तो न च युद्ध विशारदः ॥ १-२०-७

7. baalaH+hi= boy, indeed; a+kR^ita+vidyaH+cha= not done [un-drilled,] in education [of warfare] also; na+ cha+ vetti+ bala+ abalam= not, also, knows, strengths, weaknesses; na+ cha+ astra+ bala+ samyuktaH= not, also, arsenal, equipage; na+ cha+ yuddha+ vishaaradaH= not, also, warfare, expert.

"Rama is boy, indeed! Un-drilled in his education [of warfare...] also knows not the strengths and weaknesses [of the enemy...] and has no equipage of arsenal also...an inexpert in warfare too...[1-19-7]

न च असौ रक्षसा योग्यः कूट युद्धा हि राक्षसा।
विप्रयुक्तो हि रामेण मुहूर्तम् अपि न उत्सहे ॥ १-२०-८

8. na+cha+asau+raakshasaa+yogyaH= not, also, to the, demons, befitting one; kuuTa+ yuddha+ hi+ te+ dhruvam= deceitful, warfare, verily, they, definitely; vi+ pra+ yuktaH+ hi+ raameNa= not, well, associating with, Ram; muhurtam+ api= for a moment, even; na+ utsahe= not, enthusiastic.

"Not also a befitting one [Rama is,] to them whose warfare will definitely be deceitful, of those demons verily... and dissociated with Rama even for a moment, I am unenthusiastic...[to live...] [1-20-8]

जीवितुम् मुनि शार्दूल न रामम् नेतुम् अर्हसि ।
यदि वा राघवम् ब्रह्मन् नेतुम् इच्छसि सुव्रत ॥ १-२०-९

9. jiivitum= to live; muni+shaarduula= sage, the tiger; ; na= not; raamam= Rama; netum= take along; [na+] arhasi= ungentle of you; yadi+ vaa= or, otherwise; raaghavam= Rama be; brahman= Oh! Brahman; netum+ icChasi= to taken, you desire; su+ vrata= well, avowed one.

"To live, [unenthusiastic I am...] oh! Tigerly-sage, taking Rama along is [therefore] ungentle of you...or otherwise, oh! Brahman, if you desire Rama [of Raghu's dynasty,] be taken with you, oh! Well-avowed sage...[take me too, with...] [1-20-9]

चतुरंग समायुक्तम् मया सह च तम् नय।
षष्टिः वर्ष सहस्राणि जातस्य मम कौशिक॥ १-२०-१०

10. chatur+anga+samaayuktam= four kinds of troops, along with; mayaa+ cha+ saha= with me, also, along with; naya= walk through; SaSTiH+ varSa+ sahasraaNi= sixty, years, thousands [sixty thousand years]; mama= to me; jaatasya= born; Koushika= Oh! Vishvamitra.

"With my four kinds of troops [i.e., chariots, elephants, cavalry, and foot soldiers,] me along with... Sixty thousand years ago, oh! Vishvamitra, of Kaushika lineage...I am born [and Rama is born at this age...][1-20-10]

कृच्छ्रेण उत्पादितः च अयम् न रामम् नेतुम् अर्हसि।
चतुर्णाम् आत्मजानाम् हि प्रीतिः परमिका मम ॥ १-२०-११

11. kR^icChreNa= with tribulations; utpaaditaH+cha= is caused, also; ayam= this one [Rama]; na= not; raamam= Rama; netum= take along; [na+] arhasi= ungentle of you; chaturNaam+ aatma+ jaanaam+ hi= four of them, of my soul, born [sons,] verily; priitiH+ paramikaa+ mama= dearness, incomparable, to me.

"Also with tribulations this one [Rama] is caused, [and it is not any ordinary birth,] as such taking Rama along, is ungentle of you... Four are my sons, born of my soul, [and among them] my incomparable dearness is [in Rama alone, for he is...] [1-20-11]

ज्येष्ठे धर्म प्रधाने च न रामम् नेतुम् अर्हसि।
किम् वीर्याः राक्षसाः ते च कस्य पुत्राः च के च ते ॥ १-२०-१२

12. jyeSThe = eldest one; dharma+pradhaane+cha= virtuously, eminent, also; ; na= not; raamam= Rama; netum= take along; [na+] arhasi= ungentle of you; kim+ viiryaa+ raakshasaaH+ te= of what, fortitude, demons, those; kasya+ putraaH+ cha= whose, sons, also; ke+ cha+ te= who, also, are they.

"For he, that Rama is the eldest and virtuously eminent one also, hence taking Rama along, is ungentle of you... Of what fortitude are those demons? Whose sons are they? Who are they? [1-20-12]

कथम् प्रमाणाः के च एतान् रक्षन्ति मुनिपुंगव ।
कथम् च प्रति कर्तव्यम् तेषाम् रामेण रक्षसाम् ॥ १-२०-१३

13. katham+pramaaNaaH= how, [is their] size; ke+cha+etaan+rakshanti= who, also, all of them, protecting; muni+pungava= sage, the eminent; katham+ cha+ prati+ kartavyam= how, also, in turn, doable deed [retaliation]; teSaam+ raameNa=for them, by Rama; raakshasaam= to those demons.

How is their size [and shape?] Also who protects all of them? Also, how Rama is to retaliate them, those demons... [1-20-13]

मामकैः वा बलैः ब्रह्मन् मया वा कूट योधिनाम् ।
सर्वम् मे शंस भगवन् कथम् तेषाम् मया रणे ॥ १-२०-१४

14. maama+kaiH+vaa+balaiH= of mine, how, either, by soldiery; brahman= Oh! Brahman; mayaa= by me; vaa= or; kuuTa+ yothaanaam= deceitful, militants; sarvam+ me+ shamsa= all, to me, tell; bhagavan= Oh! God; katham+ teSaam+ mayaa+ raNe= how, them, by me, in war.

"Either by my soldiery or by me, oh! Brahman, [how to retaliate those] deceitful militants, tell me all that, oh! God, how by me in war with them...[taken a stance...] [1-20-14]

स्थातव्यम् दुष्ट भावानाम् वीर्योत्सिक्ता हि राक्षसाः ।
तस्य तद् वचनम् श्रुत्वा विश्वामित्रो अभ्यभाषत ॥ १-२०-१५

15. sthaatavyam= take stance; duSTa+bhaavaanaam= evil, minded; viirya+ utsiktaa+ hi+ raaakshasaaH = audaciously, enthused, verily, demons; tasya+ tat+ vachanam+ shrutvaa= his [Dasharatha's,] that, words, on hearing; Vishvamitra; abhyabhashitaH= spoken.

"What stance be taken [by me, in confronting them? For they will be] evil minded and audaciously enthused ones, those demons, verily ..." [Thus asked Dasharatha.] On hearing those words, Sage Vishvamitra spoken...[1-20-15]

पौलस्त्य वंश प्रभवो रावणो नाम राक्षसः ।
स ब्रह्मणा दत्त वरः त्रैलोक्यम् बाधते भृशम् ॥ १-२०-१६

16. pauulastya+vamsha+prabhavaH= Pulastya, dynasty, born in; Ravana; naama+ raakshasaH= named, demon; saH+ brahmaNaa +datta+ varaH= he, by Brahma, given, boon; trai+ lokyam+ badhate+ bhR^isham= three, worlds, torturing, dreadfully.

"Born in Pulastya dynasty, Ravana named demon he is, and he by the boon given by Lord Brahma is torturing the three worlds dreadfully... [Said Sage Vishvamitra.] [1-20-16]

महाबलो महावीर्यो राक्षसैः बहुभिः वृतः ।
श्रूयते च महाराजा रावणो राक्षस अधिपः ॥ १-२०-१७

17. mahaa+balaH+mahaa+viiryaH= greatly, mighty, greatly, brave; raakshasaiH+ bahubhiH+ vR^itaH= with demons, many of them, fenced with; shruuyate+ ca+ mahaa+ raajaa= heard [said to be,] oh! Great king; Ravana; raakshasa+adhipaH= demon's, chief.

"Greatly mighty and brave and fenced with demons, many of them, and oh! Great king, he is said to be the chief of raakshasa-s... [1-20-17]

साक्षात् वैश्रवण भ्राता पुत्रो विश्रवसो मुनेः ।
यदा न खलु यज्ञस्य विघ्न कर्ता महाबलः ॥ १-२०-१८

18. saakshaat+vaishravaNa+bhraataa= evidently, Lord Kubera's, brother; putraH+ visravasaH+ muneH= son of, Visravasa, the sage; yadaa+ na+ khalu+ yaj~nasya= ever, not [never,] definitely, of ritual; vighna+ kartaa= obstacle, causer; mahaa+ balaH= great, mighty one.

"Evidently, he is the [half] brother of Lord Kubera, [the Lord of Wealth] and the son of Sage Vishravasa [son of Sage Paulastya, and he that Ravana himself] definitely never causes obstacles in rituals, that great mighty one... [But...] [1-20-18]

तेन संचोदितौ तौ तु राक्षसौ च महाबलौ ।
मारीचः च सुबाहुः च यज्ञ विघ्नम् करिष्यतः ॥ १-२०-१९

19. tena+ sam+ choditaH= by him [by Ravana,] well, driven [incited]; tau+ tu+ raakshasau= them two, only, demons; mahaa+ balau= very, aggressive ones; Mareecha; Subaahu; cha= also; yaj~na+ vighnam+ kariSyataH = ritual, hindrance, will cause.

"But incited by him, they the two, very aggressive demons, Mareecha and Subaahu cause hindrances to the rituals." [Thus said Sage Vishvamitra unto the king Dasharatha.] [1-20-19]

इति उक्तो मुनिना तेन राजा उवाच मुनिम् तदा ।
न हि शक्तो अस्मि संग्रामे स्थातुम् तस्य दुरात्मनः ॥ १-२०-२०

20. iti+uktaH+muninaa+tena = thus, said, by sage, by that, [Vishvamitra]; raajaH+ uvaacha= the king, spoke; munim+ tadaa= to the sage, then; na+ hi+ shaktaH+ asmi= not, verily, capable of, I am; sangraame+ sthaatum= in war, to stand [before]; tasya+ dur+ aatmanaH= him, evil, minded one [Ravana.]

Thus said by that sage Vishvamitra, then the King Dasharatha spoke to the sage, "I myself am not verily capable of standing before him, that evil mined one [namely Ravana, and where is the question of deputing my young Rama to confront him?] [1-20-20]

स त्वम् प्रसादम् धर्मज्ञ कुरुष्व मम पुत्रके ।
मम च एव अल्प भाग्यस्य दैवतम् हि भवान् गुरुः ॥ १-२०-२१

21. sa+tvam+prasaadam+dharma+j~na= that, you, benevolence, of probity, knower; kuruSva+ mama+ putrake= be bestowed, on me, upon my boyish son; mama+ cha+ eva= in my [case], too, thus; alpa+ bhaagyasaya= less, fortunate; daivatam+ hi+ bhavaan+ guruH= god, verily, you, my mentor.

"That you being the knower of probity, your benevolence be bestowed upon my boyish son, as well on a less fortunate one, like me too, for you are my godlike mentor. [1-20-21]

देव दानव गंधर्वा यक्षाः पतग पन्नगाः ।
न शक्ता रावणम् सोढुम् किम् पुनर् मानवा युधि ॥ १-२०-२२

22. deva+daanava= gods, demons; gandharvaa; yakshaaH [celestials]; pataga= winged beings [birds]; pannagaaH= reptile being; na+ shaktaa= not, capable of; raavanam= Ravana's; soDhum= bear [the brunt of]; kim+ punaH+ maanavaa+ yudhi= why, again [tell, about] humans, fight back.

"Gods, demons, celestial beings like ghandharvaa-s, yakshaa-s, winged beings [like Jatayu,] and reptile beings, are incapable to bear the brunt of that Ravana, why tell about humans to fight back? [1-20-22]

स तु वीर्यवताम् वीर्यम् आदत्ते युधि रावणः ।
तेन च अहम् न शक्तोऽस्मि संयोद्धुम् तस्य वा बलैः ॥ १-२०-२३

23. sa+tu+viiryavataam= he, but, valorous ones', [opposing champion's]; viiryam+ aadatte+ yudhi= valour, depletes, in battle; raavaNaH= that Ravana; tena+ cha+ aham+ na+ shaktaH+ asmi= with him, also, I am, not, capable; sam+ yoddhum+ tasya= well and truly, to fight, with him; vaa+ [tasya +] balaiH= or, with his forces.

"He but depletes the valour of valorous champions in the battle, and with him I myself am incapable, well and truly...to fight with him or with his forces...[and also...] [1-20-23]

सबलो वा मुनिश्रेष्ठ सहितो वा मम आत्मजैः।
कथम् अपि अमर प्रख्यम् संग्रामाणाम् अकोविदम्॥ १-२०-२४

24. sa+balaH+vaa= with, my forces, either; muni+sreSThhaH= sage, the eminent; sahitaH+ vaa+ mama+ aatmajaiH= along with, or, with my sons; katham+ api= how can, then; amara+ prakhyam= god-like; sangraamaanaam= in warfare; a+ kovidam= not, proficient.

"Or even with all my forces or along with my sons, [I myself can not fight Ravana.] Oh! Sage the Eminent how can then [Rama can fight him, a boy who is] god-like and in warfare not proficient... [1-20-24]

बालम् मे तनयम् ब्रह्मन् नैव दास्यामि पुत्रकम्।
अथ काल उपमौ युद्धे सुतौ सुन्दोपसुन्दयोः॥ १-२०-२५

25. baalam+me+tanayam= boy, my, son; brahman= oh! Brahman; na+ eva+ daasyaami= not, thus, I handover; putrakam= [son who alleviates] Hell of Sonless Fathers; atha+ kaala+ upmau+ yuddhe= and, Death-god, similitude, in war; sutau+ sunda+ upasundayoH=, sons of [descendants of,]; Sunda and Upasunda.

"My boy, [who alleviates] The Hell of Sonless Fathers... [punnama naraka,] oh! Brahman, thus I do not handover him, [that too, to fight demons, namely Mareecha and Subaahu,] those in similitude are like Death-god in war, they the descendents of Sunda and Upasunda, [the earliest demons...] [1-20-25]

यज्ञ विघ्न करौ तौ ते न एव दास्यामि पुत्रकम् ।
मारीचः च सुबाहुः च वीर्यवन्तौ सुशिक्षितौ ॥ १-२०-२६

26. yaj~na+vighna+karau= ritual, hindrance, causers; tau= those two; na+ eva+ daasyaami= not, thus, give away; putrakam= my son; maariicha+cha= Mareecha, and; subaahuH+cha= Subaahu, also; viiryavantau+su+sikshitau= audacious ones, well-trained.

"Causers of hindrances in rituals are those two [the descendents of Sunda and Upasunda, and to fight them back,] I do not give away my son, for Mareecha and Subaahu are audacious and well-trained ones... [1-20-26]

तयोः अन्यतरम् योद्धुम् यास्यामि स सुहृत् गणः।
अन्यथा त्वनुनेष्यामि भवन्तम् सह बान्धव॥ १-२०-२७

27. tayoH+anyataram+yoddhum= with them, other way, to war; yaasyaami= make a headway; sa+ suhR^it+ gaNaH= with, friendly, forces; anyathaa+ tvam+ anuneSyaami= otherwise, to you, I beseech; bhavantam= for your; saha+ baandhava= with, my relatives.

"With them to war in another way I make a headway with all my friendly forces... otherwise, I beseech you only, [seeking exoneration] of yours, along with all my relatives...[for my failure to comply my own promises...] [1-20-27]

इति नरपति जल्पनात् द्विजेन्द्रम्
कुशिक सुतम् सुमहान् विवेश मन्युः।
सु हुत इव मखे अग्निः आज्य सिक्त
समभवत् उज्वलितो महर्षि वह्निः॥ १-२०-२८

28. iti+nara+pati+jalpanaat+dwija+indram= thus, peoples', lord, [king's,] incongruous talk, Brahman, chieftain of; kushika+ sutam+ su+ mahaan+ vivesha+ manyuH= Sage Kushi's, son, adeptly, admirable one, overwhelmed, with anger; su+ huta+ iva+ makhe+ agniH+ aajya+ siktaH = well, burnt, like, in ritual's Altar of Fire, with ghee [clarified butter,] drenched; samabhavat+ ujwalithaH+ vahniH+ maharshi= became, flared up, famed sage, fire of ritual.

Thus by the incongruous talk of King Dasharatha, the chieftain of Brahmans and son of Sage Kushi, and the adeptly admirable one, Sage Vishvamitra is overwhelmed with anger. Well-burnt like the Fire of Altar in rituals, drenched with ghee [as oblations offered into it, the Sage Vishvamitra] flared up, and that Famous Saint becoming [himself] the Fire of Ritual... [1-20-28]

इति वाल्मीकि रामायणे आदिकाव्ये बाल काण्डे विंशः सर्ग

Thus, this is the 20th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 21

Introduction

The ire of Sage Vishvamitra is shown at King Dasharatha. To pacify Sage Vishvamitra, Sage Vashishta intervenes and convinces King Dasharatha to send Rama with Sage Vishvamitra. While doing so, Sage Vashishta enumerates the capabilities of Sage Vishvamitra, his knowledge of weaponry, astra and shastra. astra is a target oriented projectile weapon, like the present-day missiles and shastra is hand-held, one to one combat weapon like a sword or mace. Sage Vashishta suggests that all those weapons will be given to Rama, if Rama is dispatched with Vishvamitra. But King Dasharatha cannot contain the idea of departing with Rama, let alone the idea of Rama's acquiring weapons, hence refuses to send Rama, which infuriates Sage Vishvamitra.

तत् श्रुत्वा वचनम् तस्य स्नेह पर्याकुलाक्षरम् ।
समन्युः कौशिको वाक्यम् प्रति उवाच महीपतिम् ॥ १-२१-१

1. tat+shrutwaa+vachanam= that, on hearing, words, his [Dasharatha's]; tasya+ sneha+ paryaakula+ aksharam= his, fondly, unsteady, letters [words]; sa+ manyuH+ KoushikaH= with, wrath, Vishvamitra; vaakyam+ prati+ uvaacha= sentence, in reply, spoke; mahii+ patim= Land, Lord [King.]

On hearing that, the unsteady words of King Dasharatha, that are fond of [his son,] the Sage Vishvamitra in wrath spoke these words of reply to the King Dasharatha... [1-21-1]

पूर्वम् अर्थम् प्रति श्रुत्य प्रतिज्ञाम् हातुम् इच्छसि ।
राघवाणाम् अयुक्तोऽयम् कुलस्य अस्य विपर्ययः ॥ १-२१-२

2. puurvam+artham+pratishrutya= earlier, promise, in reply, you promised; pratij~naam+ haatum+ icChasi= avowel, to repudiate, you wish [now]; RaaghavaaNaam= among Raghu's dynasty; a+ yukta+ ayam = undeserving, this act; kulasya+ asya= for the clan of, that [Raghu]; viparyayaH= deviation.

"Promising me earlier [to fulfil my request, but now] you wish to repudiate it! Undeserving is this act of deviation for the clansmen of Raghu's dynasty... [Sage Vishvamitra...] 1-21-2]

यद् इदम् ते क्षमम् राजन् गमिष्यामि यथा आगतम् ।
मिथ्या प्रतिज्ञः काकुत्स्थ सुखी भव सु हृद् वृतः ॥ १-२१-३

3. yadi+idam+te+kshamam= if, this is, to you, worthwhile; raajan= Oh! King; gama+ iSyaami= go away, I wish to; yathaa+ aagatam= as I have come; mithyaa+ pratij~naH= feigned, promise; kaakutha= Oh! Kakustha; sukhi+ bhava+ sa+ baandhava= felicitously, thrive, along with, kinfolk.

"If this is worthwhile to you, oh! King, I wish to go away as I have come [since it is a] feigned promise...Oh! Dasharatha of Kakustha dynasty, thrive felicitously with your kinfolk...[with such pretensions...] [1-21-3]

तस्य रोष परीतस्य विश्वामित्रस्य धीमतः ।
चचाल वसुधा कृत्स्ना देवानाम् च भयम् ॥ १-२१-४

4. tasya+roSa+pariitasya= his, fury, enwrapped; vishwamitrasya= Vishvamitra's; dhiimataH= prudent one; chachaalaH+ vasudhaa+ kR^itsnaa= trembled, earth, in its entirety; vivesha+ cha+ bhayam+ suraan= entered into [assumed,] also, fear, to gods.

That prudent Sage Vishvamitra thus enwrapped in fury, then whole earth is trembled and the gods also assumed fear... [1-21-4]

त्रस्त रूपम् तु विज्ञाय जगत्सर्वम् महान् ऋषिः ।
नृपतिम् सुव्रतो धीरो वसिष्ठो वाक्यम् अब्रवीत् ॥ १-२१-५

5. trasta+ruupam+tu+vij~naaya= appalled, appearance, then, knowing; jagat+ sarvam= world, entire; mahaan+ R^ishiH= great, sage; nR^ipam= to king; su+ vrataH= well, avowed; dhiiraH= insightful one; Vashishta; vaakyam+abraviit= words, said.

Thus knowing the appalled appearance of the entire world [at the fury of Vishvamitra, Vashishta] the great sage, well avowed and an insightful one too, to the king Dasharatha said these words... [1-21-5]

इक्ष्वाकूणाम् कुले जातः साक्षात् धर्म इव अपरः ।
धृतिमान् सुव्रतः श्रीमान् न धर्मम् हातुम् अर्हसि ॥ १-२१-६

6. ikshwaakuuNaam+kule+jaataH= in Ikshwaku, dynasty, born [are you]; saakshaat+ dharam+iva aparaH= apparently, Lord of Virtue, like, counterpart; dhR^itimaan= staunch person; su+ vrataH= well, vowed; shriimaan= glorious one; na+ dharmam+ haatum+ arhasi = not, ethics, to leave off, apt of you.

"Born into Ikshwaku dynasty, [you are] apparently the counterpart of Lord of Virtue [on earth,] a staunch one, well-vowed and a glorious one, [as such] it not apt of you to leave off the ethics..." [1-21-6]

त्रिषु लोकेषु विख्यातो धर्मात्मा इति राघव ।
स्व धर्मम् प्रतिपद्यस्व न अधर्मम् वोढुम् अर्हसि ॥ १-२१-७

7. triSu+lokeshu+vikhyataH= in three, worlds, renowned; dharmaatmaa+ iti= virtuous one, as a; raaghava= Oh! Raghu's descendent; sva+ dharmam+ pratipadyasva= your own, virtue, adhere to; na+ a+ dharmam+ voDhum+ arhasi= not, un-virtue, to sustain, apt of you.

"In three worlds, renowned are you as a virtuous one, oh! Raghava, adhere to your own virtue...and sustaining un-virtue, it is not apt of you... [1-21-7]

प्रति श्रुत्य करिष्येति उक्तम् वाक्यम् अकुर्वतः ।
इष्टापूर्त वधो भूयात् तस्मात् रामम् विसर्जय ॥ १-२१-८

8. pratishrutya+kariSyaami+ = on promising, I will do; uktam+ vaakyam= saying so, those words; a+ kurvaan+ asya= non-performance, of that; Oh! Raghava; iSTapuurta+ vadham+ bhuuyaat= Vedic ritual's, doom, it becomes; tasmaat+ ramam+ vi+ sarjaya= hence, Rama, be left of.

"On promising that 'I will do so...' and on saying and non-performance of that becomes the doom to the iSTapurta rituals and hence leave hold of Rama, [to Vishvamitra...] [1-21-8]

Comment: *iSTaapuurta* rituals are the aspects of Vedic rituals, like digging wells, and lakes etc., and other social facilities, comprising in *ashvametha, raajasuiuya, paunDariika* rituals, that are oriented around societal benefits, called *abhydaya yajna-s*.

कृतास्त्रम् अकृतास्त्रम् वा न एवम् शक्ष्यन्ति राक्षसाः ।
गुप्तम् कुशिक पुत्रेण ज्वलनेन अमृतम् यथा ॥ १-२१-९

9. kR^ita+astram= done, weaponry [trained]; a+kR^ita+astram+ vaa = not, done, weaponry [untrained,] or; na+ enam= not, him [Rama,]; shakshanti+ raakshasaaH= trounce, the demons; guptam+ kushika+ putreNa= protected by, Kushika's son [Vishvamitra]; jwalanena+ amR^ita+ yathaa= by fire, ambrosia, like.

"Trained in weaponry or untrained, Rama can not be trounced by those demons...protected by Vishvamitra, like the ambrosia by fire...[1-21-9]

Comment: In heaven an unapproachable firewall encircles the vessel of ambrosia protecting it from thieving by the demons.

एष विग्रहवान् धर्म एष वीर्यवताम् वरः ।
एष विद्य अधिको लोके तपसः च परायणम् ॥ १-२१-१०

10. eSa+vigrahavaan+dharmaH= such a, embodiment of, virtue; eSa+viiryavataam+ varaH= such a, venturesome, surpassingly; eSa+ budhyaa+ adhikaH= such a, by intellect, elite; loke= in world; tapasaH+ cha+ paraayaNam= sagacity, also, unexcelled one.

"Such a [Sage Vishvamitra] is the embodiment of virtue, surpassingly venturesome, and in intellect he is elite, and in world he is the unexcelled one in sagacity...[1-21-10]

एषो अस्त्रान् विविधान् वेत्ति त्रैलोक्ये स चराचरे ।
न एनम् अन्यः पुमान् वेत्ति न च वेत्स्यन्ति केचन ॥ १-२१-११

11. eSa+astraan+vividhaan+vetti= he, of missiles, many kinds, in know-how; trai+ lokye+ sa+ chara+a+ chara = in three, worlds, with, mobile, sessile; na+ [evam, as in other mms;] enam= none, about him; anyaH+ pumaan+ vetti= other, person, knows; na+ cha+ vetsyanti= not, also, going to know; kechana= by anyone.

"He, the Sage Vishvamitra, is in the know-how of many kinds of missiles. Among three worlds where mobile or sessile beings are there, no other person knows about him [except me,] not also going to be known by anyone, [in future...][1-21-11]

Comment: In other texts, the word '*enam*= him' is not there, but '*evam*= them, the weapons' is there. If read with 'evam= 'them, the wepons' it means that the know-how of missiles is 'known only to Vishvamitra and none other knows it in all the worlds....' and goes well with the following verse also.

न देवा न ऋषयः के चित् न अमरा न च राक्षसाः ।
गन्धर्व यक्ष प्रवराः स किन्नर महोरगाः ॥ १-२१-१२

12. na+devaaH= not, gods; na+R^ishaSayaH= not, Sages; kechit+ na+amaraaH= any one, not, by gods; na+ cha+ raakshasaaH= not, also, demons; ghandharva+ yaksha+ pravaraaH= gandharva, yaksha, eminent ones; sa= so also; kinnara+ maha+ uragaaH= kinnara, great, uraga.

"Not by gods, sages, asura-s, or by eminent [celestial beings like] ghandharva, yaksha, [along with nyphs, and reptile beings named] kinnara, uraga [beings, Sage Vishvamitra is known...] [1-21-12]

Comment: Or the missiles are NOT known to all those beings, as indicated in the above verse, and in continuation with the following verse.

सर्व अस्त्राणि कृशाश्वस्य पुत्राः परम धार्मिकाः ।
कौशिकाय पुरा दत्ता यदा राज्यम् प्रशासति ॥ १-२१-१३

13. sarva+astraaNi= all, arms; kR^ishaasvasya+ putraaH= of Krishaasva, sons; parama+ dhaarmikaaH= very, righteous ones [missiles]; Kaushikaaya= to Kaushuka [Vishwamitra]; puraaa= earlier; datta= given; yadaa= when; raajyam= kingdom; prashaasati= was ruling.

"All the missiles are the sons of Krishaasva, [Prajaapati, where Prajaapati is the earliest ruler of mankind,] and they are righteous ones...and they were given earlier to Vishvamitra when he [Vishvamitra] was ruling his kingdom [by Lord Shiva...] [1-21-13]

ते अपि पुत्रा कृशाश्वस्य प्रजापति सुता सुताः।
न एक रूपा महावीर्या दीप्तिमंतो जयावहाः ॥ १-२१-१४

14. te+api+putraa= they, also, sons; kR^ishaashvasya= of kR^ishaasva; prajaapati+ sutaa+ sutaaH= Prajaapati's, daughter's, sons; na+ eka+ ruupa= not, one, faceted; maha+ viiryaa= very, intrepid ones; diiptimantaH= dazzling; jayaavahaa= victory, yielding.

"They [the weaponry,] are the sons of the daughters of Prajaapati, not one faceted ones intrepid and dazzling and they yield victory...[to their wielders...] [1-21-14]

Comment: The Prajapati referred in this verse is Daksha Prajaapati, another earlier ruler of mankind. His daughters are Jaya and Suprabha, gave birth these missile. These two daughters of Daksha and Krishaashva Prajapati parented these this weaponry.]

जया च सुप्रभा च एव दक्ष कन्ये सुमध्यमे ।
ते सूते अस्त्र शस्त्राणि शतम् परम भास्वरम् ॥ १-२१-१५

15. jaya+cha+suprabha+eva= Jaya, and, Suprabha, thus; daksha+kanye= Daksha Prajaapati's daughters; su+ madhyame= well-waisted; te+ suute= to them, gave birth; astra+ shatraaNi= missiles and weapons; shatam= hundred; parama+ bhaasvaram= supremely, flaring.

"Jaya and Suprabha, the daughters of Daksha Prajaapati, who have well-waists [enabling them to give birth to great offspring,] gave birth to a hundred missiles and [other] weaponry, whose flare is supreme... [1-21-15]

पंचाशतम् सुतान् लेभे जया लब्ध वरा वरान् ।
वधाय असुर सैन्यानाम् अप्रमेयान् अरूपिणः ॥ १-२१-१६

16. panchaashatam+sutaan= fifty, sons; labhe= benefited with; jaya+ naama= Jaya, named; varaan = the bests ones [missiles]; vadhaaya+ asuna+ sainyaanaam= to destroy, demons', armies; aprameyaan+ kaama+ ruupiNaH= exceptional, guise-changers.

"Jaya named [wife of Krishaasva Prajaapati, is] benefited with fifty sons, [fifty kinds of weaponry,] the best ones to destroy the armies of demons, and they are exceptional ones and guise changers... [1-21-16]

सुप्रभा अजनयत् च अपि पुत्रान् पंचाशतम् पुनः ।
संहारान् नाम दुर्धर्षान् दुराक्रामान् बलीयसः ॥ १-२१-१७

17. suprabha+a+janayat+ca+api= Suprabha, gave birth, also, even; putraan+ panchashatam+ punaH = to sons, fifty, in turn; samhaaran+ naama= Samhaara named [Eliminators named]; durdharshaan+ dur+ aakramaan+ baliiyasaH= unassailable, unconquerable, tremendous ones.

"Suprabha, [another wife of Krishaasva Prajaapati,] gave birth to another fifty mighty sons in turn, named Eliminators, and who are unassailable and unconquerable and tremendous ones... [1-21-17]

तानि च अस्त्राणि वेत्ति एष यथावत् कुशिक आत्मजः ।
अपूर्वाणाम् च जनने शक्तो भूयः च धर्मवित् ॥ १-२१-१८

18. taani+cha+astraaNi= all those, also, of the weapons; vetti+ eSa+ yathaavat= known, by this, as it is; kushika+ aatmajaH= Kushika's, son [sage Vishvamitra]; a+puuravaaNaam+ cha= not, earlier [unavailable hitherto,] also; janane+ shaktaH+ buuyaH+ ca= creating, capable of, also; dharma+ vit= virtue, knower.

"All those weapons are known, as it is, by this Sage Vishvamitra, son of Kushika, and he is also capable of creating [new weaponry] unavailable hitherto, this dharma-knower... [1-21-18]

तेन अस्य मुनि मुख्यस्य धर्मज्ञस्य महात्मनः।
न किंचिद् अस्ति अविदितम् भूतम् भव्यम् च राघव ॥ १-२१-१९

19. tena+asya= thereby, by him; muni+mukhyasya= sage, the distinguished; dharma+ j~nasya= dharma-knower; mahaa+ aatmanaH= great-souled; na+ kimchit+ asti+ a+ viditam= not, whatever, is there, unknown; bhuutam+ bhavyam+ ca= in past, in future, too; Raaghava= Dasharatha.

"Thereby, by him, this distinguished sage, dharma-knower and great-souled, nothing whatsoever is there [that is] unknown...in past or in future too...oh! Dasharatha... [1-21-19]

एवम् वीर्यो महातेजा विश्वामित्रो महा यशाः ।
न राम गमने राजन् संशयम् गन्तुम् अर्हसि ॥ १-२१-२०

20. evam+viiryaH= thus, unflinching; mahaa+tejaa= great, resplendent; Vishvamitra; mahaa+ yashaH= greatly, renowned; na=not; raama+ gamane= Rama's travel [with Sage]; raajan= Oh! King; samshayam+ gantum = doubt, enter into; arhasi= inept of you.

"Thus, unflinching sage of great resplendence is Vishvamitra, greatly renowned too, hence, oh! King; in the travel of Rama [with the Sage, you] do not enter into a doubt, which is inept of you...[1-21-20]

तेषाम् निग्रहणे शक्तः स्वयम् च कुशिकात्मजः ।
तव पुत्र हितार्थाय त्वाम् उपेत्य अभि याचते ॥ १-२१-२१

21. teSaam= them [the demons]; nigrahaNa+shaktaH+swayam+cha= control, capable of, for himself, even; kushika+ aatmaja= Kushi's son, Vishvamitra; tava+ putra+ hita+ arthaaya= for your, son's, benefit, intending; tvaam+ upetya= to you, approached; abhi+yaachate= well, imploring you.

"Those demons can be controlled by Sage Vishvamitra himself [with all his knowledge of weaponry, but] intending beneficence to your son he approached you and imploring upon you ... [1-21-21]

Comment: Thus, spoke Sage Vashishta to pacify the King's agony in sending Rama with Sage Vishvamitra and also almost foretold the king that Rama will be a beneficiary not only in acquiring rare weapons from Vishvamitra but also Seeta in marriage, which is incidental to this travel.

इति मुनि वचनात् प्रसन्न चित्तो
रघु वृषभः च मुमोद् पार्थिव अग्र्यः।
गमनम् अभिरुरोच राघवस्य
प्रथित यशाः कुशिक आत्मजाय बुध्या ॥ १-२१-२२

21. iti+muni+vachanaat= thus, sage's, words [of Vashishta]; prassanna+ chittaH= serene, minded; raghu+ vR^ishabhaH+ ca= Raghu's dynastic, prominent, [Dasharatha]; mumoda= blissful; paarthiva+ agrya= among kings, supreme; gamanam= travel; abhi+ rurocha= verily, consented to; raaghavasya= of Rama; prathita+ yashaaH = pronouncedly, renowned; kushika+ aatmajaaya= for Kushika's son, Sage Vishvamitra; budhyaa= wholeheartedly.

Thus by Sage Vashishta's words, the prominent king of Raghu dynasty, King Dasharatha became serene-minded, became blissful and his physique glowed radiantly, and he that supreme king with pronounced renown, verily consented to the travel of Raghu's descent, Rama, with Sage Vishvamitra, the son of Kaushika, wholeheartedly... [1-21-21]

इति वाल्मीकि रामायणे आदिकाव्ये बाल काण्डे एकविंशः सर्गः॥

Thus, this is the 21st chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 22

Introduction

King Dasharatha sends Rama and Lakshmana along with Sage Vishwamitra as requested by the Sage. In their course of travel, Sage Vishwamitra imparts a secret knowledge to the young princes Rama, and Lakshmana, called bala atibala, by which nothing can wither away their vigour and vitality.

तथा वसिष्ठे ब्रुवति राजा दशरथः स्वयम् ।
प्रहृष्ट वदनो रामम् आजुहाव स लक्ष्मणम् ॥ १-२२-१

1. tathaa+vasiSThe+bruvati= then, by Vashishta, as told by; raajaa+dasaratha+ svayam= king Dasharatha, himself; pra+ hR^iSTa+ vadanaH= very, satisfied, by countenance; raamam+ juhaava+ sa+ lakshmana= Rama is, called for, with Lakshmana.

Then, as told by Sage Vashishta, King Dasharatha with a very satisfied countenance, himself called for Rama along with Lakshmana [to travel with the Sage Vishwamitra.] [1-22-1]

कृतः स्वस्त्ययनम् मात्रा पित्रा दशरथेन च ।
पुरोधसा वसिष्ठेन मङ्गलैः अभिमंत्रितम् ॥ १-२२-२

2. kR^itaH+svasti+ayanam= performing, blessing, [ritual of] travel; maatraa= by mothers; pitraa+ dasarathen+ cha= by father, Dasharatha, also; purodhasaa+ vasiSThtena= by High Priest, Vashishta; ma~NgaliaH+ abhi+ mantritam= blessings, well-rendered.

On performing the ritual blessings [on Rama, by his] mother Kausalya and father King Dasharatha also, the High Priest Vashishta well-rendered blessings...[with Vedic hymns for a victorious journey...] [1-22-2]

स पुत्रम् मूर्ध्नि उपाघ्राय राजा दशरथः तदा ।
ददौ कुशिक पुत्राय सुप्रीतेन अंतरात्मना ॥ १-२२-३

3. sa+putram+muurdhni+upa+aaghraaya= he [Dasharatha,] son's, forehead, nearly, smelled [kissing good bye on forehead]; raajaa+ dasarathaH+ tadaa= King Dasharatha, then; dadau+ kushika+ putraaya= entrusted, to Kushika's son [to Vishwamitra]; su+ priitena+ antaraatmanaa= well, pleased, depths, of soul.

King Dasharatha kissed good-bye on his son's forehead and entrusted him to the Sage Vishwamitra, well pleased at the depths of his soul. [1-22-3]

ततो वायुः सुख स्पर्शो नीरजस्को ववौ तदा ।
विश्वामित्र गतम् रामम् दृष्ट्वा राजीव लोचनम् ॥ १-२२-४

4. tataH+vaayuH+sukha+sparshaH+ niirajaskaH= then, breeze, pleasant, to touch, dust-less; vavau+ tadaa= blew, then;

vishwamitra+ gatam+ raamam= following, Vishvamitra, Rama; dR^iSTwaa= on seeing, [Rama]; raajiiva+ lochanam= lotus eyed one.

Then the breeze blew pleasant for touch and dust-less, on seeing the lotus-eyed Rama following Sage Vishwamitra. [1-22-4]

पुष्प वृष्टिः महती आसीत् देव दुन्दुभि निःस्वनैः ।
शङ्ख दुन्दुभि निर्घोषः प्रयाते तु महात्मनि ॥ १-२२-५

5. pushpa+vR^iSTiH+mahatii+asiit= flowers, downpour, abounding, is there; deva+ dundubhi+ niswanam= divine, drums, beating; shankha+ dundubhi+ nirghoSaH= conch-shell, drumbeat's, sounds; pra+ yaate+ tu+ mahaatmani= on the travel, of, that great soul [Rama.]

There is abounding downpour of flowers with the sounds of the divine drumbeats [from firmament] and conch-shells and drumbeat sounds on the travel of that great soul, Rama [in Ayodhya also...] [1-22-5]

विश्वामित्रो ययौ अग्रे ततो रामो महायशाः ।
काक पक्ष धरो धन्वी तम् च सौमित्रिः अन्वगात् ॥ १-२२-६

6. Vishwamitra; yayau+agre= walked, ahead; tataH= then; RaamaH=Rama; dhanuH+ dharaH= bow, handling; kaaka+ paksha+ dharaH= crow's, wings, wearing [having black hair-locks]; tam+ cha= him [Rama is], also; dhanvii= with bow; SoumitriH+ Sumitra's son [Lakshmana]; anvagaat= following.

Sage Vishwamitra walked ahead while Rama handling his bow and whose hair-locks are jet-black, followed the sage, while Sumitra's son, Lakshmana also handling his own bow followed Rama. [1-22-6]

कलापिनौ धनुष् पाणी शोभयानौ दिशो दश ।
विश्वामित्रम् महात्मानम् त्रि शीर्षौ इव पन्नगौ ॥ १-२२-७

7. kalaapinau= with quivers; dhanuS+paaNii= bows, in hands; shobhayaanau= resplendent; dishaH+ dasha= directions, ten; vishwamitram+ mahaatmaanam= after Vishvamitra, great, soul; tri+ shiirSau+ iva+ pannagau= three, headed, like, serpents.

With two quivers [to each,] bows in their hands, all the ten directions [of earth are] resplendent [when Rama and Lakshmana] following Sage Vishvamitra, like three headed serpents... [1-22-7]

Comment: Each one is having two quivers tied on each shoulder. Thus the upper portion of the quivers feathered shafts, with the tips of arrows inside, are giving a picture of two more heads, on either side of the princes' heads. Thus Rama and Lakshmana are appearing like three headed serpents. That is to say they are too young with the size of their heads equalling the mouth of the quiver.

अनुजग्मतुः अक्षुद्रौ पितामहम् इव अश्विनौ ।
अनुयातौ श्रिय दीप्तौ शोभयन्तौ अनिन्दितौ ॥ १-२२-८

8. anu+jagmatuH= following, journeyed ; a+kshudrau= un-common; pitaamaH+iva= Forefather, Lord Brahma, like; ashvinau= the twin Ashwini gods; anu+ yaatau= toed in; shriya+ diiptau= by glory, radiant; shobhayantau+ a+ ninditau= auspicious, un-blameable ones.

Journeyed following [the sage] those uncommon ones...like the ashvani gods [twin bothers of un-equalling charm,] following Lord Brahma...and toeing in are they [Rama and Lakshmana,], the gloriously resplendent, auspicious and un-blameable ones... [1-22-8]

तदा कुशिक पुत्रम् तु धनुष् पाणी स्वलंकृतौ ।
बद्ध गोध अंगुलि त्राणौ खड्गवन्तौ महाद्युती ॥ १-२२-९

9. tadaa+kushika+putram+tu= thus, Kusi's son [Vishvamitra]; dhanuS+paaNii= bow, in hands; sva+ lankR^itau=

bedecked ones; baddha+ godha+ angulii+ traaNau= tied, leathern, fingers, covers; khadga+ vantau= swords, of two; mahaa+ dyutii= great, glowing.

Thus Vishvamitra [is followed by them, who] with their bows in their hands, bedecked [with ornaments,] their fingers covered with leathern [gloves,] two with their swords, their glow is great...[and they...] [1-22-9]

कुमारौ चारु वपुषौ भ्रातरौ राम लक्ष्मणौ ।
अनुयातौ श्रिया दीप्तौ शोभयेताम् अनिन्दितौ ॥ १-२२-१०

10. kumaarau= youngsters; chaaru+ vapuSau= beautiful, body-limbs; bhraatarau= two brothers; Rama; Lakshmana; anu+ yaatau= followed, in travel; shriyaa+ diiptau= rich, resplendence; shobhayetaam= shone forth; a+ ninditau= blemish-less ones.

Those youngsters with their beautiful body-limbs, and two brothers Rama and Lakshmana, in travel following [Vishvamitra] their resplendence is rich and [with them the] blemish less ones, [Vishvamitra is] shining forth [like...] [1-22-10]

स्थाणुम् देवम् इव अचिन्त्यम् कुमारौ इव पावकी ।
अध्यर्ध योजनम् गत्वा सरय्वा दक्षिणे तटे ॥ १-२२-११

11. shtaaNum+devam+iva= Lord Shiva, gor, like; a+ chintyam= inscrutable; kumaarau+ iva+ paavakii= sons, like, of Lord Fire; adhyartha+ yojanam+ gatvaa= one and half, yojana on going; sarayvaa+ daskhiNe+ taTe = Sarayu river's, southern bank.

As like Lord Shiva, the inscrutable god is adored by the two sons of Lord Fire [namely Skanda and Vishaakha, Vishvamitra is adored by Rama and Lakshmana...] and on going one and half yojana distance, on the riverbank of Sarayu... [1-22-11]

Comment: *stha*= Being, *aNum*= atom like. The Supreme Being that is resident like an atom, in every mobile or sessile being. Here it is Lord Shiva. Lord Shiva's sons are two, one Ganesha and the other Kumara, of which Kumaara is the Army General of Gods. According to Mahaa Bharata, He is said to have become four in a split-second, known as 1] Skanda, 2] Vishaakha, 3] Shaaka, 4] Naigamesha. Here the first two aspects of Skanda and Vishaakha are incorporated in simile to Rama and Lakshmana. Here Sage Vishwamitra is going to teach a mystical hymn to the princes called "bala and atibala." Since the Vedic hymns can not be taught after sunset, it shall be evening time before sunset, when oblations will be offered at sunset, [saayam sandhya.] [Govindaraja.]

रामा इति मधुराम् वाणीम् विश्वामित्रः अभ्यभाषत ।
गृहाण वत्स सलिलम् मा भूत् कालस्य पर्ययः ॥ १-२२-१२

12. raama+iti+madhuram+vaaNiim= 'Oh! Rama', thus, harmoniously, voicing; Vishwamitra; abhya+ bhaaSata= spoke; gR^ihaaNa+ vatsa+ salilam= take, my boy, waters; maa+ bhuut+ kaalasya+ paryayaH= do not, let, time's, lapse.

"Rama..." thus harmoniously voicing [Vishvamitra said to Rama,] "Take waters, my boy, lapse not the time...[for I am going to teach...] [1-22-12]

मंत्र ग्रामम् गृहाण त्वम् बलाम् अतिबलाम् तथा ।
न श्रमो न ज्वरो वा ते न रूपस्य विपर्ययः ॥ १-२२-१३

13. mantra+graamam+gR^ihaaNa+tvam = hymns, group, receive, you; balaam+ atibalaam= bala, atibala hymns; tathaa= thus; na+ shramaH= no, tiredness; na+ jvaraH+vaa= no, feverishness, either; te= to you; na+ ruupasya+ vi+ paryayaH= no, personality, misshaping.

"For a group of hymns you receive [now from me, called] bala and atibala, thereby no tiredness, no feverishness either...nor your personality will misshapen...[by practicing them...] [1-11-13]

न च सुप्तम् प्रमत्तम् वा धर्षं इष्यन्ति नैर्ऋताः ।
न बाह्वोः सदृशो वीर्ये पृथिव्याम् अस्ति कश्चन ॥ १-२२-१४

14. na+cha+suptam= not, also, in sleep; pra+ mattam+vaa= unvigilant, either; dharSa+ iSyanti+ nairR^itaaH= wish to annoy, they the demons; na+ baahvaH= not, by shoulder-strength; sadR^ishaH+ viiryaH= equalling, in strength; pR^ithivyaam+ [na+] asti= on earth, will [not] be there; kaH+ cha+ na= any, also, no [none whosoever.]

"Not in your sleep or in an unvigilant state, the demons dare not wish to annoy you... By your shoulder-strength none whosoever on earth can equal you...[by reciting these hymns...] [1-22-14]

त्रिषु लोकेषु वा राम न भवेत् सदृशः तव ।
बलाम् अतिबलाम् चैव पठतः तात राघव ॥ १-२२-१५

15. triSu+lokeshu+vaa= in three worlds, either; Rama; na+bhavet+ sa+dR^isha+ tava= none, will be, coequal, to you; balaam+ atibalaam+ ca+ eva= bala, atibala, also thus; paThataH= if exercised; taata= my dear; raaghava= Raghava.

"In three worlds either, Rama, none will be a coequal to you, verily...if bala atibala are exercised, my dear Raghava... [1-22-15]

न सौभाग्ये न दाक्षिण्ये न ज्ञाने बुद्धि निश्चये ।
न उत्तरे प्रति वक्तव्ये समो लोके तव अनघ ॥ १-२२-१६

16. na+saubhaagye= not by, fortunes; na+daakshiNe= not by, calibre; na+j~naane= not by, erudition; buddhi+ nishchaye= mental, determination; na+ uttare= not, replying you; [na+] prati+ vaktavye= [not by,] against, countering you [rebuttal]; [na+] samaH= equal; loke+ tava+ anagha= in this world, to you, oh! Impeccable one.

"Not by fortunes, calibre, erudition and mental determination of yours, and even in rebuttal, [there will be] no equal to you in this world, Oh! Impeccable one... [1-22-16]

एतत् विद्या द्वये लब्धे न भवेत् सदृशः तव ।
बला च अतिबला चैव सर्व ज्ञानस्य मातरौ ॥ १-२२-१७

17. etat+vidyaa+dvaye+labdhe= these, teachings, two of them, on receiving; na+ bhavet+ sadR^ishaH+ tava= not, there will be, equal, to you; balaat+ atibalaat+ cha+ eva= by bala and atibala, also, only; sarva+ j~naanasya+ maatarau= all, knowledge's, mothers.

"On receiving these two teachings, there will not be any equal to you, for bala and atibala are the mothers of all knowledge... [1-22-17]

क्षुत् पिपासे न ते राम भविष्येते नरोत्तम ।
बलाम् अतिबलाम् चैव पठतः तात राघव ॥ १-२२-१८

18. kSut= hunger; pipaasa= thirst; na+te+raama+bhaviSyete= not, to you, Rama, will be there; nara+ uttama= people, best among; balam+ atibalam+ cha+ eva= bala and atibala, also, thus; paThata= if recited; taata= my dear; Raghava= descent of Raghu.

"Hunger and thirst will not be there to you, oh! Rama Best of People, if bala and atibala are recited, my dear Raghava... [1-22-18]

गृहाण सर्व लोकस्य गुप्तये रघु नन्दन ।
विद्या द्वयम् अधीयाने यशः च अथ भवेत् भुवि ।
पितामह सुते हि एते विद्ये तेजः समन्विते ॥ १-२२-१९

19. gR^ihaaNa= take; sarva+lokasya+guptaye= all, of worlds, confidential one; raghu+ nandana= Raghu's descendent; vidyaa+ dvayam= teachings, twin; adhiiyaane= if practised; yashaH+ cha+ api= renown, also, even; a+ tula= not, weighable [inestimable]; tvayi= [accrue] to you; pitaamaha+ sute= Forefather's [Lord Brahma's] daughters; hi+ e+ te+ vidye= verily, all, these, hymns are; tejaH+ samanvite= brilliance, containing.

"Take them [the hymns, which are kept] confidential in all the worlds, and if these twin teachings are practised an inestimable renown [will also accrue] to you, and verily, these hymns are Lord Brahma, the Forefather's daughters, and Brilliant Ones... [1-22-19]

प्रदातुम् तव काकुत्स्थ सदृशः त्वम् हि पार्थिव ।
कामम् बहुगुणाः सर्वे त्वयि एते न अत्र संशयः ।१-२२-२०

20. pra+daatum+tava= verily, I bestow, to you; kakuthsa= Kakustha's kin, Rama; sadR^ishaH+ twam+ hi= like you, you only, verily; dhaarmika= virtuous one; kaamam= numerous are; bahu+ guNaaH= many, qualities; sarve= all of the; te= in you; ete= those that are; na+ atra+ samshayaH= not, there, doubt.

"I bestow [these hymns] to you Oh! Rama, Kakustha's kin, [because there is none other] like you and verily you are the only virtuous one [to receive them, and although] many of those numerous qualities that are required [to receive these hymns,] all of them are in you, without any doubt, [but these hymns if meditated by you...] [1-22-20]

तपसा संभृते च एते बहु रूपे भविष्यतः ।
ततो रामो जलम् स्पृष्ट्वा प्रहृष्ट वदनः शुचिः । १-२२-२१

21. tapasaa= by meditation; sambhR^ute+cha= nurtured, also; ete= these [hymns]; bahu+ ruupe= multifarious; bhaviSyataH= will thrive; tataH+ raamaH+ jalam+ spR^iSTvaa= then, Rama, waters, touching; prahR^iSTa+ vadanaH= gladdened, countenance; shuchiH= immaculate.

"By meditation [should these hymns are] nurtured, these hymns will thrive [you] in multifarious ways..." [Thus spoke Sage Vishwamitra to Rama.] Then Rama touching waters with a gladdened countenance, that immaculate [Rama...] [1-22-21]

प्रति जग्राह ते विद्ये महर्षेर् भावित आत्मनः ।
विद्या समुदितो रामः शुशुभे भीम विक्रमः ॥ १-२२-२२

22. prati+jagraaH+te+vidye= in turn, received, those, teachings; maharSeH= from great sage; bhaavita+ aatmanaH= of contemplative, soul; vidyaa+ samuditaH= teachings, on obtaining; Rama; sushubhe+ bhuuri+ vikrama= glistened, marvelling, vanquisher.

Rama received those teaching in his turn from that great sage of a contemplative soul, and on obtaining those teachings Rama, glistened like a marvelling vanquisher, [like Lord Sun...] [1-22-22]

सहस्र रश्मिः भग्वान् शरदीव दिवाकरः ।
गुरु कार्याणि सर्वाणि नियुज्य कुशिक आत्मजे ।
ऊषुः ताम् रजनीम् तत्र सरय्वाम् सुसुखम् त्रयः ॥ १-२२-२३

23. sahasra+rasmiH+bhagavaan= thousand [umpteen,] rayed, God; sharadi+ iva+ divaa+ karaH= in autumn, like, day, causing [god, the Sun]; guru+ kaaryaaNi+ sarvaaNi= to teacher, duties, all of them; niyujya= performed; kushikaatmaje= towards Vishwamitra; uuSuH+ taam+ rajaneem= stayed, that, night; tatra+ saryvaam+ su+ sukham= there, on Sarayu riverbank, very, happily; trayaH= that threesome.

Like the umpteen rayed God...the day causing autumnal Sun of sharat season [in a cloudless sky, thus Rama became resplendent and then] all of his duties towards his teacher on performing towards Vishvamitra, they the threesome stayed that night there on the riverbank of Sarayu very happily. [1-22-23]

Comment: Here*guru kaaryaaNi sarvaaNi niyujya* , are the duties demanded of a true disciple towards a guru, who is his mantra aachaarya, viz., fetching food, arranging bed, pressing his sore-legs called *paada samvaahana*, and the like. Rama does these duteous services to any elderly person, more so to his father as at this canto 1-18-28. In this chapter though Rama alone is said have been addressed by Vishvamitra all through the narration, it may not be construed that it excludes Lakshmana. Thus these hymn-teachings are imparted to two brothers, not to Rama alone.

दशरथ नृप सूनु सत्तमाभ्याम्
तृण शयने अनुचिते तदा उषिताभ्याम् ।
कुशिक सुत वचोऽनुलालिताभ्याम् ।
सुखमिव सा विबभौ विभावरी च ॥ १-२२-२४

24. dasharatha+suunu+sattamaabhyaam= Dasharatha's, children, noteworthy ones; tR^iNa+ shayane= on grass, to recline; an+ uchite= undeserving; saha+ uSitaaabhyaam= together, slept, those two; kushika+suta= Kusha's, son [Vishvamitra's]; vachaH =words; anu+ laalitaaabhyaam= well-nestling [for those two]; sukham+ iva+ saa+ vi+ babhau= pleasant, thus, that, verily, became sleeping on grass]; vibhaavarii+ cha= night, also.

Rama and Lakshmana, King Dasharatha's noteworthy children, [though] undeserving to recline on the grass both of them lay together on that only, as that [grass-bed] became pleasant with the well-nestling words of Sage Vishwamitra, and [pleasant is] that night too... [1-22-24]

Endnote

Sage Vishwamitra is the Seer for Gayati hymn. He is the same Sage to impart *bala atibala* hymns to Rama and Lakshmana. For those readers that are interested to know or to practice, the Upanishad of bala atibala is included hereunder. We are told that any mantra that needs sanctification is rendered in the form of Upanishad. This mantra *bala atibala* is yet another aspect of Gayatri, and there is no hymn superior than Gayatri, *na gaayatriyaaH paramam japam*.

balaatibala mantropanishad

---

balātibalayoḥ virāṭ puruṣa ṛṣiḥ | gāyatrī devatā | gāyatrī chandaḥ | akāra okāramakārā bījādyāḥ | kṣudhādi nirasane viniyogaḥ |klāmityādi ṣaḍaṅga nyāsaḥ |klām aṅguṣṭābhyām namaḥ | klīm tarjanībhyām namaḥ | klūm madhyamābhāmnamaḥ | klaim anāmikābhyām namaḥ | klom kaniṣṭikābhām namaḥ | klaḥ karatalakarapṛṣṭābhyām namaḥ ||klām hṛdayāya namaḥ | klīm śirase svāhā | klūm śikhāyaivaṣaṭ | klaim kavacāya hum | klom netratrayāyavauṣaṭ | klaḥ astrāya phaṭ | bhūrbhuvassuvaromiti digbandhaḥ |

|| dhyānam ||

amṛta karatalārdrau sarva sañjīvanāḍhyā avaghaharaṇa sudkṣau veda sāre mayūkhe|
praṇavamaya vikārau bhāskarākāra dehau satatamanubhave'ham tau balātībaleśau ||

---

om hrīm bale mahādevi hrīm mahābale klīm catur vidha puruṣartha siddhi prade tatsavitur varadātmike hrīm vareṇyam bhargo devasya varadātmike | atibale sarva dayāmūrte bale sarva kṣud bhrama upanāśini dhīmahi dhiyoyonarjāte pracuryā pracodayātmike praṇava śiraskātmike | hum phaṭ svāhā || evam vidvān kṛta kṛtyo bhavati | sāvitryā eva salokatām jayati || ītyupaniṣat ||

|| śānti pāṭha || om āpyāyantu mamāṅgāni vākprāṇaścakṣuḥ śrotramatho balamindriyāṇicasarvaṇi | sarvam brahmaupaniṣadam | māham brahma nirākuryām mā mā brahma nirākarot | anirākaraṇamastu anirākaraṇam me'stuḥ tadātmani nirate ye upaniṣatsu dharmāste mayi santu te mayi santu || om śāntiśśāntiśśāntiḥ |

इति वाल्मीकि रामायणे आदिकाव्ये बाल काण्डे द्वाविंशः सर्गः ॥

Thus, this is the 22nd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 23

Introduction

Rama and Lakshmana journey with Vishwamitra and they stay in a hermitage at a place where River Ganga and River Sarayu confluence. At this place, in earlier times Lord Shiva burnt down the physical entity of Love God, Manmadha, with His third Eye. Hence this place is called Anga.

प्रभातायाम् तु शर्वर्याम् विश्वामित्रो महामुनिः ।
अभ्यभाषत काकुत्स्थौ शयानौ पर्ण संस्तरे ॥ १-२३-१

1. prabhaataayaam+tu+sharvaryaam= at dawn, then, after night; Vishvamitra; mahaa+muniH= great saint; abhyabhaaSata= verily spoke; kaakuthsau= to Kakustha kinsmen, Rama and Lakshmana; shayaanau = sleeping on; parNa+samstare= on the grass, bed.

At dawn after that night, the great saint Vishwamitra spoke to the kinsmen of Kakustha, Rama, and Lakshmana, those that are sleeping on a grass bed... [1-23-1]

कौसल्या सुप्रजा राम पूर्वा संध्या प्रवर्तते ।
उत्तिष्ठ नर शार्दूल कर्तव्यम् दैवमाह्निकम् ॥ १-२३-२

2. kausalya+supraajaa+raama= Kausalya, well, begotten; Rama; puurva+ sandhya= eastern, aurora; pra+ vartate= verily, emerging; uttiSTha= get up; nara+shaarduula= man, the tiger; kartavyam= be performed; daivam= to gods; aahnikam= daytime chores.

"Oh! Kausalya's well-begotten Rama, the eastern aurora is verily emerging... Get up! Tigerly-man, daytime chores towards gods shall be performed..." [1-23-2]

Comment: This is another celebrated verse chanted even today because this contains many deistic declinations. So far, Rama is a dear prince to his parents. But here, no less than Sage Vishwamitra deifies Rama and addresses him to 'get up' from divine trance to undertake the human duties to eliminate evil, like the dawn of the sun that eliminates the evil darkness. In other ancient manuscripts the same verse obtains as:

kausalyā mātaruttiṣṭa pūrvā sandhyā upāsyatām |
paurva āhṇikam vidhim kartum tāta kālo'yam āgataḥ ||

This early morning 'awakening' of Lord Vishnu or his incarnates from divine trance is a common practice in Vaishnavite tradition, and is followed in temples, calling this as *suprabhaata seva*.

तस्य ऋषेः परम उदारम् वचः श्रुत्वा नृप नरोत्तमौ ।
स्नात्वा कृत उदकौ वीरौ जेपतुः परमम् जपम् ॥ १-२३-३

3. tasya+R^iSeH= that, sage's; parama+udaaram+vachaH= very, benign, words; shrutvaa= on listening; nara+ uttamau= among people, best; snaatwaa= bathed; kR^ita+ udakau= performed, water oblation; viirau = valorous ones; jepatuH+ paramam+ japam= meditated, great, hymn.

Listening that sage's very benign words, the king's sons bathed, performed water oblation and those

valorous ones meditated the great hymn... [1-23-3]

Comment: It is gaayatri hymn that Rama and Lakshmana meditated for, nothing superior than gaayatri is there to be meditated upon *na gaayatryaaH param japyam* and also the usual hymn for water oblation at dawn or dusk: *praataH sandhyaa vandana*. *sandhya* is the vesperal time between the dawn and night when the stars or the sun are not visible. aho rātrasya yaḥ sandhiḥ sūry nakṣatra varjitaḥ Then the gaayatri is to be meditated placing Her in ones own heart or amid the solar system. gāyatrīm sam smaret dhīmān hṛdi vā sūrya maṇḍale...

कृत आह्निकौ महावीर्यौ विश्वामित्रम् तपोधनम् ।
अभिवाद्य अति संहृष्टौ गमनाय अभितस्थतुः ॥ १-२३-४

4. kR^ita+aahnikau= after performing, duties of dawn; mahaa+viirau= great, two stalwarts; Vishwamitra; tapaH+ dhanam= by penance, prosperous; abhivaadya= venerated; ati+ samhR^iSTau= much, enthused; gamanaaya+ abhi+ tasthatuH = to travel, present before.

After performing their duties at dawn, those two great stalwarts venerated Sage Vishwamitra, the prosperous sage by his own penance, who are much enthused and presented [themselves before Vishvamitra] to travel on... [1-23-4]

तौ प्रयान्तौ महावीर्यौ दिव्यम् त्रिपथगाम् नदीम् ।
ददृशा ते ततः तत्र सरय्वाः संगमे शुभे ॥ १-२३-५

5. tau+pra+yaantau= those two, well, journeying [thus]; mahaa+viiryau= great heroes; divyaam= divine; tri+ patha+ gaam+ nadiim= three, way, going [coursing]; river [namely Ganga]; dadR^ishaa+ te= have seen, they; tataH+ tatra= then, there; saryvaaH+ sangame+ subhe= River Sarayu's, confluence= auspicious one.

Those two great heroes journeying thus have seen at the divine confluence of River Sarayu [with River Ganga, that] courses in three ways, and which is an auspicious one... [1-23-5]

Comment: River Ganga follows in three courses, firstly in heavens, second on earth, and third into paataala, the nether worlds. Bhagiiratha, an ancestor of Rama, brought River Ganga from heavens to earth and from earth to paataala, nether worlds, where his ancestors lay damned. With the touch of the waters of River Ganga, they are all sanctified and attained heaven.

तत्र आश्रम पदम् पुण्यम् ऋषीणाम् भावित आत्मानाम् ।
बहु वर्ष सहस्राणि तप्यताम् परमम् तपः ॥ १-२३-६

6. tatra= there; aashrama+padam+ puNyam= hermitage's, threshold, merited one; R^ishiiNaam+ bhaavita + aatmaanam = of sages, ideational-souls; bahu+ varSa+ sahasraaNi= many, years, thousands of; tapyataam= practising; paramam+ tapaH= supreme, asceticism.

There, [they have seen] the thresholds of merited hermitages of the sages, the ideational-souls, and who for many thousands of years are practising supreme asceticism... [1-23-6]

तम् दृष्ट्वा परम प्रीतौ राघवौ पुण्यम् आश्रमम् ।
ऊचतुः तम् महात्मानम् विश्वामित्रम् इदम् वचः ॥ १-२३-७

7. tam+dR^iSTvaa= them, on seeing; parama+priitau= well-pleased; raaghavau= Raaghava-s [Rama and Lakshmana]; puNyam+ aashramam= at merited, hermitage; uchatuH+ tam+ mahaatmaanam= spoke to, that, great soul; vishwamitram+ idam+ vachaH= to Vishwamitra, this, word.

On seeing that merited hermitage, Rama and Lakshmana, spoke to that great-soul Sage Vishwamitra this word...[1-23-7]

कस्य अयम् आश्रमः पुण्यः को नु अस्मिन् वसते पुमान्।
भगवन् श्रोतुम् इच्छावः परम् कौतूहलम् हि नौ ॥ १-२३-८

8. kasya+ayam+aashramam+puNyaH= whose, this, hermitage, merited one; kaH+ nu+ asmin+ vasate = who, verily, therein, lives; pumaan= celebrity; bhagavaan= Oh! God; shrotum+ icChaavaH= to listen, we are interested; param+ kautuuhalam+ hi+ nau= very, inquisitive, verily, for us.

"Whose hermitage is this merited one? Who is that celebrity that lives therein? Oh! Godly Sage, we are interested to listen and we are verily inquisitive [about it..." asked Rama and Lakshmana.] [1-23-8]

तयोः तद् वचनम् श्रुत्वा प्रहस्य मुनिपुंगवः।
अब्रवीत् श्रूयताम् राम यस्य अयम् पूर्व आश्रमः ॥ १-२३-९

9. tayoH+tad+vachanam+shrutvaa= their, that, words, on hearing; prahasya+ muni+ pungavaH+ abraviit = smilingly, sage, the eminent, said; shruyataam= be it listened [behold]; Rama; yasya+ ayam+ puurva+ aashramaH= whose, this, in earlier times, hermitage is.

On hearing those words of theirs, the eminent sage Vishwamitra said smilingly, "Behold as to whose hermitage is this in earlier times... [1-23-9]

कन्दर्पो मूर्तिमान् आसीत् काम इति उच्यते बुधैः।
तपस्यंतम् इह स्थाणुम् नियमेन समाहितम् ॥ १-२३-१०

10. kandarpaH= Manmadha [Love God]; muurtimaan+aasiit= with body, was there; kaamaH+ iti+ ucyate+ budhaiH= Kama, thus, is called, by wise men; tapsyantam= practising asceticism; iha= here; sthaaNum= Lord Shiva; niyamena= observantly; samaahitaa= engrossed in.

"Manmadha [Love God] was with his body and [and he is also] called Kama by the wise men...here, in the practise of asceticism, Lord Shiva was observantly engrossed in it... [1-23-10]

Comment: kan+darpa= carnally, prideful; He who takes pride in arousing lecherousness. kaama is 'desire' the natural basic instinct of any animal, and the one which the sages and saints want to overcome.

कृत उद्वाहम् तु देवेशम् गच्छन्तम् स मरुद् गणम्।
धर्षयामास दुर्मेधा हुम् कृतः च महात्मना ॥ १-२३-११

11. kR^ita+udvaaham+tu= having been married, only; deva+iisham= god's, lord [Lord Shiva]; gacChantam= while going [returning]; sa+ marut+ gaNam= along with, Marudgana [Lord Shiva's aides]; dharSayaamaasa= braved; dur+ medhaa= naughty, intent; hum+ kR^itaH+ cha= hum [in dissent,] did, also; maha+ aatmana= by great one [by Lord Shiva.]

Lord Shiva on marrying [Goddess Parvati,] was returning with Marudgana, [his aides, and at this place,] that Love God, namely Kaama, braved [Lord Shiva] with his naughty intent. Then Lord Shiva, the great soul, hummed [at Kama in dissent...] [1-23-11]

Comment: In this verse with the two words *kR^ita udvaaham*, and their meaning as on marrying Parvati and going this way with his coterie etc., this verse is said to be incongruous to other mythological episodes of Shiva's marriage with Parvati, and Manmadha's effort to enkindle love in Lord Shiva. After marriage with Her, some argue, where is the question of Love God's interference with Shiva's austerities. It is clear in Rama Charita Maanas how this Shiva-Parvati marriage occurs. Then this can be said this way, *kR^ita* [where *kR^i= karaNe]+ udvaaham+ tu+ devesham*= to do, marriage, only, to Shiva; *gacChantam*= on going there [Love God,] *sa+marudgaNam*= with marut gaNaa and other deities, for all the gods desired that Shiva shall marry Parvati alone; *dharSayaamaasa* etc., follows well in this sequence.

अवध्यतः च रुद्रेण चक्षुषा रघु नन्दन।
व्यशीर्यन्त शरीरात् स्वात् सर्व गात्राणि दुर्मतेः ॥ १-२३-१२

12. a+vadhyata= destroyed; raudreNa+ chakshushaa= ireful, eye [third eye]; raghu+ nandana= Raghu's, kinsman; vyashiiryanta= fell out; shariiraat= from body [of Manmadha]; syaat= have been; sarva+ gaatraaNi= all body parts; dur+mateH= lewd-minded one.

"And destroyed [is that Manmadha by Lord Shiva's third-eye, which is an] ireful-eye, oh! Raghava, fell out of His body [of Love God,] are all body parts, of the lewd-minded one... [1-23-12]

Comment: The word *a+vadhyat* is otherwise said in other texts as *ava+ dagdhasya+ rudreNa+ cakshusaa*, to derive a clear meaning of 'burnt down,' for *a+vadhyat* is just killing, slaying, whereas Shiva's third-eye truly burns down anything where even ashes do not remain. The critical editions have this as *dagdhasya tasya raudreNa chakShuShA...*

तत्र गात्रम् हतम् तस्य निर्दग्धस्य महात्मनः ।
अशरीरः कृतः कामः क्रोधात् देव ईश्वरेण ह ॥ १-२३-१३

13. tatra+gaatram+hatam+tasya= there, body, effaced, his; nir+ dagdhasya= completely, burnt; mahaatmana= by great soul [Lord Shiva]; a+ shariiraH+ kR^itaH+ kaamaH= without, body, made, Love God; krodhaat+ deva+ iishvaraH+ ha= by anger of, gods, lord, verily.

"There, His body is effaced, completely burnt by Lord Shiva, the Great Soul, and the Love God is made bodiless by the anger of Shiva, the Lord of Gods... [1-23-13]

Comment: Manmadha and His wife Rati are said the have supremely exquisite physiques. At the sight of Manmadha itself, anybody becomes a prey to His lasciviousness. So Lord Shiva had to completely burn that physical structure of Love, whereby only kaama, a mental desire remains. Saints and sage and other elite can override this mental desire by their austerities.

अनङ्ग इति विख्यातः तदा प्रभृति राघव ।
स च अङ्ग विषयः श्रीमान् यत्र अंगम् स मुमोच ह ॥ १-२३-१५

14. an+anga= anaga, [without, body-parts]; iti+vikhyaata+ tadaa+ prabhR^iti= thus, renowned, then onwards; Raghava; sa+ cha+ anga+ viSayaH= that, also, Anga, province; shriimaan= prosperous one; yatra+ angam+ pramumocha+ ha= where, body, relinquished, verily.

"Thus [Manmadha, the Love God] renowned then onwards as Ananga, The Body-less, oh! Raghava, and also that prosperous province, where Love God relinquished his body is known as Anga province... [1-23-14]

तस्य अयम् आश्रमः पुण्यः तस्य इमे मुनयः पुरा ।
शिष्या धर्मपरा वीर तेषाम् पापम् न विद्यते ॥ १-२३-१५

15. tasya+ayam+aashramaH+ punyaH= His [Lord Shiva's], this, hermitage, meritorious one; tasya+ ime+ munayaH+ puraa+ shishyaa= His [Shiva's,] these, sages, in earlier times, disciples; dharmaparaa = virtuous ones; viira= oh! Brave one [Rama]; teSaam+ paapam+ na+ vidyate= to them, sin, not, known [sinless.]

"Lord Shiva's hermitage is this, a meritorious one, and these sages are His disciples in earlier times, they are virtuous, oh! Brave one, and to them sin is unknown, [thus they are sinless...] [1-23-15]

Comment: This hermitage is of Love God or Lord Shiva, *tasya kaamasya sthaaNorvaa...* And because Lord Shiva is more sanctimonious this is Shiva's hermitage. But the last verse again says it is Kaama's hermitage. *puraa shiSyaa*, is *puurva kaalam aarabhya... santaana paramparayaa shiSyaa*... these sages are the progeny of the sages those who long time back were the disciples of Lord Shiva. Because these are the direct grandchildren of the disciples of Lord Shiva, sin cannot touch them. ata eva pāpam teṣām na vidyate | pūrvam rudra śiṣyā api samprati tat śiṣya kṛtam pāpam na vidyate ityarthaḥ|| Govindaraja.

इह अद्य रजनीम् राम वसेम शुभ दर्शन ।
पुण्ययोः सरितोः मध्ये श्वः तरिष्यामहे वयम् ॥ १-२३-१६

16. iha+adya+rajaniim= here, today, night; Rama; vasema= we will stay; shubha+ darshana= auspicious, in mien; puNyayoH+ saritaH+ madhya= meritorious, rivers, amidst; shvaH= tomorrow; tariSyaamahe+ vayam = cross over [River Ganga,] we will.

"Here we will stay this night, Oh! Rama, the auspicious one in mien, [in the hermitage] amidst

these meritorious rivers, [namely Ganga and Sarayu,] tomorrow we will cross over [the River Ganga...] [1-23-16]

अभिगच्छामहे सर्वे शुचयः पुण्यम् आश्रमम् ।
इह वासः परोऽस्माकम् सुखम् वस्त्यामहे वयम् ॥ १-२३-१७

17. abhi+gacChaamahe= enter, we will; sarve+suchayaH= we all, purifying ourselves; puNyam+ aashramam= meritorious, hermitage; iha+ vaasaparaH = here, staying; asmaakam+ sukham= for us, comforting; vastyaamahe+ vayam= stay, we will.

"We will enter this meritorious hermitage, all purifying ourselves, and our staying here will be very comfortable stay for us... [1-23-17]

स्नाताः च कृत जप्याः च हुत हव्या नरोत्तम ।
तेषाम् संवदताम् तत्र तपो दीर्घेण चक्षुषा ॥ १-२३-१८

18. snaataaH+cha= taking a bath, also; kR^ita+ japaaH+ cha= performing, meditations, also; huta+ havyaaH+ cha= enkindling, oblations into fire, also; narottama= best of men; teSaam= them; sam+ vadataam= well, discussing; tatra= there; tapaH+ diirghena+ chakshuSaa= asceticism's, magnitude, by the [inner] eye [sixth-sense.]

By taking a bath, performing our meditations and also enkindling oblations into fire...oh! Best of men..." [Thus said Vishvamitra to Rama and Lakshmana, and] of them, well-discussing there, with the magnitude of the ascetical sixth-sense...[those hermits of that hermitage on perceiving the significant guests...] [1-23-18]

विज्ञाय परम प्रीता मुनयो हर्षम् आगमन् ।
अर्घ्यम् पाद्यम् तथा आतिथ्यम् निवेद्य कुशिकात्मजे ॥ १-२३-१९

19. vijnaaya= on perceiving; parama+priita= very, gladdened; munayaH+ harSam+ aagaman= to saints, ecstasy, coming on; arghyam= water for hand-wash; paadyam= water for feet-wash; tathaa= then; aathithyam= hospitality; nivedya= bestowed; kushika+ aatmaje= Kushi's, son, Vishwamitra.

On perceiving [them discussing there] ecstasy coming upon them the saints [of that hermitage, welcoming them to hermitage, they offered] water for hands and feet wash and then [offered] hospitality firstly to Sage Vishwamitra... [1-23-19]

राम लक्ष्मणयोः पश्चात् अकुर्वन् अतिथि क्रियाम् ।
सत्कारम् सम् अनुप्राप्य कथाभिः अभिरंजयन् ॥१-२३-२०

20. raaama+lakshmanayoH= to Rama, Lakshmana; paschaat+ akurvan+ atithi+ kaaryam= afterwards, accorded, guest's, works [reception]; satkaaram= hospitality; sam+ anupraapya= well obtaining; kathaabhi= with stories; abhi+ ranjayan= delighted [the guests.]

To Rama and Lakshmana also reception is accorded afterwards, and on well obtaining hospitality [from Sage Vishvamitra, as a kind of thanksgiving, the sages of that hermitage] delighted them [namely Vishvamitra, Rama and Lakshmana] with stories... [1-23-20]

यथा अर्हम् अजपन् संध्याम् ऋषयः ते समाहिताः ।
तत्र वासिभिः आनीता मुनिभिः सुव्रतैः सह ॥ १-२३-२१

21. yatha+arham= as per, aptness; ajapan+sndhyaam= meditated, upon vesperal twilight; R^ishayaH+ te+ samaahitaaH= sages, those, in sereneness; tatra+ vaasibhiH= there, dwelling; aaniitaa= taken in; munibhiH= by sages; su+ vrataiH= fine, ascetics; saha= along with.

As per their aptness [each of them] meditated upon the vesperal twilight, those that are assembled there... and taken in are [the guests,] by those sages of fine-asceticism...[into the hermitage...][1-23-21]

न्यवसन् सुसुखम् तत्र काम आश्रम पदे तथा ।
कथाभिरभिरामभिरभिरमौ नृपात्मजौ ।
रमयामास धर्मात्मा कौशिको मुनिपुङ्गवः ॥ १-२३-२२

22. nyavasan+su+sukham= staying = very, comfortably; tatra+ kaama+ aashrama+ padam= there, in Kaama, hermitage's, precincts; tathaa= then; kathaabhiH= with stories; abhi+ raamaabhiH= delightful ones; abhi+ raamau= delightful ones; nR^ipa+ atmajau= king's, sons; ramayaamaasa= delighted; dharmaatamaa= virtuous one, Sage Vishwamitra; muni+ pungavaH= saint, the eminent.

Staying there very comfortably, therein the precincts of Kaama hermitage, then that virtuous sage, delighted the delightful princes with delightful stories...Vishvamitra, saint the eminent... [1-23-22]

इति वाल्मीकि रामायणे आदिकाव्ये बाल काण्डे त्रयोविंशः सर्गः ॥
Thus, this is the 23rd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 24

Introduction

While crossing over the River Ganga, Sage Vishwamitra sails them through its confluence with River Sarayu, which flows at their capital Ayodhya. The Sage leads them to a deadly forest on the other bank of River Ganga and narrates about the ambushing nature of Tataka, the demoness and prepares Rama to kill her. Sage Vishwamitra tests the discipline and courage of Rama in asking him to use his own shoulder strength to eradicate Tataka.

ततः प्रभाते विमले कृत आह्निकम् अरिन्दमौ ।
विश्वामित्रम् पुरस्कृत्य नद्याः तीरम् उपागतौ ॥ १-२४-१

1. tataH+prabhaate= then, in morning; vimale= freshened; kR^ita+aahnikam= who performed, chores of the dawn [Sage Vishvamitra]; arindamau= enemy destroyers; vishwamitram+ puraskR^itya= keeping Vishwamitra, ahead; nadyaaH+ tiiram+ upaagatau = river, bank, arrived at.

Then, in the morning those enemy destroyers, Rama and Lakshmana freshened and keeping Sage Vishwamitra ahead, who [by then] performed chores of the dawn, arrived at the riverbank [of River Ganga.] [1-24-1]

ते च सर्वे महात्मानो मुनयः संश्रित व्रताः ।
उपस्थाप्य शुभाम् नावम् विश्वामित्रम् अथ अब्रुवन् ॥ १-२४-२

2. te+cha+sarve+mahaatmanaH+munayaH= those, also, all, great souls,[other] sages; samshrita+ vrataaH= scrupulous, in rituals; upa+ sthaapya+ shubhaam+ naavam= nearby, positioning, auspicious, ferryboat; vishwamitram+ atha+ abruvan= to Vishwamitra, then, they said.

All those sages, the great souls who are scrupulous in their rituals, positioning an auspicious ferryboat [in the river,] they then said to Sage Vishwamitra... [1-24-2]

आरोहतु भवान् नावम् राजपुत्र पुरस्कृतः ।
अरिष्टम् गच्छ पन्थानम् मा भूत् काल विपर्ययः ॥ १-२४-३

3. aarohatu+ bhavaan+ naavam= board, you, this ferryboat; raja+putra+ puraskR^itaH= king's, sons [princes,] ahead; ariSTtam+ gaccha+ pandhaanam=opportunely, journey, [your] way; maa+bhuut= do not let; kaala+viparyayaH= time, pass by.

"You go aboard this ferryboat keeping the princes ahead and journey opportunely your way, let not time pass-by..." [Said the sages.] [1-24-3]

विश्वामित्रः तथा इति उक्त्वा तान् ऋषीन् प्रतिपूज्य च ।
ततार सहितः ताभ्याम् सरितम् सागरम् गमाम् ॥ १-२४-४

4. Vishwamitra; tathaa+iti+uktaa+taan+R^iSiin= thus, only, said, to them, the sages; prati+ puujya+ cha= in turn, worshipped them, also; tataara+ shaitaH+ taabhyaam= verily cruised, along with, those two [princes]; saritaam+ saagaram+ gamaam= river, ocean, going [cruising to.]

Sage Vishwamitra said 'thus only' to those sages worshipping them in his turn, and along with those two princes he verily cruised the river, [which itself] is cruising towards ocean. [1-24-4]

तत्र शुश्राव वै शब्दम् तोय संरम्भ वर्धितम् ।
मध्यम् आगम्य तोयस्य तस्य शब्दस्य निश्चयम् ॥ १-२४-५

5. tatra+shushraava+vai+shabdam= there, heard, clearly, noise; toya+samrambha+ vardhitam= of water, by gush, increasing; madhyam+ aagamya+ toyasya= middle of, on arriving, of waters; tasya+ shabdasya+ nishcayam= of that, sound's, significance.

There a noise is clearly heard, of waters increasing by their gushes [rub, of the streams of Ganga and Sarayu rivers,] on arriving at the middle of waters, and the significance of that sound...[to know] [1-24-5]

ज्ञातु कामो महातेजा सह रामः कनीयसा ।
अथ रामः सरिन् मध्ये पप्रच्छ मुनि पुङ्गवम् ॥ १-२४-६

6. j~naatu+kaamaH= to know, desiring; mahaatejaa= brilliant one [Rama]; saha+raamaH+ kaniiyasaa= he, Rama, with younger brother; atha+ raamaH= then, Rama; sarin+ madhye= river's, midst; prapacCha+ muni+ pungavam= asked, sage, the eminent.

Desiring to know [the cause of sound that] brilliant Rama, along with his younger brother [who also heard it,] then Rama, in the midst of the river asked the eminent sage Vishwamitra... [1-24-6]

वारिणो भिद्यमानस्य किम् अयम् तुमुलो ध्वनिः ।
राघवस्य वचः श्रुत्वा कौतूहल समन्वितम् ॥ १-२४-७

7. variNaH+bhidyamaanasya= water, slashing; kim+ayam= why, this; tumulaH+ dhwaniH= turbulent, sounds; raaghavasya+ vachaH+ shrutvaa= Raghava's, words, on hearing; koutuuhala+ samanvitam= inquisitiveness, included.

"Slashing sounds of waters is turbulent, why this...[sire?' Rama asked thus.] On hearing the words of Raghava, with [his] inquisitiveness included... [1-24-7]

कथयामास धर्मात्मा तस्य शब्दस्य निश्चयम् ।
कैलास पर्वते राम मनसा निर्मितम् परम् ॥ १-२४-८

8. kathayaamaasa= started telling; dharmaatmaa= virtuous soul; tasya+ shabdasya+ nishchayam= of that, sound's, significance; kailaasa+ parvate= Kailash, mount of; Rama; manasaa+ nirmitam+ saraH+ param= at will, created, lake, great one.

That virtuous soul, Vishvamitra started telling the significance of that sound, "On Mt. Kailash, [Lord Brahma] at His will, created a great lake... [1-24-8]

ब्रह्मणा नरशार्दूल तेन इदम् मानसम् सरः ।
तस्मात् सुस्राव सरसः सा अयोध्याम् उपगूहते ॥ १-२४-९

9. brahmaNaa= by Brahma; nara+shaarduula= manly-tiger; tena+ idam+ manasam+ saraH= hence, this is [called,] Manasa lake; tasmaat+ su+ sraava= from it [that lake]; freely, out flowing; sarasaH= River Sarayu; saa+ ayodhyaam+ upaguuhate = that [the river,] Ayodhya, surrounds.

"Brahma [created that lake,] oh! Tigerly-man, hence this called Manasa Lake, and from it freely

outflows this River Sarasa [Sarayu,] that surrounds Ayodhya... [1-24-9]

सरः प्रवृत्ता सरयूः पुण्या ब्रह्म सरः च्युता ।
तस्य अयम् अतुलः शब्दो जाह्नवीम् अभिवर्तते ॥ १-२४-१०

10. saraH+pravR^ittaa+saryuuH= from sara [lake,] originates, Sarayu; puNyaa+brahma+ saraH+ cchyutaa= auspicious one, from Brahma's, lake, outflows; tasya+ ayam+ atulaH+ shabdaH= its [Sarayu river's,] unique, noise; jahnaviim+ abhi+ vartate= to River Ganga, towards, its spate.

"From that Lake Sarasa originates [this river, and] an auspicious one, for it outflows from Brahma's Lake...River Sarayu's unique noise is this on its spate towards River Ganga... [1-24-10]

वारि संक्षोभजो राम प्रणामम् नियतः कुरु ।
ताभ्याम् तु तावुभौ कृत्वा प्रणामम् अतिधार्मिकौ ॥ १-२४-११

11. vaari+samskobha+jaH= waters, collision, generated by; Rama; praNaamam+ niyataH+ kuru= salutation, respectfully, offer; taabhyaam+ tu= to them[the two rivers]; taa+ ubhau+ kR^itvaa+ praNaamam= they, both, offered, salutation; ati+ dhaarmkau= most, virtuous pair [of princes.]

"Thus generated is this [noise from the] collision of waters [of Sarayu with Ganga,] oh! Rama, offer salutations respectfully to them...[Thus said Vishvamitra. Then] both them on offering their salutations...those most virtuous pair of princes...[reached the other bank...] [1-24-11]

तीरम् दक्षिणम् आसाद्य जग्मतुर् लघु विक्रमौ ।
स वनम् घोर संकाशम् दृष्ट्वा नरवरात्मजौ ॥ १-२४-१२

12. tiiram+dakshiNam+aasaadya= bank, southern, on reaching; jagmatuH+laghu+ vi+ kramau= proceeding, swift, verily, gone on; saH= he [Rama]; ghora+ samkaasham= vanam, forest, horrid, looking; dR^iSTvaa+ nara+ vara+ aatmajau= on seeing, people's, best, king's, sons.

On reaching southern bank proceeding [further,] going on swiftly, Rama, [saw a] forest with a horrid look, and on seeing it, the prices of best king... [1-24-12]

अविप्रहतम् ऐक्ष्वाकः पप्रच्छ मुनि पुंगवम् ।
अहो वनम् इदम् दुर्गम् झिल्लिका गण संयुतम् ॥ १-२४-१३

13. a+vi+pra+hatam+aikshwaakaH= not, verily, trodden, [by people untrodden,] Ikshwaku's kinsmen; prapacCha+ munipungavam= asked, sage, the eminent; Aho!+ vanam+ idam= forest, this one; dur+gam= difficult, to enter[impenetrable]; jhillikaa+ gaNa+ samyutam= crickets, swarms, along with.

Untrodden [and uninhibited by people is that forest, and seeing it] the scion of Ikshvaku asked that eminent sage, "Aho! Impenetrable is this forest, with its swarms of crickets...[1-24-13]

भैरवैः श्वापदैः कीर्णम् शकुनैः दारुण आरवैः ।
नाना प्रकारैः शकुनैः वाश्यद्भिः भैरव स्वनैः ॥ १-२४-१४

14. bhairavaiH+shvaapadaiH+puurNam= brutish, predators, full of; shakunaiH+ daaruNa+ aarutaiH= vultures, viciously, screaming; naanaa+ prakaaraiH+ shakunaiH= many, varieties, of vultures; vaasyadbhiH+ bhairava+ swanaiH= sounding out, fierce, screams.

"Full of brutish predators, and vultures screaming viciously... many a variety are they, the vultures... sounding out violent screams... [1-24-14]

सिंह व्याघ्र वराहैः च वारणैः च अपि शोभितम्।
धव अश्वकर्ण ककुभैः बिल्व तिन्दुक पाटलैः॥ १-२४-१५

15. simha+vyaaghra+varaahaiH+cha= lions, tigers, wild boars, also; vaariNaiH+ cha+ api+ shobhitam= elephants, also, even, enriched; dhavaa= tree of Mimosa catechu family, Hindi: Khaira, khadira; ashvakarNa= tree of Pentapetra Arjuna; kakubhaiH= Arjuna trees; bilva= trees of Egle Marmelos; tinduka= trees of Diospyros glutinosa, Hindi:tamaala; paatalaiH= trees of Bignonia suave olens.

"Also the lions, tigers and wild boars, elephants it is enriched...also even by [the dense of these many trees...] [1-24-15]

संकीर्णम् बदरीभिः च किम् नु एतत् दारुणम् वनम्।
तम् उवाच महातेजा विश्वामित्रो महामुनिः॥ १-२४-१६

16. samkiirNam+badarii+bhiH+cha= dense with, badarii trees of Zizyphus jujuba, also; kim+ nu= why, verily; etat+ daaruNam+ vanam= all this, wretched, forest; tam+ uvaacha= to him [to Rama], said; mahaatejaa+ vishwamitraH+ mahaamuniH= great resplendent, Vishwamitra, great saint.

"Dense with [the above and] badarii trees also, why verily wretched is this forest..." [Asked Rama] To Rama, the resplendent and the great saint Vishwamitra...[said...] [1-24-16]

श्रूयताम् वत्स काकुत्स्थ यस्य एतत् दारुणम् वनम्।
एतौ जनपदौ स्फीतौ पूर्वम् आस्ताम् नरोत्तम॥ १-२४-१७

17. shruuyataam+vatsa= behold, my boy; kaakutstha= oh! Kakustha; yasya+etat+daaruNam+ vanam= whose, all this, wretched, forest is; etau+ janapadau+ sphiitau= these, expanses, vast; puurvam+ aasiit= earlier, is there; narottama= best of men.

"Behold my boy, oh! Kakustha, as to whose wretched forest is this. These vast expanses, oh! Best of men, earlier are there...[called as...] [1-24-17]

मलदाः च करूषाः च देव निर्माण निर्मितौ।
पुरा वृत्र वधे राम मलेन समभिप्लुतम्॥ १-२४-१८

18. maladaaH+cha+karuuSaaH+cha= Malada, and, Karuusha, also; deva+nirmaaNa+ nirmitau= by deities, craft of, constructions; puraa+ vR^itra+ vadhe= earlier, Vritra, the demon's, while destroying; Rama; malena+ sam+ abhi+ plutam= by blemish, overall, well, submersed.

"Malada and Karuusha [as they called these provinces,] are the constructions of divine craft... Oh! Rama, earlier while destroying the demon, Vritra, [Lord Indra was] submersed overall by the blemish [the mortal impurity...] [1-24-18]

क्षुधा चैव सहस्राक्षम् ब्रह्म हत्या सम् आविशत्।
तम् इन्द्रम् मलिनम् देवा ऋषयः च तपोधनाः॥ १-२४-१९

19. kshudhaa+cha+eva+sahasra+aksham= hunger, also, thus, Thousand-Eyed Lord [Lord Indra]; brahma+ hatya+ sam+ aavishat= Brahmin killing [sin of,] befell upon; tam+ indram+ malinam= Him, to Indra, blemished; devaa+ R^iSayaH+ cha= deities, sages, also; tapodhanaa= austerely-rich.

"Thus hunger also upon that Thousand-Eyed, Lord Indra, [for the sin of] killing a Brahmin, befell... and Him, that Indra to bathe [off the sin,] the deities and sages that are austerely-rich...[1-24-19]

कलशैः स्नापयामासुः मलम् च अस्य प्रमोचयन्।
इह भूम्याम् मलम् दत्त्वा देवाः कारुषम् एव च॥ १-२४-२०

20. kalashaiH+snaapayamaasuH= with handy-vessels [kamanDulu,] started to bathe; malam+ cha+ asya+ pra+ mochayan= desecration, His, to well, ward off; iha+ bhuumyaam+ malam+ datvaa= here, on earth, desecration, is given; devaa+

kaaruuSam+ ca+ eva= Lord Indra, hunger, also, thus.

"With handy vessels started to bathe to ward of His desecration, and here onto earth given are those desecration and hunger of Lord Indra...[1-24-20]

शरीरजम् महेन्द्रस्य ततो हर्षम् प्रपेदिरे ।
निर्मलो निष्करूषः च शुद्ध इन्द्रो यथा अभवत् ॥ १-२४-२१

21. shariiram+jam+mahendrasya= from body, coming off, of Mahendra; tataH+ harSam+ prapedire= then, gladness, they obtained; nir+ malaH+ nish+ karuushaH+ cha= rid of, impurity, from hunger, as well; suddha= purified; IndraH+ yathaa+ abhavat= Indra, when, became.

"Coming off from the body of Mahendra [those two sins,] then they all obtained gladness, to get rid of the desecration and hunger as well, and when Lord Indra became [as He was earlier, then...] [1-24-21]

ततो देशस्य सुप्रीतो वरम् प्रादाद् अनुत्तमम् ।
इमौ जनपदौ स्फीतौ ख्यातिम् लोके गमिष्यतः ॥ १-२४-२२

22. tataH+deshasya+supriitaH= then, of this place, gladdened; varam+ praadaat+ anuttamam= a boon, gave, great one; imau+ janapadau+ sphiitau= these, habitats, resourceful places; khyaatim+ loke+ gamishyataH= renown, in world, they attain.

"Then gladdened of the place [where his impurities are lodged, Lord Indra] gave a great boon, that these habitats shall attain renown in the world...[1-24-22]

मलदाः च करूषाः च मम अंग मल धारिणौ ।
साधु साधु इति तम् देवाः पाकशासनम् अब्रुवन् ॥ १-२४-२३

23. maladaH+cha+karuuSaaH+cha= as Malada, and Karuusha, also; mama+anga+mala+ dhaariNau = my, body's, impurity, bearing ones; saadhu+ saadhu+ iti= splendid, splendid, thus; tam= to Him; devaaH= deities; paaka+ shaasanam+ abruvan= Paaka, the demon, to the controller of [Lord Indra.] they said.

" 'Malada and Karuusha, [by these names they be renowned, for] they bear the impurities of my body...' [Thus said Indra.] 'Splendid, splendid...'] thus said to Him, the deities [on His giving honour to these places,] to that Lord Indra, [the controller of demon called Paaaka...] [1-24-23]

देशस्य पूजाम् ताम् दृष्ट्वा कृताम् शक्रेण धीमता ।
एतौ जनपदौ स्फीतौ दीर्घ कालम् अरिन्दम ॥ १-२४-२४

24. deshasya+puujaam+taam+dR^iSTvaa= of places, honouring, on seeing; kR^itaam+ shakreNa+ dhiimataa= accorded, by Indra, intellectual one; etau+ janapadau+ sphiitau= these, people's habitations, were affluent; diirgha+ kaalam= for a long, time; arindama= oh! Enemy destroyer.

"On seeing the honour of the places, accorded by Indra, the intellectual one, [the sages applauded Him.] These habitations...for a long time, oh! The enemy destroyer, Rama... [1-24-24]

मलदाः च करूषाः च मुदिता धन धान्यतः ।
कस्य चित् अथ कालस्य यक्षी काम रूपिणी ॥ १-२४-२५

25. maladaaH+cha+karuuSaaH+cha= Malada, and, Karuusha, as well; muditaa+dhana+ dhaanyataH = gladsome, with monies and grain; kasya+ chit+ kaalasya= after, some, time; yakshii+ kaama+ ruupiNii= yakshi [demoness,] guise-changer.

"Malada and Karuusha as well gladsome with monies and grain, and after some time, an yakshii, [of celestial origin, but became demoness,] a guise-changer...[who eroded that gladsomeness of these provinces...] [1-24-25]

बलम् नाग सहस्रस्य धारयन्ती तदा हि आभूत्।
ताटका नाम भद्रम् ते भार्या सुन्दस्य धीमतः॥ १-२४-२६

26. balam+naaga+sahasrasya+dhaarayantii= strength of, elephants, a thousand, possessing; tadaa+ hi+ abhuut= then, verily, came into being; taaTaka+ nama= Tataka, named; bhadram+ te= safety be on you, [Rama!]; bhaaryaa+ sundasya+ dhiimataH= wife, of Sunda, clever one.

"Possessing a thousand elephants' strength, [by birth itself,] then came into being... Rama, be safe! Tataka is her name and she is the wife of Sunda, a clever one... [1-24-26]

मारीचो राक्षसः पुत्रो यस्याः शक्र पराक्रमः।
वृत्त बाहुर् महा शीर्षो विपुला अस्य तनुर् महान्॥ १-२४-२७

27. maariichaH+raakshasaH+putraH+yasyaH= Mareecha, the demon, son, whose; shakra+ paraakramaH= Indra-like, in bravery; vR^itta+ baahuH= round, shouldered; mahaa+shIrSaH= big, head; vipulaa+ asya+ tanuH+ mahaan= broad, is his, body, gigantic.

"Whose son is, Mareecha, the demon, and he in bravery Indra-like, round-shouldered, with a big head and a broad gigantic body... [1-24-27]

राक्षसो भैरव आकारो नित्यम् त्रासयते प्रजाः।
इमौ जनपदौ नित्यम् विनाशयति राघव॥ १-२४-२८

28. bhairava+aakaara= enormous, shape; nityam+traasayate+prajaaH= always, terrifying, people; imau+ janapadau= these, peoples' habitats; nityam+ vinaashayati= always, destroying; Raghava.

"Enormous in his shape and he is always terrifying the people, [while these provinces are] always ravaged... Raghava! [1-24-28]

मलदांश्च करूषांश्च ताटका दुष्ट चारिणी।
सा इयम् पन्थानम् आवृत्य वसति अध्यर्ध योजने॥ १-२४-२९

29. maladaam+cha+karuuSam+cha= Malada, also, Karuusha, also; Tataka; duSTta+chaariNii= evildoer; saa+ iyam+ panthaanam+ aavR^itya= she, this, route, blockading; vasati+ adhyartha+ yojane = lives, one half, yojana [distance.]

"Malada nad Karuusha also [are always destroyed by] Tataka, the evildoer by blockading this route, and she lives about one and half yojana [distance from here...] [1-24-29]

अत एव च गन्तव्यम् ताटकाया वनम् यतः।
स्व बाहु बलम् आश्रित्य जहि इमाम् दुष्ट चारिणीम्॥ १-२४-३०

30. ata+eva+ca+gantavyam= that way, also, alone, we advance; taaTakayaa+ vanam+ yataH= Tataka's forest, for that [reason]; sva+ baahu+ balam+ aashritya = your own, shoulder, strength, depending; jahi+ duSTa+ chariNiim= kill, evildoer.

"That way and also by reason of [her evildoings only,] we have to advance to the forest of Tataka...and depending on your shoulder strength...kill that evil doer... [1-24-30]

मन् नियोगात् इमम् देशम् कुरु निष्कण्टकम् पुनः।
न हि कश्चित् इमम् देशम् शक्तो हि आगन्तुम् ईदृशम्॥ १-२४-३१

31. mat+niyogaat= by my, ordain; imam+desham+kuru= this, province, be made; nisH+ kaNTakam+ punaH= free from, thorniness, again; na+ hi+ kaschit = not, verily, anyone [none]; imam+ desham= to this place; shaktaH+ hi+ aagantum= capable of, verily, to come; iidR^isham= this sort of.

"By my ordain make this province free from thorniness again, since none is not able to come to this

sort of [ensnarling province...because...] [1-24-31]

यक्षिण्या घोरया राम उत्सादितम् असह्यया ।
एतत् ते सर्वम् आख्यातम् यथा एतत् दारुणम् वनम् ।
यक्ष्या च उत्सादितम् सर्वम् अद्य अपि न निवर्तते ॥ १-२४-३२

32. yakshiNya+ghorayaa= by demoness, hazardous; Rama; utsaaditam+ asahyayaa= destroyed, intolerable [demoness]; etat+ te+ sarvam+ aakhyaatam= about this, to you, all of it [episode,] is narrated; yathaa+ etat+ daaruNam+ vanam= how, all this, imperilled, forest; yakshyaa+ cha+ utsaaditaam= by demoness, destroyed; sarvam+ adya+ api+ na+ nivartate= all of this [place,] to date, even, not obliterated.

"By that hazardous demoness, oh! Rama, destroyed [are these provinces, and none is able to come hither...and she became] intolerable...All-in all this [episode] is narrated to you as to how all this forest is imperilled and all this [place] is destroyed by that demoness and even to date it is not obliterated..." [Thus said Sage Vishwamitra to Rama.][1-24-32]

इति वाल्मीकि रामायणे आदिकाव्ये बाल काण्डे चतुर् विंशः सर्गः ॥

Thus, this is the 24th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 25

Introduction

Sage Vishwamitra narrates the birth, marriage and curse of Tataka, the demoness and bids Rama to kill her, without any hesitation of killing a woman, for she is a curse to virtue.

अथ तस्य अप्रमेयस्य मुनेर् वचनम् उत्तमम् ।
श्रुत्वा पुरुष शार्दूलः प्रत्युवाच शुभाम् गिरम् ॥ १-२५-१

1. atha+tasya+a+prameyasya= then, his, inestimable; muneH+ vachanam+ uttamam = sage's, sentence, best one; shrutvaa + puruSa + shaarduula= on hearing, manly-tiger; prati+ uvaacha + shubaam + giram = in turn, said, astute, words.

Then his, that inestimable sage Vishvamitra's sentences, on hearing them the manly-tiger Rama in turn said these astute words... [1-25-1]

अल्प वीर्या यदा यक्षी श्रूयते मुनिपुङ्गव ।
कथम् नाग सहस्रस्य धारयति अबला बलम् ॥ १-२५-२

2. alpa+viiryaa+yadaa+yakshii= trivial in strength, thus, yakshii; shruuyate + muni+pungava = heard so, sage, the eminent; katham + naaga + sahasrasya= how, elephants, thousand; dhaarayatii= bears up; a+ balaa + balam= frail woman, strength.

"Trivial [must be her strength,] of that yakshii and it is heard so [of woman, and then] how can a thousand elephant's strength bears up this woman, for a woman is frail... [1-25-2]

इति उक्तम् वचनम् श्रुत्वा राघवस्य अमित ओजसा ।
हर्षयन् श्लक्ष्णया वचा स लक्ष्मणम् अरिन्दमम् ॥ १-२५-३

3. iti+uktvaa+vacanam+shrutvaa= thus, said, sentence, on hearing; raaghavasya+amita+ ojasaa= of Raghava, untold, calibre; harSayan+ shlakshNayaa+ vacaa= ecstatically, quickly, said; sa+ lakshmaNam+ arindamam= along with Lakshmana, to Enemy-destroyer [Rama.]

Thus said, hearing that sentence of Raghava of untold calibre, [Vishvamitra became] ecstatic, and quickly said to the Enemy-destroyer Rama, along with Lakshmana... [1-25-3]

विश्वामित्रोऽब्रवीत् वाक्यम् शृणु येन बलोत्कटा ।
वर दान कृतम् वीर्यम् धारयति अबला बलम् ॥ १-२५-४

4. Vishwamitra; abraviit+vaakyam= said, sentence; shruNu+yena+balotkaTaraa= listen, by what, strengthened; vara+ daana+ kR^itam+ viiryam= boon, bestowal, made, energy; dhaaryati+ a+ balaa+ balam= she assumes, frail woman, strength.

Sage Vishwamitra said sentence, "Listen what strengthened her...the bestowal of the boon made that energy and she assumes that strength, [though by nature a] woman is frail... [1-25-4]

पूर्वम् आसीत् महा यक्षः सुकेतुर् नाम वीर्यवान्।
अनपत्यः शुभाचारः स च तेपे महत् तपः॥ १-२५-५

5. puurvam+aasiit+mahaa+yakshaH= earlier, was there, great, yaksha; SukethuH+naama+ viiryavaan = Suketu, named, potent one; anapatyaH+ subha+ aachaaraH= childless, holy, in conduct; sa+ cha+ tepe+ mahat+ tapaH = he, also, performed penance, great, penance.

"Earlier there was a great yaksha named Suketu, childless [as he is but] potent and holy in conduct, and he performed penance, a great penance... [1-25-5]

पितामहः तु सुप्रीतः तस्य यक्षपतेः तदा।
कन्या रत्नम् ददौ राम ताटकाम् नाम नामतः॥ १-२५-६

6. pitaa+maha+tu+supriitaH= Forefather [Lord Brahma,] gladdened; tasya+ yaksha+ pateH+ tadaa = his, of yaksha-lord's [penance,] thus; kanya+ ratnam+ dadau = girl, gemlike, gave; Rama; taaTakaam+ nama+ namataH= Tataka, named, by name.

"Forefather Lord Brahma, gladdened for that yaksha-lord's [penance,] thus gave a gemlike girl, named Tataka, by name... [1-25-6]

ददौ नाग सहस्रस्य बलम् च अस्याः पितामहः।
न तु एव पुत्रम् यक्षाय ददौ च असौ महायशाः॥ १-२५-७

7. dadau+naaga+sahasrasya+balam+cha= given, elephants, thousand, strength, also; asyaaH= to her; pitaamahaH= Forefather [Brahma]; na+ tu+ eva= not, but, thus; putram= son; yakshaaya= to that yaksha; dadau+ ca+ asau= given, also, to him; mahaa+yashaaH= great, renowned. [yakshaaya= to yaksha; putram+ tu= son, but; na+ eva+ dadau+ ca+ asau= not, thus, given, also, to him.]

"Given is a thousand elephant's strength to her, but Lord Brahma, but has not given a son thus to that yaksha, [for if it were to be a son, it will be more hazardous...] [1-25-7]

ताम् तु बालाम् विवर्धन्तीम् रूप यौवन शालिनीम्।
जंभ पुत्राय सुन्दाय ददौ भार्याम् यशस्विनीम्॥ १-२५-८

8. taam+tu+baalam+vi+vardhantiim= she, the girl, well, grown up; ruupa+yauvana+shaliniim= beautiful, youthfully, brightening one; jambhra + putraaya+ sundaaya = to Jambhra's, son, to Sunda; dadau+ bhaaryaam+ yashashviniim= given, as wife, resourceful one.

"She, that girl well grown up into a beautiful youthfully brightening one, to Jambhra's son Sunda, given she is as wife, that resourceful one, [for Tataka's resource is he strength...] [1-25-8]

कस्यचित् तु अथ कालस्य यक्षी पुत्रम् व्यजायत।
मारीचम् नाम दुर्धर्षम् यः शापात् राक्षसोऽभवत्॥१-२५-९

9. kasyachit+tu+atha+kaalasya= after, some, then, time; yakshii+putram+vyajaayata= that yakshi [Tataka,] son, delivered; maariicam+ naama= Mareecha, named; dur+ dharSam= indomitable; yaH+ shaapaat+ raakshasaH+ abhavat= who, by curse, demon, he became.

"Then, after sometime that yakshi [Tataka,] delivered a son named Mareecha, an indomitable one, who by curse became a demon... [1-25-9]

सुन्दे तु निहते राम सा अगस्त्यम् ऋषि सत्तमम्।
ताटका सह पुत्रेण प्रधर्षयितुम् इच्छति॥ १-२५-१०

10. sunde+tu+nihate= Sunda, but, on killing; Rama; saa+agastyam+R^iShi+sattamam= she, to Agastya, sage, the eminent;

Tataka; saha+ putreNa= along with, her son; pra+ dharSayitum+ icChati = to retaliate, desired to.

"But on killing Sunda [by Sage Agastya,] oh! Rama, she [approached] Sage Agastya, the eminent, that Tataka along with her son desiring to retaliate [Agastya, who killed Sunda by a curse...] [1-25-10]

भक्षार्थम् जात संरम्भा गर्जन्ती सा अभ्यधावत ।
आपतन्तीम् तु ताम् दृष्ट्वा अगस्त्यो भगवान् ऋषिः ॥ १-२५-११

11. bhakshaartham+jaata+samrambhaa= to eat away, created, commotion; garjantiii+ saa+ abhya+ dhaatava= thunderously, she, towards [the sage,] ran; aa+ patantiim+ tu+ taam+ dR^iSTtvaa = befalling one, she is, on seeing; agastyaH+ bhagavaan+ R^iSiH = Agastya, godly, saint.

"To eat away [the sage,] she created commotion and thunderously ran towards the sage, and on seeing the befalling woman [along with her son Mareecha] on him, Agastya, the godly-saint [cursed Mareecha...] [1-25-11]

राक्षसत्वम् भजस्व इति मारीचम् व्याजहार सः ।
अगस्त्यः परम अमर्षः ताटकाम् अपि शप्तवान् ॥ १-२५-१२

12. raakshsatvam+bhajasva+iti= demon-hood, you attain, thus; mariicham+vyajahaara+saH= Mareecha, is addressed [is cursed,] by him, [the Sage]; agastya+ parama+ amarSaH= Agastya, severely, infuriated; taTakaam+ api+ shaptavaan= Tataka, even, cursed.

"Sage Agastya addressing Mareecha cursed thus 'You shall attain demon-hood,' and then Sage Agastya severely infuriated, even cursed Tataka... [1-25-12]

पुरुषादी महायक्षी विरूपा विकृत आनना ।
इदम् रूपम् विहायाशु दारुणम् रूपम् अस्तु ते ॥ १-२५-१३

13. puruSa+adii= man, eating; mahaa+yakshii= oh! Great yakshi; vi+ruupaa+ vi+ kR^ita+ aananaa = unsightly, ugly, faced; idam+ ruupam+ vihaaya+ aashu = this, form, abandoning, quickly; daaruNam+ ruupam+ astu+ te = fiendish, form, shall be, yours.

"Oh! Great yakshi, [you shall become a] man-eating one...and an unsightly and ugly faced one... by quickly abandoning this form [that of beautiful woman...] your physique shall be fiendish... [1-25-13]

सैषा शाप कृताम् अर्षा ताटका क्रोध मूर्छिता ।
देशम् उत्सादयति एनम् अगस्त्या चरितम् शुभम् ॥ १-२५-१४

14. sa+eSaa= she, thus; shaapa+kR^itaam+arSaa= by curse, caused, frenzied; Tataka; krodha+ muurcChitaa= in fury, convulsed; desham+ utsaadayati+ enam= province, vandalising, this one; agastya+ charitam+ subham= Sage Agastya, moved about, auspicious one.

"She thus frenzied by the curse and convulsed in fury is vandalising this province, on which Sage Agastya moved about and an auspicious one...[for divinity blessed it...] [1-25-14]

एनाम् राघव दुर्वृत्ताम् यक्षीम् परम दारुणाम् ।
गो ब्राह्मण हितार्थाय जहि दुष्ट पराक्रमाम् ॥ १-२५-१५

15. enaam= hers; Raghava; dur+vR^ittaam= baneful, behaviour; yakshiim+ parama+ daaruNam= yakshi, very, atrocious one; go+ braahmaNa+ hita+ arthaaya= cows, Brahmins, for welfare of; jahi+ duSTa+ paraakramaam= kill [her,] vilely, valorous one.

"Hers, oh! Raghava, is a baneful behaviour and a very atrocious one, that yakshi... for the welfare of cows and Brahmins kill her...the vilely valorous one... [1-25-15]

न हि एनाम् शाप संसृष्टाम् कश्चित् उत्सहते पुमान् ।
निहन्तुम् त्रिषु लोकेषु त्वाम् ऋते रघु नन्दन ॥ १-२५-१६

16. na+hi+enaam+shaapa+samsR^iSTaam= none, verily, her, curse, embodying; kashchit+ utsahate+ pumaan = any one, braved, person [none braved]; ni+ hantum+ triSu+ lokeSu= to destroy, in three, worlds; tvaam+ R^ite+ raghu+ nandana= you, except, Raghu's, son of.

"Not verily at her, that curse embodying one, none braved to destroy [Tataka,] in the three worlds, except you...Raghu's son... [1-25-16]

न हि ते स्त्री वध कृते घृणा कार्या नरोत्तम ।
चातुर् वर्ण्य हितार्थाम् हि कर्तव्यम् राज सूनुना ॥ १-२५-१७

17. na+hi+te= not, verily, to you; strii+vadha+kR^ite+ghR^iNaa= woman, killing, indignation; kaaryaa+ narottama= concern, best of men; chaatur+ varNya+ hita+ arartham+ hi= four, caste-system, welfare, intended; kartavyam+ raaja+ suununa = be executed, by king's, son.

"Not verily to you, indignation of killing a woman be of concern...intending the welfare of four-caste system, [this sort of exploit is to be] executed by a prince... [1-25-17]

नृशंसम् अनृशंसम् वा प्रजा रक्षण कारणात् ।
पातकम् वा सदोषम् वा कर्तव्यम् रक्षता सदा ॥ १-२५-१८

18. nR^ishamsam= ruthless; a+nR^ishamsham= humane; vaa= or; prajaa+rakshaNa+kaaraNaat= people, guarding, occasioned; paatakam= sin; vaa= either; sa+doSam= with misdemeanour; vaa= or; kartavyam+ rakshata+ sadaa = obligation, safeguarded, always.

"Ruthless or humane, when occasioned to guard the people, be it either sinful or with misdemeanour [to the ruling king,] that obligation is to be safeguarded always... [1-25-18]

राज्य भार नियुक्तानाम् एष धर्मः सनातनः ।
अधर्म्याम् जहि काकुत्स्थ धर्मो हि अस्याम् न विद्यते ॥ १-२५-१९

19. raajya+bhaara= kingdom's, burden; niyuktaanaam= to that nominee; eSa+dharma+sanaatanaH = this way, rectitude, age-old; a+ dharmyaam+ jahi = unrighteous one [profaner,] kill; Kakustha= Rama; dharmaH+ hi+ asyaam+ na+vidyate = ethics, verily, in her, not, discernible.

"To the nominee who bears the burden of kingdom, this kind of rectitude is an age-old one, and hence Oh! Rama, kill the profaner, for ethics in her is not verily discernible... [1-25-19]

श्रूयते हि पुरा शक्रो विरोचन सुताम् नृप ।
पृथिवीम् हन्तुम् इच्छन्तीम् मन्थराम् अभ्यसूदयत् ॥ १-२५-२०

20. shruuyate+hi+puraa+sharaH= have heard of, verily, earlier, Indra; virochana+ sutaam= Virochana's, daughter; nR^i+ pa= oh! People, protector; pR^ithiviim+ hantum+ icChantiim = Earth, to eliminate, she desired; mandharaam+ abhyasuudayat = Mandhara, is killed.

"We have heard verily, that in early times Indra, when Virochna's daughter, oh! People protector [Rama...] desired to eliminate the Earth, killed her, that Mandhara.... [Without hesitation to eliminate a woman...] [1-25-20]

विष्णुना च पुरा राम भृगु पत्नी पतिव्रता ।
अनिन्द्रम् लोकम् इच्छन्ती काव्यमाता निषूदिता ॥ १-२५-२१

21.viSNuna+ca+puraa= by Vishnu, also, in early times; Rama; bR^rigu+patnii+ pativrataa= sage Bhrigu's wife,

indomitable, husband-devote; an+ indram+ lokam+ icChantii = without, Indra, world, desiring; kaavya+ maataa= Sage Shukra's, mother; nishuuditaa= wiped out.

"Also Lord Vishnu in early times, oh! Rama, when Sage Bhrigu's wife, a husband-devote, desired the world to be without Indra [the Ruler of Universe,] wiped out that mother of Sage Shukra, [Bhrigu's wife, and mother of the guru of demons, namely Shukraachaarya...without hesitation in woman-killing...] [1-25-21]

एतैः च अन्यैः च बहुभी राजपुत्रैः महात्मभिः ।
अधर्म सहिता नार्यो हताः पुरुषसत्तमैः ।
तस्माद् एनाम् घृणाम् त्यक्त्वा जहि मत् शासनान् नृप ॥ १-२५-२२

22. etaiH+cha+anyaiH+cha= these many, also, others, also; bahubhii= many more; raja+ putraiH= by king's, sons; mahaatmabhiH= by great souls; a+ dharma+ sahitaa= not rightful, [viciousness] possessors; naaryaH= women; hataaH= were killed; puruSa+ sattamaiH= by personalities, of eminence; tasmaat= therefore; enaam+ ghR^iNaam+ tyaktvaa= this sort of, indignation, leaving off; jahi= kill; mat+ shaasanaat+ nR^i+ pa= by my decree, oh! People protector.

"These many others also, many more princes, great souls also, have killed many women who possess viciousness, therefore this sort of indignation you leave off...and kill her by my decree...oh! People protector..." [Thus said Sage Vishwamitra to Rama about Tataka.] [1-25-22]

इति वाल्मीकि रामायणे आदिकाव्ये बाल काण्डे पंचविंशः सर्गः ॥

Thus, this is the 25th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 26

Introduction

Rama encounters his first problem-woman Tataka, also called as Taadaka, the demoness and kills her at the orders of Sage Vishwamitra. Killing Tataka is a crucial test to Rama, to ascertain whether Rama is the follower of dharma through elder men's orders or not. Rama eradicates Tataka depending upon his own shoulder-strength and is praised by all celestials. Thus he proves his own mettle to receive a host of missiles from Sage Vishvamitra, as in the next chapter.

मुनेर् वचनम् अक्लीबम् श्रुत्वा नरवरात्मजः।
राघवः प्राञ्जलिः भूत्वा प्रत्युवाच दृढव्रतः॥ १-२६-१

1. muneH+vachanam+a+kliibam= Sage's, words, undeterred; shrutvaa= on hearing; nara+ vara+ aatmajaH= man's, the best, son of; Raghava; pra+ anjaliH+ bhuutva = joining palms, on becoming; prati+ uvaacha+ dhR^iDha+ vrataH= in his return, said, surely, vowed one.

On hearing the undeterred words of the sage [about Tataka, the demoness,] that best man's son Raghava, joining his palms [in reverence at sage,] in return said as a surely vowed one... [1-26-1]

पितुर् वचन निर्देशात् पितुर् वचन गौरवात्।
वचनम् कौशिकस्य इति कर्तव्यम् अविशङ्कया॥ १-२६-२

2. pituH+vachana+nirdeshaat= [my] father's, words, of order; pitur+vachana+gauravaat= [my] father's, words, respecting [by me]; vachanam+ kaushikasya+ iti = word of, Vishwamitra, thus; kartavyam+ a+ vi+ shankaya= be implemented, without, any, qualm.

"The words of order of my father, and I respecting my father's words thus, [my father said to me,] 'the words of Kaushika [i.e., Sage Vishwamitra] are to be implemented [by you, oh! Rama] without any qualm...' [1-26-2]

अनुशिष्टो अस्मि अयोध्यायाम् गुरु मध्ये महात्मना।
पित्रा दशरथेन अहम् न अवज्ञेयम् च तद् वचः॥ १-२६-३

3. anushiSTaH+asmi+ayodhyaayaam= ordered, I am, in Ayodhya; guru+madhye= teachers [elders,] amid; mahaatmanaa+ pitraa+ dasharathena= great soul, by father, Dasharatha; na+ avaj~neyam + ca+ tat+ vachaH = not to be, neglected, that, word [of my father.]

"I am ordered amid teachers [and elders,] by my father Dasharatha, the great soul, and that [word of my father] is not to be neglected [by me...] [1-26-3]

सोऽहम् पितुर्वचः श्रुत्वा शासनाद् ब्रह्म वादिनः ।
करिष्यामि न संदेहः ताटका वधम् उत्तमम् ॥ १-२६-४

4. saH+aham+pituH+vachaH+shrutvaa= he, I am, father's, words, having heard; shaashanaat+ brahma + vaadinaH= by your instruction; Brahma, scholar; kariSyaami+ na+ sandehaH = I accomplish, no, doubt; taaTaka+ vadham+ uttamam = Tataka's, killing, primary [duty.]

"I am he who having heard my father's words [to follow your instruction,] and by your instruction, oh! Brahma Scholar, [i.e., Brahma conformist, one who practices Vedas and Vedic teachings,] no doubt, I accomplish the killing of Tataka, that primary [duty of mine...] [1-26-4]

Comment: Here Rama is in the same predicament as Arjuna in Maha Bharata. Arjuna's dilemma is to kill his own relatives, where Rama's is to kill a woman. What Lord Krishna preaches in entire Bhagavad gita is told in nutshell by Sage Vishwamitra, i.e., 'do your duty as a Kshatriya, the ruling class, and protect virtue and eradicate vice, whether it be in the form of women or relatives...'

गो ब्राह्मण हितार्थाय देशस्य च हिताय च ।
तव चैव अप्रमेयस्य वचनम् कर्तुम् उद्यतः ॥ १-२६-५

5. go+braahmaNa+hitaarthaaya= cows, and Brahmins, welfare of; deshasya+asya+itaaya+cha = for provincial, this one, benefit, also; tava+ cha+ eva+ aprameyasya = yours, also, thus, of paramount one's; vachanam= words [of order]; kartum+ udyataH= to perform, [I am] forearmed.

"For the welfare of cows and Brahmins and also for the benefit of this province, also thus for the paramount sage's words [of order as yours,] I am forearmed to perform [your order..." Said Rama to Sage Vishwamitra.] [1-26-5]

एवम् उक्त्वा धनुर्मध्ये बध्वा मुष्टिम् अरिन्दमः ।
ज्या घोषम् अकरोत् तीव्रम् दिशः शब्देन नादयन् ॥ १-२६-६

6. evam+uktvaa= thus, saying; dhanuH+madhye= bow's, middle; badhvaa+muSTim= clenched, his fist; arindam= enemy-destroyer; jyaa+ ghoSam+ akarot+ tiivram = bowstring's, sound, made, thunderously; dishaH+ shabdena+ naadayan= extents, by sound, resonated.

Saying thus, Rama, the enemy-destroyer, clenched his [left] fist in the middle of the bow, [and with the right,] made a thunderous sound of the bowstring, and by that sound the extents resonated ... [1-26-6]

तेन शब्देन वित्रस्ताः ताटका वन वासिनः ।
ताटका च सुसंक्रुद्धा तेन शब्देन मोहिता ॥ १-२६-७

7. tena+shabdena+vitrastaaH= by that, sound, startled; taTaka+vana+vaasinaH= Tataka, forest, dwellers; taaTakaa+ cha= Tataka, also; su+sam+kruddhaa= well, fully, angering; tena+ shabdena+ mohitaa= by that, sound, stupefied.

By that sound startled are the dwellers of that Tataka forest, and well angering by that sound, Tataka is stupefied [and...] [1-26-7]

तम् शब्दम् अभिनिध्याय राक्षसी क्रोध मूर्चिता ।
श्रुत्वा च अभ्यद्रवत् क्रुद्धा यत्र शब्दो विनिस्सृतः ॥ १-२६-८

8. tam+shabdam+abhi+nidhyaaya= that, sound, mindful of; rakshasii+krodha+muurchitaH= the demoness, in anger, convulsed; shrutvaa+ cha+ abhya+ dravat+ kruddhaa= on hearing, also, readily, ran, infuriated; yataH+ shabdaH+ vi+ niHsrutaH = from where, sound, well, emerged.

Mindful of that sound the demoness is convulsed in anger, and on hearing it readily ran infuriated to there where from that sound is well emerged... [1-26-8]

ताम् दृष्ट्वा राघवः क्रुद्धाम् विकृताम् विकृत आननाम् ।
प्रमाणेन अति वृद्धाम् च लक्ष्मणम् सोऽभ्यभाषत ॥ १-२६-९

9. taam+dR^iSTvaa= her, on seeing; Raaghava; kR^iddhaam= furious one; vi+ kR^itaam= monstrous one; vi+kR^ita + aananam= distortedly, faced; pramaaNena+ ati+ vR^iddham+ cha = in proportion, very, gigantic, also; lakshmaNam+ saH+ abhya+ bhaashata= to Lakshmana, he, Rama, readily, spoke.

Raghava on seeing her, that furious and monstrous one with her face distorted and in her proportion a very gigantic one also, he that Rama readily spoke to Lakshmana... [1-26-9]

पश्य लक्ष्मण यक्षिण्या भैरवम् दारुणम् वपुः ।
भिद्येरन् दर्शनात् अस्या भीरूणाम् हृदयानि च ॥ १-२६-१०

10. pasya+lakshmana= see, Lakshmana; yakshiNyaa+bhairavam+daaruNam+vapuH= yakshi's, frightful, frightening, build; bhidyeran+ darshanaat+ asyaa= bursts, by seeing, her; bhiiruuNaam+ hR^idayaani+ cha= cowards', hearts, also.

"Lakshmana! See that yakshi, the demoness' frightful and frightening build... on seeing her [alone,] the hearts of cowards will burst... [1-26-10]

एताम् पश्य दुराधर्षाम् माया बल समन्विताम् ।
विनिवृत्ताम् करोमि अद्य हृत कर्णाग्र नासिकाम् ॥ १-२६-११

11. etaam+pasya+duraadharSaam= her, see, unstoppable; maayaa+ bala+ samanvitaam= magical, powers, along with; vi+ nivR^ittaam+ karomi = verily, retreat, I make; adya+ hR^ita+ karNa+ agra+ naasikaam= now, taking away [cutting away,] [her] ears, tip of the nose.

"See her, that unstoppable one with her magical powers, and [and also see] how I make her verily retreat, now by cutting away her ears and tip of the nose... [1-26-11]

न हि एनाम् उत्सहे हन्तुम् स्त्री स्वभावेन रक्षिताम् ।
वीर्यम् च अस्या गतिम् च एव हन्यताम् इति मे मतिः ॥ १-२६-१२

12. na+hi+enaam+utsahate= not, really, her, I tend to; hantum= kill; strii+ svabhaavena+ rakshitaam= by womanhood, [she is] protected; viiryam+ cha+ asya= courage of hers; gatim+ cha+ api= transit, also, even; hanyataam+ iti+ me+ matiH = to demolish, thus is, my, opinion.

"I do not really tend to kill her, for womanhood protects her [in my viewpoint,] but I demolish her courage and transit, thus is my opinion... [1-26-12]

एवम् ब्रुवाणे रामे तु ताटका क्रोध मूर्छिता ।
उद्यम्य बाहूम् गर्जन्ती रामम् एव अभ्यधावत ॥ १-२६-१३

13. evam+bruvaaNe+raaame+tu= thus, speaking, by Rama, when; Tataka; krodha+muurchitaa= in anger, convulsed; udyamya+ baahuu+ garjantii= raised, arms, roaring; raamam+ eva+ abhya+ dhaavata = Rama, alone, towards, ran.

Thus when Rama is speaking, Tataka convulsed in anger raised her arms and roaring, ran towards Rama alone... [1-26-13]

विश्वामित्रस्तु ब्रह्मर्षिः हुंकारेणा अभिभर्त्स्य ताम् ।
स्वस्ति राघवयोः अस्तु जयम् च एव अभ्यभाषत ॥ १-२६-१४

14. vishvamitraH+tu+brahmarSiH= Vishwamitra, but, the Brahma-Sage; humkaareNa+ abhibhartsya+ taam = hummed at [in dissent,] daunted, her; svasti+ raaghavayoH= blessed be, Raghavas; astu+ jayam+ cha= be, victorious, also; eva+ abhya+ bhaaSata= thus, quickly, said.

Vishwamitra, the Brahma-Sage, hummed at her [in dissent,] and daunted her and quickly said, "Be Blessed! You Raghava-s! Be victorious!" [1-26-14]

उद् धुन्वाना रजो घोरम् ताटका राघवौ उभौ ।
रजो मेघेन महता मुहूर्तम् सा व्यमोहयत् ॥ १-२६-१५

15. uddhuunaanaa+rajaH+ghoram= flinging up, dust, aghast; Tataka; raaghavau+ubhau= on Raghavas, two of them; rajaH+ meghena+ mahataa= by dust, cloud, massive one; muhurtam+ saa+ vyamohayat= for a time, she, baffled.

Flinging up dust aghast Tataka on those two Raghavaa-s, with a massive dust cloud she baffled them for a time...[1-26-15]

ततो मायाम् समास्थाय शिला वर्षेण राघवौ ।
अवाकिरत् सुमहता ततः चुक्रोध राघवः ॥ १-२६-१६

16. tataH+maayaam+samaasthaaya= then, witchery, taking hold of; shilaa+varsheNa+ raaghavau = by stone, rain, on Raghavas; avaakirat+ su+ mahataa = dispersed, of great, mammoth; tataH+ chukrodha+ raaghavaH = then, angered, Raghava.

Then taking hold of witchery a mammoth rain of stones, rained on Raghava-s, and on dispersing [them, the stones to cover them under stone mass,] then Raghava is angered... [1-26-16]

शिला वर्षम् महत् तस्याः शर वर्षेण राघवः ।
प्रतिवार्यो अपधावन्त्याः करौ चिच्छेद पत्रिभिः ॥ १-२६-१७

17. shilaa+varsham+mahat+tasyaaH= stones, storming, copious one, of hers; shara+ varsheNa+ raaghava = by arrows, storming, Raghava; prati+ vaaryaH= forestalled; apa+ dhaavantyaaH= towards, rushing; karau+ chicheda+ patribhiH= arms, severed, by arrows.

Her copious stone storming Raghava forestalled by arrow storming, and they the arrows also severed her arms, who is rushing towards [Raghava-s...] [1-26-17]

ततः च्छिन्न भुजाम् श्रान्ताम् अभ्याशे परिगर्जतीम् ।
सौमित्रिः अकरोत् क्रोधात् हृत कर्णाग्र नासिकाम् ॥ १-२६-१८

18. tataH+chinna+bhujaam= thus, severed, shouldered; shraantaam+abhyaashe+pari+ garjatiim = distraught, she, nearby, extremely, roaring; saumitriH+ akarot+ krodhaat= Soumitri, made, angrily; hR^ita+ karNa+ agra+ naasikaam= removed [cut away,] [her] ears, tip of nose.

Thus severed shouldered she is distraught, roaring extremely and [who now is] nearby, Lakshmana angrily cut-off her ears and tip of nose... [1-26-18]

काम रूपधरा सा तु कृत्वा रूपाणि अनेकशः ।
अन्तर्धानम् गता यक्षी मोहयन्ति स्व मायया ॥ १-२६-१९

19. kaama+ruupa+dharaa+saa+tu= guise-changer, she, but; kR^itvaa+ ruupaaNi+ anekashaH= altered, aspects, variously; antardhaanam+ gatvaa+ yakshii = vanish, on going, yakshii; mohayantii+ sva+ mayayaa= baffled, with her, an illusoriness.

That guise-changer altering her aspect variously vanished, [and after vanishing] that yakshii baffled with her illusoriness, [and, she...] [1-26-19]

अश्म वर्षम् विमुंचन्ती भैरवम् विचचार सा ॥
ततः तौ अश्म वर्षेण कीर्यमाणौ समन्ततः ॥ १-२६-२०

20. ashma+varsham+vimuchyantii+bhairavam= stone, storm, venting out, atrocious one; vi+ chachaaraH + saa = prowled, she; tataH+ tau= then, them two; asma+ varsheNa+ kiiryamaanau + samantataH = by stones, storm overspread, all-over.

Venting out atrocious stone-storms she is on the prowl, and then at them two, Rama and

Lakshmana overspread by storm of stones all-over, [on seeing thus...] [1-26-20]

दृष्ट्वा गाधि सुतः श्रीमान् इदम् वचनम् अब्रवीत् ।
अलम् ते घृणया राम पापा एषा दुष्ट चारिणी ॥ १-२६-२१

21. dR^iSTvaa+gaadhi+sutaH+sriimaan= on seeing, Gadhi's son, [Vishwamitra,] illustrious one; idam+ vachanam+ abraviit= this, sentence, spoke; alam+ te+ ghR^iNayaa = enough, is your, courtesy; Rama; paapaa+ eSaa+ duSTa+ chaariNii = evildoer, this sort of, malevolent, behaviourally.

On seeing [them covered under stones,] Sage Vishwamitra, spoke this sentence, "Enough is your courtesy Rama, at this sort of evildoer and a behaviourally malevolent one... [1-26-21]

यज्ञ विघ्न करी यक्षी पुरा वर्धेत मायया ।
वध्यताम् तावत् एव एषा पुरा संध्या प्रवर्तते ॥ १-२६-२२

22. yaj~na+vighna+karii+yakshii= ritual, hindering, one, yakshii; puraa+ vardheta+ maayayaa = again, strengthens, by witchery; vadhyataam+ taavat+ eva = [she] be killed, meanwhile; eSaa+ puraa+ sandhyaa+ pravartate = suchlike, be killed, before, twilight, ensues.

"That ritual hindering one re-strengthens by witchery [in night,] and she be killed in the meanwhile, for suchlike be killed before twilight ensues...[1-26-22]

रक्षांसि संध्या काले तु दुर्धर्षाणि भवन्ति हि ।
इति उक्तः स तु ताम् यक्षीम् अश्म वृष्ट्या अभिवर्षणीम् ॥ १-२६-२३

23. rakshaamsi+sandhyaa+kaale+tu= demons, at dusk, time; dur+dharshaaNi+bhavanti+vai = unassailable, they become, indeed; iti+ uktaH+ saH+ tu+ taam= thus, said to, him [to Rama,]; yakshiim+ ashma+ vR^iSTyaa = at demoness, by stone, storms; abhi+ varSaNiim = well storming.

"For demons at dusk-time [and afterwards] become unassailable, indeed..." [Said Sage Vishwamitra.] Thus said, he that Rama at that demoness who is storming stone-storms [and gone invisible...] [1-26-23]

दर्शयन् शब्द वेधित्वम् ताम् रुरोध स सायकैः ।
सा रुद्धा बाण जालेन माया बल समन्विता ॥ १-२६-२४

24. darshayan+shabda+vedhitvam= displaying, sonic, archery; taam+rurodha+saH+saayakaiH = she is, forestalled, he, by arrows; saa+ ruddhaa+ baaNa+ jaalena = she, outraged, arrows, array of; maayaa+ bala+ samanvitaa= witchcraft, power of, possessing.

Displaying his sonic archery she is forestalled by his arrows, and she outraged by the array of arrows, she who possesses power of witchcraft... [1-26-24]

अभि दुद्राव काकुत्स्थम् लक्ष्मणम् च विनेदुषी ॥
ताम् आपतन्तीम् वेगेन विक्रान्ताम् अशनीम् इव ॥ १-२६-२५

25. abh+iduraava= towards, dashed; kaakutstham+laxamaNam+cha= to Kakustha, Lakshmana also; vi+ neSudii= verily, blaring; taam+ aa+ patantiim = she, coming and befalling one; vegena+ vi+ kraantaam+ ashaniim+ iva = speedily, verily, darting, thunderbolt, like.

She dashed towards Rama and Lakshmana blaring verily, and she who is coming and befalling very speedily darting, like a thunderbolt...[1-26-25]

शरेण उरसि विव्याध सा पपात ममार च ।
ताम् हताम् भीम संकाशाम् दृष्ट्वा सुरपतिः तदा ॥ १-२६-२६

26. shareNa+urasi+vi+vyaadha= by arrow, in her chest, verily, struck [by Rama]; saa+pa+paata= she, verily, fallen; ma+ maara+ cha= indeed, killed, too; taam+ hataam+ bhiima+ sankaashaam = she, killed, horrendous, in shape; dR^iSTvaa+ sura+ patiH+ tadaa = on seeing, divinities, Lord [Indra,] then.

Rama struck an arrow in her chest, and fallen she is verily, and killed too...She thus killed, a horrendous one in her shape, and on seeing her, the Lord of Divinities, Lord Indra, then... [1-26-26]

साधु साध्विति काकुत्स्थम् सुराः च अपि अभिपूजयन् ।
उवाच परम प्रीतः सहस्राक्षः पुरन्दरः ॥ १-२६-२७

27. saadhu+saadhu+iti= splendid, splendid, thus; kaakuthsham= to Kakustha, [Rama]; suraaH+cha+ api+ abhi+ puujayan = divinities, also, well, adored; uvaacha+ parama+ priitaH = said, well, satisfied; sahasra+akshaH+ purandaraH = Thousand-eyed, Citadel-destroyer, [Lord Indra.]

"Splendid, Splendid!" thus Rama is adored by all the deities, [and then] said that well-satisfied, Thousand-eyed, Citadel-destroyer, Lord Indra... [1-26-27]

सुराः च सर्वे संहृष्टा विश्वामित्रम् अथ अब्रुवन् ।
मुने कौशिक भद्रम् ते सह इन्द्राः सर्वे मरुद् गणाः ॥ १-२६-२८

28. suraaH+cha+sarve+samhR^iSTaa= Divinities, also, all, very, happily; vishwamitram+ atha+ abruvan = to Sage Vishwamitra, then, said; mune+ kaushika= Oh! Sage, Vishwamitra; bhadram+ te= blessed are you; saha+ indraa+ sarve+ marudgaNaa = with Lord Indra, all the, divinities.

Also all the divinities very happily, said, "Oh! Sage Vishvamitra, blessed are you..." Lord Indra along with all the divinities [pleased thus...] [1-26-28]

तोषिताः कर्मणा अनेन स्नेहम् दर्शय राघवे ।
प्रजापतेः कृशाश्वस्य पुत्रान् सत्य पराक्रमान् ॥ १-२६-२९

29. toshitaaH+karmaNaa+anena= pleased, by deed, this one; sneham+darshaya+raaghave= cordiality, show, to Raghava; prajaapateH+ kR^ishaashvasya+ putraan = Prajaapati, of Krishaasva, children; satya+ paraakramaan= virtue, valiant ones.

"Pleased by this deed [of Rama, and you sage] show cordiality to Raghava, Prajapati Krishasva's children, virtue-valiant ones...[1-26-29]

Comment: c.f. 21st sarga/chapter, verse 10 to 20 about the children of Krishaashava, the divine weaponry and their birth, as narrated by Sage Vashishta to King Dasharatha.

तपो बल भृतो ब्रह्मन् राघवाय निवेदय ।
पात्रभूतः च ते ब्रह्मन् तव अनुगमने रतः ॥ १-२६-३०

30. tapaH+bala+bhR^itaH= ascetically, strength, enriched; Brahman= Oh! Brahman; raaghavaaya+ nivedaya = to Raghava, be offered; paatrabhuutaH+ cha+ te = eligible one, also, for you; Brahman= oh! Brahman; tava+ anu+ gamane+ rataH = you, in following, earnest one.

"And ascetically enriched is their strength, [of the weaponry...] oh! Brahman [they be] offered to Raghava, for is the eligible one for you [to teach, and] oh! Brahman an earnest one in following you, [even...] [1-26-30]

कर्तव्यम् सुमहत् कर्म सुराणाम् राज सूनुना ।
एवम् उक्त्वा सुराः सर्वे जग्मुर् हृष्टा विहायसम् ॥ १-२६-३१

31. kartavyam+su+mahat+karma+suraaNaam= mission, verily, grand, for [the sake of] Divinities; raaja+ suununaa= by

king's son; evam+ uktvaa= thus, saying; suraaH+ sarve+ jagmuH = Divinities, all of them, departed; hR^iSTaa + vihaayasam= contentedly, to heavens.

"And a verily grand mission [is to be accomplished for the sake of] Divinities by this prince...[and thus give him the divine weaponry..."] thus saying all of the Divinities contentedly departed to heavens... [1-26-31]

विश्वामित्रम् पूजयन् ततः संध्या प्रवर्तते ।
ततो मुनिवरः प्रीतः ताटका वध तोषितः ॥ १-२६-३२

32. vishvamitram+puraskritya=Vishwamitra, extolling; tataH+sandhyaa+pravartate= then, sunset, set in; tataH+ muni+ varaH+ priitaH = then, sage, the best, gleefully; taaTakaa+ vadha+ toSita = in Tataka's, eradication, ecstatic.

Extolling Sage Vishwamitra thus [the divinities departed to heavens,] and then the sunset is set in... Then the Sage, the best, ecstatic at the eradication of Tataka... [1-26-32]

मूर्ध्नि रामम् उपाघ्राय इदम् वचनम् अब्रवीत् ।
इह अद्य रजनीम् राम वसाम शुभ दर्शन ॥ १-२६-३३

33. muurdhni+raamam+upa+aaghraaya= forehead, of Rama, nearby smelling [kissing]; idam+ vachanam+ abraviit= this, sentence, said; iha+ adya+ rajaniim= here, today's, night; Rama; vasaama= we stay; subha+ darshana= august one, to gaze.

Affectionately kissing the forehead of Rama, Vishvamitra said this sentence, "Here we stay for tonight, Rama, the august one for a gaze... [1-26-33]

श्वः प्रभाते गमिष्यामः तद् आश्रम पदम् मम ।
विश्वामित्रः वचः श्रुत्वा हृष्टो दशरधात्मजः ॥ १-२६-३४

34. shvaH+prabhaate+gamiSyaamaH= tomorrow, morning, we go to; at+aashrama+padam+mama= that, hermitage, threshold, mine; Vishwamitra; vachaH+shrutva= words, on listening; hR^iSTaH= gladdened; dasharatha+ aatmaja= Dasharatha's, son.

"Tomorrow morning we will go to that threshold of my hermitage..." [Said Sage Vishvamitra.] On listening Sage Vishvamitra's words, Dasharatha's son, Rama... [1-26-34]

उवास रजनीम् तत्र ताटकाया वने सुखम् ।
मुक्त शापम् वनम् तत् च तस्मिन् एव तत् आहनि ।
रमणीयम् विबभ्राज यथा चैत्र रथम् वनम् ॥ १-२६-३५

35. uvaasa+rajaniim+tatra= stayed, that night, there; taaTakaayaa+vane+sukham= Tataks's, forest, comfortably; mukta+ shaapam+ vanam+ tat+ cha= released, from curse, forest, that, too; tasmin+ eva+ tat+ aahani= then, only, on that, day; ramaNiiyam+ vi+ babhraaja= pleasantly, verily, enlivened; yathaa+ chaitra+ ratham+ vanam = like, [heavenly] Chaitra Ratha, the garden.

There they stayed that night in that Tataka's forest comfortably, and released from the curse that forest also then, on that day only, enlivened very pleasantly like Chaitra Ratha, the garden...[the luxurious heavenly garden of Kubera, Lord of Wealth Management, and half brother of Ravana...] [1-26-35]

निहत्य ताम् यक्ष सुताम् स रामः
प्रशस्यमानः सुर सिद्ध सन्घैः ।
उवास तस्मिन् मुनिना सह एव
प्रभात वेलाम् प्रति बोध्यमानः ॥ १-२६-३६

36. ni+hatya+taam+yaksha+sutaam= verily, killing, that, yaksha's, daughter; sa+raamaH= he, that Rama;

prashasyamaanaH = eulogised by; sura+ siddha+ sanghaiH = Celestials, Liberated Souls, and their groups; uvaasa+ tasmin+ muninaa+ saha+ eva= stayed, there, sage, along with, thus; prabhaata+ velaam+ prati+ bodhyamaanaH= [next] morning, time, in turn, being addressed.

Rama is eulogised by the groups of Celestials and Liberated Souls for killing that yaksha's daughter. He stayed there along with that sage, to be be addressed [next morning after waking up by Sage Vishvamitra for continuance of his task, for which Rama is sent along with the sage...] [1-26-36]

End Note

This is a much-discussed episode in Ramayana for Rama's adventures start with the killing of a woman, though she is a demoness. Has Rama sinned in killing of a female? duṣṭa strī vadho doṣo n astīti śāstreṇa na anyena - dharmakūtam

ekasmin atra nidhanam prāpite duṣṭakāriṇi |
bahūnām bhavati kṣemaḥ tasya puṇyaprado vadhaḥ || - viśṇu purāna 1-13-73-74

There is no sin attached to the killing of an evildoer, may she be a female, and Sage Vishvamitra reminds of the same to Rama at the end verses of previous chapter. But this episode is also connected with the following episodes, where Rama is given deadly weaponry, which would usually given to prudently eligible persons only. Rama's only eligibility is executing what dharma says. He has his own discretion while killing Tataka, and ponders over the aspect of cutting her nose and ears. strī vadha sahasā na kartavyaḥ virūpakāraṇādi strī daṇḍanam eva prathamataḥ kriyate - dharmākūtam

But dharma through the tongue of Sage Vishvamitra ordered to kill the atrocious, even though she is a woman. Hence the divinity, which once practised dharma and attained heaven, are now confirming that Rama is an eligible one to handle the deadly weaponry, for they cannot be handed over to those that are not prudent in their usage or to cowards either, who may misuse them. viśvāmitro guruḥ tasya vacanam avicāreṇa kartavyam evam sati daśarathena api 'kauśiko yad vadati tat kartavyam' iti anuśiṣṭo rāmaḥ ekasya gurorvacanam anullanghanīyam -- dharmākūtam

That is why at the verse 1-25-30, [i.e., in the previous chapter] Sage Vishvamitra asks Rama to use his own shoulder-strength to eradicate this demoness, to assess the adherence of Rama to scruples, prior to acquiring any missiles.

इति वाल्मीकि रामायणे आदिकाव्ये बाल काण्डे षड्विंशः सर्ग

Thus, this is the 26th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 27

Introduction

Sage Vishvamitra satisfied with the behaviour of Rama, in obliging elders' words and performing the act that which is assigned to him, gives Rama many ***astra***-s. The weaponry is categorised mainly into two types. One is ***shastra*** – a handheld weapon like sword, lance or mace. The other is, astra a projectile missile invoked by reciting hymns. This chapter lists out the attacking missiles that are given to Rama and in next chapter an account of some counter-attack missiles, called ***upasamhaara astra***-s is given which can be used to nullify the enemy's missiles. In the endnote of this chapter some more information is included about these astra-s.

अथ ताम् रजनीम् उष्य विश्वामिरो महायशाः ।
प्रहस्य राघवम् वाक्यम् उवाच मधुर स्वरम् ॥ १-२७-१

1. atha+ taam+rajaniim+uSya= then, that, night, on staying; Vishvamitra; mahaa+yashaaH= greatly renowned; prahasya+ raaghavam+ vaakyam+ uvaaca = smilingly, to Raghava, sentence, spoke; madhura+ aksharam= sweet worded.

Then, on staying that night [there in Tataka forest, on next day morning] Sage Vishvamitra, the greatly renowned one, smilingly spoke to Rama, worded sweetly ... [1-27-1]

परितुष्टो अस्मि भद्रम् ते राजपुत्र महायशः ।
प्रीत्या परमया युक्तो ददामि अस्त्राणि सर्वशः ॥ १-२७-२

2. parituSTaH+asmi= pleased, I am; bhadram+te+raajaputra= safety, with you, prince; mahaa+ yashaH= great, glorious one; priityaa+ paramayaa+ yuktaH= gladdened, very much, along with; dadaami+ astraaNi+ sarvashaH = I give, missiles, all of them.

"Pleased I am [in eliminating Tataka...] Safety is with you! Oh! Prince Rama, the great glorious one, and with very much gladness, I give unto you missiles...all of them... [1-27-2]

देव असुर गणान् वा अपि स गन्धर्व उरगान् भुवि ।
यैः अमित्रान् प्रसह्य आजौ वशीकृत्य जयिष्यसि ॥ १-२७-३

3. deva+asura+gaNaan= gods, demons, scores; vaa+api= or, even; a+gandharva+uragaan+bhuvi= with, gandharva-s, urugaa-s, on earth; yaiH= those; a+mitraan= un-friendly ones; prasahya+ aajau = dominating, in war; vashiikR^itya= humbled down; jayiSyasi= conquers.

"Scores of gods, demons or even gandharva-s, uragaa-s, and even those that are unfriendly on earth, will be dominated, humbled down and conquered [by these weapons...] [1-27-3]

तानि दिव्यानि भद्रम् ते ददामि अस्त्राणि सर्वशः ।
दण्ड चक्रम् महत् दिव्यम् तव दास्यामि राघव ॥ १-२७-४

4. taani+divyaani = those, the divine [weaponry]; bhadram+te= safety, with you; dadaami= I am giving; astraaNni+ sarvashaH= missiles, all of them; danDa+ cakram= Danda disc; mahat+ divyam = great one, divine one; tava+ daasyaami+ raaghava = to you, I give unto, Raghava.

"Safety be upon you, all of those divine missiles I am giving unto you, Raghava...the Danda disc [Punisher-disc,] greatly divine one...[1-27-4]

धर्म चक्रम् ततो वीर काल चक्रम् तथैव च ।
विष्णु चक्रम् तथा अति उग्रम् ऐन्द्रम् चक्रम् तथैव च ॥ १-२७-५

5. dharma+cakram= dharma, disc [Virtue-disc]; tatatH+viira= then, brave one; kaala+cakram= Kala [Time,] disc; tathaiva + ca= also, like that; viSNu+ cakram= Vishnu disc; tathaa= like that; ati+ ugram= very ferocious; aindram+ cakram= Indra disc; tathaiva+ca= like that, only.

"Dharma disc [Virtue-disc,] and then oh! Brave one, Kala disc [Time-disc,] Vishnu disc, and like that a very ferocious one Indra disc...[1-27-5]

वज्रम् अस्त्रम् नरश्रेष्ठ शैवम् शूलवरम् तथा ।
अस्त्रम् ब्रह्मशिरः च एव ऐषीकम् अपि राघव ॥ १-२७-६

6. vajram+astram= Vajra, missile; nara+shreSTha= best of men; shaivam+shuula+varam = Shiva, trident, the best; tathaa= thus; astram+ brahma+ shiraH= missile, Brahma-shira; ca+ eva= also, thus; aishiikam= Ishiika; api= also; Raghava.

"Oh! Best man, Vajra missile, the Shiva trident, the best one, and thus the missile Brahma-shira, also Ishiika missile [Grass-blade missile]...oh! Raghava...1-27-6]

Comment: aiSiika is dried blade of grass, which by invoking with hymns will become a projectile weapon, which Rama uses on Kakasura, and Ashvadhaama in Mahaa Bharata also uses it, which Lord Krishna nullifies.

ददामि ते महाबाहो ब्राह्मम् अस्त्रम् अनुत्तमम् ।
गदे द्वे चैव काकुत्स्थ मोदकी शिखरी शुभे ॥ १-२७-७

7. dadaami+te= I give, you; mahaa+baahuH= great shouldered one; braahmam+astram+ anuttamam = Brahma missile, unparalleled one; gade+ dve+ caiva = maces, two, also, thus; kaakutstha= Rama; modakii+ shikharii+ subhe = Modaki, Shikhari [named,] brilliant ones.

"I give you, oh! Great shouldered one, the Brahma-astra, an unparalleled one, and also thus, two maces called, Modaki [Beater,] and Shikhari, [Tower of Protection,] brilliant ones [by their radiance...] [1-27-7]

प्रदीप्ते नरशार्दूल प्रयच्छामि नृपात्मज ।
धर्म पाशम् अहम् राम काल पाशम् तथैव च ॥ १-२७-८

8. pradiipte= radiant ones [the maces]; nara+shaarduula= manly-tiger; pra+yacChaami= well, I accord; nR^ipa+ aatmaja= king's son; dharma+ paasham= dharma, noose [Virtue-noose]; aham= I am; raama= Rama; kaala +paasham = Kala, the noose [Time-noose]; tathaiva+ca= like that, also.

"Oh! Manly-tiger, I well accord to you prince...two nooses like that, called Dharma, [Virtue,] and Kala, [Time]... like that also... [1-27-8]

वारुणम् पाशम् अस्त्रम् च ददामि अहम् अनुत्तमम् ।
अशनी द्वे प्रयच्छामि शुष्क आर्द्रे रघुनन्दन ॥ १-२७-९

9. vaaruNam+paasham+astram+ca= Rain god's, noose, missile, also; dadaami+aham+anuttamam= giving, I am, unequalled ones; ashanii= bolts; dve= two of them; pra+yacChaami= well, I give; shuSka= Shushka, [Drier]; aardre= Aardra,

[Drencher]; raghunandana= Raghu's scion.

"Varuna [Rain god's] noose and His missile, unequalled ones, I give to you, along with two projectile bolts, one called Shushka, [The Drier] and the other Aardra, [The Drencher,] oh! Raghu's scion... [1-27-9]

ददामि च अस्त्रम् पैनाकम् अस्त्रम् नारायणम् तथा ।
आग्नेयम् अस्त्रम् दयितम् शिखरम् नाम नामतः ॥ १-२७-१०

10. dadaami+ca+astram= given is, also, missile; painaakam+astram= Pinaaka, missile; naaraayaNam+ tathaa = Narayana, thus; aagneyam+ astram+ dayitam= Fire's, missile, [Lord Fire's] fond; shikharam = Tower; naama+ naamataH = named, by its name.

"Given by me are the missiles of Pinaaka [of Lord Shiva,] and Narayana [of Lord Narayana,] and also thus, a missile, of which Fire god is fond of, and by name it is named as Tower [of Flame...] [1-27-10]

वायव्यम् प्रथमम् नाम ददामि तव च अनघ ।
अस्त्रम् हयशिरः नाम क्रौञ्चम् अस्त्रम् तथैव च ॥ १-२७-११

11. vaayavyam+prathamam+naama= Air god's, Prathama [Blower,] named; dadaami+tava = I give, to you; anagha= oh! Impeccable one; astram+ haya+ shiraH+ naama = missile, Haya-shira [Horse-head,] named; krauncam+ astram= Krouncha [Wrester,] missile; tathaiva+ ca= like that, also.

"Prathama named Air god's [Blower] missile I give you oh! Impeccable one, and like that two missiles named Haya-shira [Horse-headed] and Krouncha [Wrester,] also...[1-27-11]

शक्ति द्वयम् च काकुत्स्थ ददामि तव राघव ।
कंकालम् मुसलम् घोरम् कापालम् अथ किन्किणीम् ॥ १-२७-१२

12. shakti+dvayam+ca= forces, two, also; kaakutstha= Rama; dadaami+tava+tava= giving, to you, also; raaghava= Raghava; kankaalam= Kankaalam; musalam+ ghoram= Musalam; kaapaalam= Kapaalam named; atha= then; kankaNam= Kankanam, named.

"Those two are forces I am also giving you, oh! Raghava, Impellers, [presided by the Power of Vishnu, and the Power of Rudra, and also some more like...] named Kankaalam, Kapaalam, and Kankanam...those that are wielded by demonic forces...] [1-27-12]

वधार्थम् राक्षसाम् यानि ददामि एतानि सर्वशः ।
वैद्याधरम् महा अस्त्रम् च नन्दनम् नाम नामतः ॥ १-२७-१३

13. vadhaartham+raakshasaam+yaani= to eliminate, demons, by which [weaponry]; dadaami+etaani + sarvashaH = I am giving, them, completely; vaidyaadharam= Vaidyadhara; mahaa+astram+ca= great, missile, also; nandanam= Nandana; naama+ naamataH = named, by name.

"To eliminate demons by such weaponry, [with which they be killed, namely Kankaala,Kapaala, etc.,] I am giving you completely and a great missile named Vaidyadhara, by its name, and also Nandana named [gemlike Sword...] [1-27-13]

असि रत्नम् महाबाहो ददामि नृवरात्मज ।
गान्धर्वम् अस्त्रम् दयितम् मोहनम् नाम नामतः ॥ १-२७-१४

14. asi+ratnam= sword, gemlike one; mahaabaahuH= great armed one; dadaami= I am giving; nR^I+ vara+ aatmaja= best, king's, son, [the prince]; gaandharvam+ astram+ dayitam= Gandharva's, missiles, fond one; mohanam= Mohana[Stupifier]; naama+ naamataH= named, by their names.

"Oh! Great-armed one, and that is gem of swords, [i.e., Nandana sword,] and oh! Prince, also I am

giving you fond missile of gandharva-s, named Mohana [Stupefier...] [1-27-14]

प्रस्वापनम् प्रशमनम् दद्मि सौम्यम् च राघव ।
वर्षणम् शोषणम् चैव संतापन विलापने ॥ १-२७-१५

15. prasvaapana= well, Prasvapana [Hypnotiser]; prashamanam= well, Prashamana, [Silencer, of enemy's anger]; dadmi= I give; saumyam+ca= gentle one [that missile Prashamana is]; Raghava; varSaNam= Varshana [Rainer,] missile; shoSaNam= Shoshana [Drainer,] missile; caiva= also like that; santaapana+vilaapane= Santaapana [Humidifier,] Vilaapana [Weep-inducer.]

मादनम् चैव दुर्धर्षम् कन्दर्प दयितम् तथा ।
गान्धर्वम् अस्त्रम् दयितम् मानवम् नाम नामतः ॥ १-२७-१६

16. madanam= Madanam [Intoxicator]; caiva= also like that; durdharsham= un-confronted one; kandarpa+ dayitam+ tathaa = Manmadha's, dear one, like that; gaandharvam+ astram+ dayitam= gandharva's, missile, fond one; maanavam+ naama+ naamataH= Manava [Humane,] named, by name.

"Like that Madana [Intoxicator,] an un-confronted missile and a dear one to Lord Manmadha also, and gandharva-s fond missile Manava, [Humane one...] [1-27-16]

पैशाचम् अस्त्रम् दयितम् मोहनम् नाम नामतः ।
प्रतीच्छ नरशार्दूल राजपुत्र महायशः ॥ १-२७-१७

17. paishaacam+astram+dayitam= monster's, missile, dear one to; mohanam+naama+naamataH= Mohana [Rager,] named, by name; pratiiccha= take them; nara+ shaarduula= manly-tiger; raja+ putra= prince; mahaa+ yashaH= great fortuned.

"And a missile of monster's fond, named Mohana [Rager,] by its name...Take them oh! Manly tiger and a prince...greatly fortuned one...[1-27-17]

तामसम् नरशार्दूल सौमनम् च महाबलम् ।
संवर्तम् चैव दुर्धर्षम् मौसलम् च नृपात्मज ॥ १-२७-१८

18. taamasam= Taamasam; nara+shaarduula= manly-tiger; saumanam+ca= Saumanam, also; mahaa+ balam= greatly powered samvartam= Samvartam; caiva= also, like that; durdharsham= indomitable one; mausalam+ ca= Mausalam, also; nR^ipaatmaja= prince.

"Taamasa, oh! Manly-tiger, Saumana, greatly powered ones, and Samvartam, an indomitable one missile, and the great-armed one, Mausalam, also...oh! Prince, ...[1-27-18]

सत्यम् अस्त्रम् महाबाहो तथा मायामयम् परम् ।
सौरम् तेजःप्रभम् नाम पर तेजो अपकर्षणम् ॥ १-२७-१९

19. satyam+astram= Satyam missile; mahaabaahuH= great-armed one; tathaa= like that; maayaa+ dharam= Maayaadhara; param= then; sauram= of Solar; tejahprabham= Tejaprabha [Radiator]; naama= named; para+ tejaH+ apakarSaNam= others, brilliance, retracting.

"Satya missile, oh! Great-armed one, then like that solar missile, named Tejaprabha, that retracts others' brilliance ...[1-27-19]

सोम अस्त्रम् शिशिरम् नाम त्वाष्ट्रम् अस्त्रम् सुदारुरणम् ।
दारुणम् च भगस्य अपि शितेषुम् अथ मानवम् ॥ १-२७-२०

20. soma+astram= Moon's, missile; shishiram+naama= Shishira [Cooler,] named; tvaaSTram + astram= Tvashta, missile; su+ daaruNam= very, deadly one; daaruNam+ ca= deadly one, also; bhagasya+ api = of Bhaga, even; shiteshum= Shiteshu missile; atha+ maanavam = then, Maanava missile.

"Moon's missile Shishira [the Cooler,] by name, and a very deadly missile Tvashta, [presided over

by divine architect,] and a also a deadly one of Bhaga, namely Shiteshu, [Sharply-pointed one,] then Manava missile [of Manu, the earliest ruler of mankind...] [1-27-20]

एतान् राम महाबाहो काम रूपान् महाबलान् ।
गृहाण परमोदारान् क्षिप्रम् एव नृपात्मज ॥ १-२७-२१

21. etaan+raama= all these, Rama; mahaabaahuH= great-shouldered one; kaama+ruupaan= disguise-wizards; mahaabalaan= greatly powered ones; gR^ihaaNa+ parama+ udaaraan = take, very highly, providential ones; kSipram+ eva = quickly, thus; nR^ipaatmaja= prince.

"All these are, Rama, great-shouldered one, disguise-wizards, greatly powered ones, take them the highly providential ones, quickly thus, oh! Prince..." [Said Sage to Rama.] [1-27-21]

स्थितः तु प्राङ्मुखो भूत्वा शुचिर् मुनिवरः तदा ।
ददौ रामाय सुप्रीतो मंत्र ग्रामम् अनुत्तमम् ॥ १-२७-२२

22. sthitaH+tu+praan+mukhaH= staying, thus, east, facing; bhuutvaa+shuciH= becoming, purified; muni+ varaH= sage, cardinal; tadaa+ dadau+ raamaaya+ supriitaH = then, gave to Rama, gladly; mantra+ graamam+ anuttamam = hymns, groups, extraordinary ones.

Thus staying eastward, and on becoming purified [by spiritual cleansing,] that cardinal sage then gladly gave to Rama the hymn groups of those extraordinary missiles... [1-27-22]

सर्व संग्रहणम् एषाम् दैवतैः अपि दुर्लभम् ।
तानि अस्त्राणि तदा विप्रो राघवाय न्यवेदत् ॥१-२७-२३

23. sarva+sangrahaNam+eSaam= all, comprehending, of them[hymns]; aivataiH+api+durhlabham= for gods, even, impossible; taani+ astraaNi+ tadaa = them, missiles, then; vipraH+ raaghavaaya+ nyavedat = that Brahmin, to Raghava, afforded.

Comprehending all of them, [the invoking hymns of missiles,] impossible even for gods, and then them the [hymns of] missiles, that Brahmin afforded to Raghava... [1-27-24]

जपतः तु मुनेः तस्य विश्वामित्रस्य धीमतः ।
उपतस्थुः महा अर्हाणि सर्वाणि अस्त्राणि राघवम् ॥ १-२७-२४

24. japataH+tu+muneH= on chanting, even, by sage; asya+ ishvaamitrasya+ dhiimataH = his, of Vishvamitra, intelligent one; upa+ tasthuH + mahaa+ arhaaNi = nearby, stood, greatly, revered ones; sarvaani+ astraaNi+ raaghavam = all, missiles, at Raghava.

Even as chanted by the sage, that Vishvamitra, the intelligent sage, [those missiles arrived and] stood nearby...those greatly revered ones, all of them the missiles, at Raghava... [1-27-24]

ऊचुः च मुदिता रामम् सर्वे प्रांजलयः तदा ।
इमे च परमोदार किंकराः तव राघव ॥ १-२७-२५

25. uucuH+ca+muditaaH= said, also, delightedly; sarve+raamam+praanjalayaH+tadaa = all, to Rama, with palms adjoining, then; ime+ ca= these, also; parama+ udaara= oh! Very noble one [Rama]; kinkaraaH+ tava= servants, of yours; Raghava.

Also all said delightedly to Rama, with their palms adjoining, "These are [we, the missiles...] oh! Nobility, servants of yours, oh! Raghava... [1-27-25]

यद् यद् इच्छसि भद्रन् ते तत् सर्वम् करवाम वै ।
ततो राम प्रसन्न आत्मा तैः इति उक्तो महाबलैः ॥ १-२७-२६

26. yat+yat+icChasi= what, what [whatever,] you wish; bhadram+te= safe, you be; tat+ sarvam+ karavaama + vai= that, all, we do, verily; tataH+ raama+ prasanna+ aatmaa= then, Rama, appeased soulfully; taiH+ iti+ uktaH+ mahaa+ balaiH= to them, this, said, greatly, potent ones.

"Whatever [you wish us to do... oh! Rama] be safe! All that we do...[said the deities presiding over the missiles...] then Rama appeased soulfully, said this to them, the greatly potent [missile-deities...] [1-27-26]

प्रतिगृह्य च काकुत्स्थः समालभ्य च पाणिना ।
मनसा मे भविष्यध्वम् इति तानि अभ्यचोदयत् ॥ १-२७-२७

27. prati+gR^iihya+ca+kaakutsthaH= in turn, received, also, Kakustha; sam+ aalabhya+ ca+ paaNinaa = well, patted, also, with palm; manasaa+ me+ bhaviSyadhvam= in cognisance, of mine, be manifested; iti+ taani+ abhya+ codayat= thus, them, verily, motivated.

In his turn received [them the missiles] also, Rama patting with palm also [said to them,] "Manifest you shall, in my cognisance..." thus saying to them, he verily motivated them...[to take leave and to come forth, at his beck and call...] [1-27-27]

ततः प्रीत मना रामो विश्वामित्रम् महामुनिम् ।
अभिवाद्य महातेजा गमनाय उपचक्रमे ॥ १-२७-२८

26. tataH+priita+manaa= then, pleased, at heart; Rama; vishvaamitram+mahaa+munim+ abhivaadya = to Vishvamitra, great sage, revering him; mahaa+ tejaa= great, magnificent, [Rama]; gamanaaya= to journey on; upacakrame = readied himself.

Then pleased at heart, revered the great Sage Vishvamitra, and that magnificent one, Rama, to journey on readied [himself...] [1-27-26]

Endnote

There are some verses that depict the nature of these astras. A few of them are given under, with very loose translation of the gist. Though we may not actually acquire a projectile power with these verses, they may at least detail what these missiles are. The source of these verses is untraceable, but are said to be in puraanaa-s, and Lord Shiva informs Sage Narada, about the missiles as below:

brahmāstram

vāntam vahni samāyuktam vyomahālā samanvitam |
meṣa dvayam danta yutam hālāhalam ataḥ param |
ghana ādyam vāyu pūrvam ca danta yuktam athānvitam |
saram ṛkṣa poaryāyam bhāntam bhṛgu mataḥ param ||
ambaram vāyu saṁyuktaḥ ari mardanam apyutaḥ |
pradīptam atha avaktavyam paramam ca padam tataḥ |
tat ete pade prayoktavye gāyatryā madhyamam tataḥ |
pada trayam prayoktavyam etat brahma astram īritam ||

"It contains air, fire and cosmic poison, two goat-like fangs, full of poison, weighty, emits air, contains mercury, fiery, sparkling, sky is filled with air, enemy killing greatly radiant and it is projected with three hymn, Gayatri at its center, it is known as brahma-astra…"

kāla cakram

karuṇam māyayā yuktam vāntam vāruṇa saṁyutam |
yūpāntam vahninā yuktam modhasāgni rathā triyuk |
dhāntam kāla ātmane iti etat cakrā eti param tataḥ |
phaḍantam eṣa mantrastu kāla cakram prakīritam ||

“Renders a piteous state, with magical powers, ending in air, and water filled, ends in craters with fire, generates fire and and it is known as Time disc…”

viṣṇu cakram

tāra pūrvam ca hṛdayam bhāgyāt antau vana ādimaḥ |
caṇḍīśa yukta āṣāḍha tīvra tejasa iti api |
paryāyam lakṣa saṅkhyāyāḥ āreti ca padam tataḥ |
bhīṣayeti api vaktavyam viṣṇu cakram idam viduḥ ||

“It first sparkles …with cosmic holes…high degree radiance, with one lakh revolutions per foot, very panicking is its projection…”

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्तविंशः सर्ग

Thus, this is the 27th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 28

Introduction

Rama requests sage Vishvamitra for endowing annulment missiles, besides projectile ones that have been accorded in the previous chapter. Sage Vishvamitra accords them, and on their way, they chance to see a picturesque forest and Rama enquires about it.

प्रतिगृह्य ततः अस्त्राणि प्रहृष्ट वदनः शुचिः ।
गच्छन् एव च काकुत्स्थो विश्वामित्रम् अथ अब्रवीत् ॥ १-२८-१

1. pratigrR^hya+tataH+astraaNi= on receiving, then, missiles; prahR^iSTa+vadanaH+shuciH = pleased, facially, decent; gacChann+ eva+ ca= going, thus, also; kaakutsthaH= Kakustha descendent; vishvaamitram+ atha+ abraviit = to Vishvamitra, then, spoke to.

Then on receiving the missiles, pleased facially that decent Rama...on their way, that descendent of Kakustha spoke to Sage Vishvamitra... [1-28-1]

गृहीत अस्त्रो अस्मि भगवन् दुराधर्षः सुरैः अपि ।
अस्त्राणाम् तु अहम् इच्छामि संहारम् मुनिपुंगव ॥ १-२८-२

2. gR^ihiita+astraH+asmi= taken, missiles, I am; bhagavan= oh god; duraadharSaH= insuperable; suraiH + api= to gods, even; astraaNaam+ tu= for the missiles, but; aham+ icChaami = I, wish to know; samhaaram= annulment; munipungava= sage, the eminent.

"On taking these missiles I am insuperable even to gods, oh! Godly sage, but I wish to know the annulment also, oh! Eminent sage...[1-28-2]

एवम् ब्रुवति काकुत्स्थे विश्वामित्रो महा तपाः ।
संहारान् व्याजहार अथ धृतिमान् सुव्रतः शुचिः ॥ १-२८-३

3. evam+bruvati+kaakutsthe= thus, said, by Rama; vishvaamitraH+mahaamuniH= Vishvamitra, great saint; samhaaram+ vyaajahaara+ atha = annulment, imparted, then; dhR^itimaan+ su+ vrataH + shuciH = resolute, well-averred, purified one.

Thus said, by Rama, the descendent of Kakustha, the great saint Vishvamitra then imparted the annulment, that resolute, well-averred and purified sage... [1-28-3]

सत्यवन्तम् सत्य कीर्तिम् धृष्टम् रभसम् एव च ।
प्रतिहारतरम् नाम पराङ्मुखम् अवाङ्मुखम् ॥ १-२८-४

4. satyavantam= Satyavanta; satyakiirtim= Satyakirti; dhR^iSTam= Dhristha; rabhasam= Rabhasa; eva+ca= like that, also; pratihaarataram= Pratihaaratara; naama= named; paraanmukham= Paraanmukam; avaanmukham= Avaanmukha.

"Satyavanta, Satyakeerti, Dhristha, Rabhasa, Pratihaaratara, Paraanmuka, Avaanmukha...[are the revoking things..." Thus the started imparting...] [1-28-4]

लक्ष्या अलक्ष्याः इमौ चैव दृढ नाभ सुनाभकौ ।
दशाक्ष शतवक्त्रौ च दश शीर्ष शत उदरौ ॥ १-२८-५

5. lakshya= Lakshya; alakSya= Alakshya; imau+ca+eva= these, also, thus, dR^iDhanaabha= Dhridhanaabha; sunaabhakau= Sunaabha; dashaaksha= Dashaaksha; shatavaktrau= Shatavaktra; ca= also; dashashiirsha= dashashiirsha; shataudarau= Shatodara.

"Lakshya, Alakshya, are they, and Dhridhanaabha, Sunaabha, Dashaaksha, Shatavaktra, Dashasheersha, Shatodara...[are then...][1-28-5]

पद्मनाभ महानाभौ दुन्दुनाभ स्वनाभकौ ।
ज्योतिषम् शकुनम् चैव नैराश्य विमलौ उभौ ॥ १-२८-६

6. padmanaabha= Padmanaabha; mahaanaabhau= Mahaanaabha; dundunaabha= Dundunaabha; svanaabhakau= Svanaabha; jyotisham= Jyotisha; shakunam= Shakuna; ca+ eva= also, thus; nairaashya= Nairaashya; vimalaa= Vimala; ubhau= the two.

"Padmanaabha, Mahaanaabha, Dundunaabha, Svanaabha, Jyotisha, Shakuna, and also thus Nairaashya, Vimala...[and further there are...] [1-28-6]

यौगंधर विनिद्रौ च दैत्य प्रमथनौ तथा ।
शुचि बाहुर् महाबाहुर् निष्कलि विरुचर् तथा
सार्चिर्माली धृतिमाली वृत्तिमान् रुचिरः तथा ॥ १-२८-७

7. yaugandhara= Yungandhara; vinidrau= Vinidra; ca= also; daitya= Daitya; pramadhanau = Praamadhana; tathaa= then; shucibaahur= Suchibaahu; mahaabaahur= Mahaabaahu; niSkali= Nishkali; virucar= Virucha; tathaa= like that; saarchirmaalii= Saarrchirmaali; dhritimaalii = Dhritimaali; vrittimaan= Vrittiman; ruchiraH= Ruchira; tathaa= then.

"Yungandhara, Vinidra, Daitya, Pramadhana, and then Suchibaahu, Mahaabaahu, Nishkali, Virucha, also like that, and Saarchirmaali, Dhritimaali, Vrittiman, Ruchira...and then... [1-28-7]

पित्र्यः सौमनसः चैव विधूत मकरौ उभौ ।
परवीरम् रतिम् चैव धन धान्यौ च राघव ॥ १-२८-८

8. pitrya= Pitrya; saumanasam= Sumana; ca+eva= also, thus; vidhuuta= Vidhoota; Makarau= Makara, ubhau= two of them; karaviirakaram= Karaveerakaram; ca+ eva= also; dhana= Dhana; dhaanyau= Dhaanya; ca+Raaghava= also, Raghava.

"Pitrya, Ssaumansa, and also thus Vidhoota, Makara, are two of them...Karaveerakara, Dhana, Dhaanya...also Raghava, [take them...] [1-28-8]

कामरूपम् कामरुचिम् मोहम् आवरणम् तथा ।
जृंभकम् सर्पनाथम् च पन्थान वरणौ तथा ॥ १-२८-९

9. kaamaruupam= Kaamaroopa; kaamarucim= Kaamaruchira; moham= Moha; aavaranam= Aavarana; tathaa= thus; jrimbhakam= Jrimbhaka; Sarvanaabham= Sarvanaabha; ca= also; prathaana= Prathaana; varanau= Varana; tathaa= thus.

"Kaamaroopa, Kaamaruchira, Moha, Aavarana, and thus Jrimbhaka, Sarvanaabha also, Prathaana, Varana...thus... [1-28-9]

कृशाश्व तनयान् राम भास्वरान् काम रूपिणः ।
प्रतीच्छ मम भद्रम् ते पात्र भूतोऽसि राघव ॥ १-२८-१०

10. kR^ishaashva+tanayaan= Krishaashva, children; raama= Rama; bhaasvaraan= radiant ones; kaama + ruupinaH=

disguise-wizards; pratiicCha+ mama= take, from me; bhadram + te= safety be upon you; paatra+ bhuutaH+ asi+ Raaghava= eligible one, you are, Rama.

"Rama, take from me these children of Krishaasva, radiant ones and wizards in disguising themselves, and safety be upon you, for you are the eligible one [to handle these missiles...] [1-28-10]

बाढम् इति एव काकुत्स्थ प्रहृष्टेन अंतरात्मना ।
दिव्य भास्वर देहाः च मूर्तिमन्तः सुखप्रदाः ॥ १-२८-११

11. baaDham+iti+eva= 'thus only', saying thus; kaakutstha= Kakustha; prahR^iSTtena= gladdened; antar+ aatmanaa= in inner soul; divya+ bhaasvara+ dehaaH+ ca= divine, radiant, bodied; muurtimantaH= appealing ones; sukhapradaaH= bliss-endowers.

"Thus only..." Saying thus Rama of Kakustha, gladdened in his inner soul [took them.] Those divinely radiant bodied, appealing and bliss-endowing ones...[and their aspects are like...] [1-28-11]

केचिद् अंगार सदृशाः केचिद् धूम उपमाः तथा ।
चन्द्र अर्क सदृशाः केचित् प्रह्व अंजलि पुटाः तथा ॥ १-२८-१२

12. kechit+angaara+sadR^ishaaH= some, fire-like; kechit+dhuuma+upamaH+tathaa= some, smoke-like, thus; chandra+ arka+ sadR^ishaaH= moon, sun like; kechit=some; prahva+ anjali+ puTaaH= basined, palms, holding-out; tathaa= then.

Some are fire-like, some smoke-like, and some like moon and some sun-like, and they with their palms basined and held-out...and then... [1-28-12]

रामम् प्रांजलयो भूत्वा अब्रुवन् मधुर भाषिणः ।
इमे स्म नरशार्दूल शाधि किम् करवाम ते ॥ १-२८-१३

13. raamam+praanjalayaH+bhuutvaa= to Rama, joining palms, on posturing; abruvan+ madhura + bhaashiNaH = spoke, melodically, speaking; ime+ sma= these, we are; nara+ shaarduula= manly tiger; shaadhi= order us; kim+ karavaama+ te= what, can we do, for you.

To Rama, on posturing their palms joined, they spoke melodically to Rama, "Here we are, oh! Manly-tiger, what can we do for you... [1-28-13]

गम्यताम् इति तान् आह यथा इष्टम् रघुनन्दनः ।
मानसाः कार्य कालेषु साहाय्यम् मे करिष्यथ ॥ १-२८-१४

14. gamyataam+iti+taan+aaha= begone, thus, to them, said; yathaa+iSTam+ = as you, wish; raghu+ nandanaH= Raghu's son; maanasaaH+ kaarya+ kaaleshu= be in my cognisance, in work's, time, [need of the hour]; saahaayyam+ me+ kariSyatha= help, to me, be rendered.

"Begone as you wish [for now,] and be in my cognisance and at the need of the hour render me help..." thus said Rama, kinsman of Raghu...[to those presiding deities of the missiles.] [1-28-14]

अथ ते रामम् आमन्त्र्य कृत्वा च अपि प्रदक्षिणम् ।
एवम् अस्तु इति काकुत्स्थम् उक्त्वा जग्मुः यथागतम् ॥ १-२८-१५

15. atha+te+raamam+aamantrya= then, they, by Rama, consented; kR^itvaa+ca+api= on performing, also; pradakshinam= circumambulation; evam+ astu+ iti = thus, it will be, thus; kaakutstham+ uktvaa = to Kakustha's heir, said; jagmuH+ yathaaaagatam= went away, as they have come.

Then, they consented by Rama thus, performed circum-ambulation, and saying, "Thus it will be..." and they went away as they have come... [1-28-15]

स च तान् राघवो ज्ञात्वा विश्वामित्रम् महामुनिम् ।
गच्छन् एव अथ मधुरम् श्लक्ष्णम् वचनम् अब्रवीत् ॥ १-२८-१६

16. saH+ca+taan+raaghavaH= them, that, Rama; j~naatvaa= realizing; vishvaamitram= at Vishvamitra; mahaamunim= great sage; gacChan+eva= on the way; atha= then; madhuram+ shlakshNam+ vacanam + abraviit= sweet, soft, words, spoke.

Then Rama realizing them, [those annulment missiles, he asked that] great Sage Vishvamitra, on their way, sweetly soft-wordily...[1-28-16]

किम् एतन् मेघ संकाशम् पर्वतस्य अविदूरतः ।
वृक्ष खण्डम् इतो भाति परम् कौतूहलम् हि मे ॥ १-२८-१७

17. kim+etat+megha+sankaasham= what, this, cloud-like; parvatasya+a+viduurataH= mountain, not, far from; vR^iksha+ khaNDam= trees, bunch; itaH+ bhaati= from here, seem to be; param+ kautuuhalam+ hi+ me= much, inquisitive, verily, my.

"What is this cloud-like [thicket,] not far from that mountain, that bunch of trees, from here it seem to be so...and my inquisitiveness is [growing] very much... [1-28-17]

दर्शनीयम् मृगाकीर्णम् मनोहरम् अतीव च ।
नाना प्रकारैः शकुनैः वल्गुभाषैः अलंकृतम् ॥ १-२८-१८

18. darshaniiyam+mR^iga+aakiirNam= picturesque, animals, spread-over; manoramam+atiiva+ca = soul-delighting, very much; naanaa+ prakaaraiH+ shakunaiH= divers, birds; valgu= pleasant; bhaaSaiH= callings; alankR^itam= embellished.

"This is picturesque place, with [many an] animal spread-over, is very much soul-delighting, and embellished with divers birds and their pleasant callings... [1-28-18]

निःसृताः स्म मुनिश्रेष्ठ कान्तारात् रोमहर्षणात् ।
अनया तु अवगच्छामि देशस्य सुखवत्तया ॥ १-२८-१९

19. niHsR^itaaH+sma= came out, we are; muni+shreSTha= sage, the eminent; kaantaaraat+ roma+ harSaNaat= from forest, hair-raising one; anayaa+ tu+ avagacChaami = by this place, but, I comprehend; deshasya+ sukhavattayaa= by this place's, happy environs.

"We came out, oh! Eminent-sage, from the hair-raising forest [of Tataka,] but by this [spectacular] place I comprehend thus...by this place's happy environs... [1-28-19]

सर्वम् मे शंस भगवन् कस्य आश्रम पदम् तु इदम् ।
संप्राप्ताः यत्र ते पापाः ब्रह्मघ्नाः दुष्ट चारिणः । १-२८-२०

20. sarvam+me+shamsa= all, to me, tell; bhagavan= oh! God; kasya+aashrama+padam+tu+idam= whose, hermitage's, threshold, is herein; sam+ praaptaaH+ yatra+ te= will come, where, they; paapaaH= sinners; brahma+ ghnaaH= Brahma's [ritual works,] ravagers; duSTta+ caariNaH= evildoers.

"Tell me all, oh! God, whose hermitage's threshold is herein, where do they come, those sinners and ravagers of ritual works...evildoers [as they are...] [1-28-20]

तव यज्ञस्य विघ्नाय दुरात्मनो महामुनेः ।
भगवन् तस्य को देशः सा यत्र तव याज्ञिकी ॥ १-२८-२१

21. tava+yaj~nasya+vighnaaya= your, ritual's, hindering; duraatmanaH= evil-minded ones; mahaamuneH= great saint; bhagavan= godly one; tasya+ kaH+ deshaH= of that, which is, the place; saa+ yatra+ tava+ yaaj~nakii = that, where, your, of ritual.

"Hindering your rituals, oh! Great saint, those evil-minded ones, [where do they come...] and oh! Godly sage, which is the place of your ritual... [1-289-21]

रक्षितव्या क्रिया ब्रह्मन् मया वध्याः च राक्षसाः ।
एतत् सर्वम् मुनिश्रेष्टः श्रोतुम् इच्छामि अहम् प्रभो ॥ १-२८-२२

22. rakshitavyaa+kriyaa= be guarded, that ritual; brahman= oh Brahman; mayaa+vadhyaaH+ca= by me, to kill, also; raakshasaaH= demons; etat+ sarvam= all, this; munishreSTaH= sage, the eminent; shrotum+ icChaami+ aham= to listen, wish to, I am; prabho= oh lord.

"Oh Brahman, to be guarded [where that ritual place is?] And where I shall kill those demons...Oh! Eminent-sage, all this I wish to listen... Oh! Lord...[1-28-22]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे अष्टाविंशः सर्ग

Thus, this is the 28th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 29

Introduction

Rama and Lakshmana inquisitively enquired into the Siddha aashrama, Accomplished Hermitage in the earlier chapter for which Sage Vishvamitra informs about the heritage of that hermitage for it belonged to Lord Vishnu and Vaamna ion earlier times. Sage Vishvamitra narrates about the Vaamna incarnation of Vishnu and how Vaamna, a dwarfish ascetic boy eradicated evil on earth. It is a suggestion to Rama from Sage Vishvamitra to do likewise in this incarnation of Rama also.

अथ तस्य अप्रमेयस्य वचनम् परिपृच्छतः ।
विश्वामित्रो महातेजा व्याख्यातुम् उपचक्रमे ॥ १-२९-१

1. atha+tasya+a+prameyasya= then, his [Rama's,] not, objectival one's; vacanam+ pari+ pR^icChataH = words, asked; vishvaamitraH+mahaatejaa= Vishvamitra, great resplendent; vyaakhyaatum+ upacakrame= to narrate, started.

Then [on hearing,] that non-objectival Rama's words of asking, Vishvamitra, the great resplendent sage started to narrate... [1-29-1]

Comment: Rama is now in his objectival form of a prince, who really is a non-objectival Lord Vishnu, and is asking Sage Vishvamitra about His previous states of Vishnu and Vaamna, to whom this hermitage originally belongs.

इह राम महाबाहो विष्णुर् देव नमस्कृत ।
वर्षाणि सुबहूनि इह तथा युग शतानि च ॥ १-२९-२

2. iha+raama+mahaabaahuH= here, Rama, great, dextrous one; viSNuuH+deva+namaskR^ita= Vishnu, by gods, hailed; varSaaNi+su+bahuuni+iha= years, good, many, here; tathaa+yuga+ shataani + ca = thus, eras, hundreds, also.

"Here, oh, Rama, great-dextrous one, Vishnu, one who is hailed by all gods, [practised asceticism] for a good many years...also for hundred eras, thus... [1-29-2]

तपः चरण योगार्थम् उवास सु महातपाः ।
एष पूर्व आश्रमो राम वामनस्य महात्मनः ॥ १-२९-३

3. tapaH+caraNa+yoga+artham= penance, practise, yoga, in pursuit of; uvaasa+su+mahaa+tapaaH= resided, grand, great, ascetic; eSa+puurva+aashramaH+raama= this is, earlier, hermitage, Rama; vaamanasya + mahaatmanaH = of Vaamna, the great soul.

"In pursuit of penance and yoga, [Vishnu] resided here...that great grand ascetic, and oh Rama, earlier this is the hermitage of Vaamna also... [1-29-3]

Comment: This is firstly the hermitage of Vishnu, before taking up Vaamna incarnation. Later the incarnate Vaamna also practised asceticism here. Thus, this hermitage belongs to both Vishnu and Vaamna, and even to Rama at the present time, so says Vishvamitra at 24th verse below.

सिद्ध आश्रम इति ख्यातः सिद्धो हि अत्र महातपाः ।
एतस्मिन् एव काले तु राजा वैरोचनिर् बलिः ॥ १-२९-४

4. siddha+aashrama+iti+khyaataH= Siddha [Accomplished] hermitage, thus, renowned; siddhaH+hi + atra + mahaatapaaH= Accomplished, verily, here, by great, ascetics [Vishnu, Vaamna, Kashyapa]; etasmin+eva+kale + tu = in the mean, also, time; raajaa+vairocaniH+baliH= king, Virochana's [son,] Bali...

"Thus renowned is this as Siddha hermitage, for verily great ascetics [Vishnu, Vaamna, Kashyapa] have accomplished [the object of their asceticism here and] in the meantime, [when Vishnu was in His asceticism in this hermitage,] Bali, the son of King Virochana...[1-29-4]

Comment: Bali is generally addressed Bali Chakravatri, Bali, The Emperor, for his grand benevolence. He is the grand son of Prahlaada, who in turn is the son of greatest demon king, HiraNyakashapa, who was eliminated by Lord Vishnu, in His Nara-simha, Man-Lion incarnation.

निर्जित्य दैवत गणान् स इन्द्रान् स मरुद् गणान् ।
कारयामास तद् राज्यम् त्रिषु लोकेषु विश्रुतः ॥ १-२९-५

5. nir+jitya+daivata+gaNaan= completely, conquering, god's, groups; sa+indraan+sa+marut+ gaNaan = with, Indra, with, Marut, gods; kaarayaamaasa+tat+raajyam= made, that, kingdom; triSu+ lokeSu + vi+shrutaH= in three, worlds, well, heard [renowned.]

"Completely conquering groups of gods, with Indra and Marut gods [wind-gods, forty nine of them, Emperor Bali] made that kingdom renowned in all the three worlds... [1-29-5]

यज्ञम् चकार सुमहान् असुरेन्द्रो महाबलः ।
बलेः तु यजमानस्य देवाः साग्नि पुरोगमाः ।
समागम्य स्वयम् चैव विष्णुम् ऊचुः इह आश्रमे ॥ १-२९-६

6. yaj~nam+cakaara+su+mahaan= ritual, conducted, very, grand one; asura+indraH+mahaa+balaH= demon, lord, great, mighty one; baleH+tu+yajamaanasya= Bali, but, conducting; devaaH+sa+agni+ purogamaaH= gods, with, Lord Fire, kept ahead; samaagamya+svayam+caiva= approached, in person, also thus; viSNum+uucuH+iha+aashrame= to Vishnu, said, here, in hermitage.

"A very grand ritual is conducted by that great mighty demon-lord Bali, but while Bali is conducting [that ritual,] all the gods, keeping Lord Fire ahead of them, approached Vishnu in-person...here in this hermitage and said... [1-29-6]

बलिर् वैरोचनिर् विष्णो यजते यज्ञम् उत्तमम् ।
असमाप्त व्रते तस्मिन् स्व कार्यम् अभिपद्यताम् ॥ १-२९-७

7. baliH+vairocaniH= Bali, of Virochana; viSNuH= oh, Vishnu; yajate+yaj~nam+uttamam= conducting, ritual, choicest one; a+samaapta+vrate+tasmin= not [before,] completion, ritual, that one; sva+ kaaryam + abhi + padyataam= our [god's,] mission, completely, be fulfilled.

"Bali, the son of Virochana, oh, Vishnu, is conducting a choicest ritual, and before the completion of that ritual, our mission be completely fulfilled... [1-29-7]

ये च एनम् अभिवर्तन्ते याचितार इतः ततः ।
यत् च यत्र यथावत् च सर्वम् तेभ्यः प्रयच्छति ॥ १-२९-८

8. ye+ca+enam+abhi+vartante= whoever, also, him [to Bali,] approaches; yaacitaara+itaH+tataH= entreating ones, from here, and there; yat+ca+yatra+yathaavat+ca= whatever, also, wherever, also, as is where is, also; sarvam+tebhyaH+prayacChati= all, to them, donating.

"Whoever approaches him entreatingly...from here and there...and whatever and wherever [that item of request be,] he is donating all to them, as is where is... [1-29-8]

स त्वम् सुर हितार्थाय माया योगम् उपाश्रितः ।
वामनत्वम् गतो विष्णो कुरु कल्याणम् उत्तमम् ॥ १-२९-९

9. saH+tvam+sura+hitaarthaaya= that, you, for gods, to grace; maayaa+yogam+upa+aashritaH= Maya [illusory,] power, take hold of; vaamanatvam+gataH= dwarfishness, enter into; viSNuH= oh, Vishnu; kuru + kalyaaNam+uttamam= perform, merited deed, the best.

"You, to grace the gods taking hold of Maya, [Your illusory power, called Vishnu Maya, and] enter into a dwarf's [incarnation,] oh, Vishnu, and perform the best merited deed [to gods in subjugating Emperor Bali...] [1-29-9]

एतस्मिन् अनन्तरे राम काश्यपो अग्नि सम प्रभः ।
अदित्या सहितः राम दीप्यमान इव ओजसा ॥ १-२९-१०

10. etasmin+anantare+raama= in this, meanwhile, oh Rama; kaashyapaH+agni+sama+prabhaH= Sage Kashyapa, fire-like, in brilliance; adityaa+sahitaH= Aditi, along with; raama= Rama; diipyamaana + iva + ojasaa = splendorous, like, vitality.

"In the meanwhile, oh Rama...Sage Kashyapa, fire-like in brilliance, along with Aditi, [his wife, came there] oh, Rama...with his splendorous vitality... [1-29-10]

देवी सहायो भगवन् दिव्यम् वर्ष सहस्रकम् ।
व्रतम् समाप्य वरदम् तुष्टाव मधुसूदनम् ॥ १-२९-११

11. devii+sahaayaH= lady [Aditi,] along with; bhagavan= godly one [Kashyapa]; divyam+varSa+ sahasrakam = divine, years, thousand; vratam+samaapya= asceticism, on completing; vara+dam + tuSTaava = boon, giver [Vishnu,] on appeasing; madhu+suudanam= Madhu, the demon, killer [Vishnu.]

"Along with Aditi, that godly Sage [Kashyapa, on conducting ascetic rigours for a] thousand divine years and on completing them, Vishnu [revealed Himself to the Sage Kashyapa, and that sage too on seeing Vishnu started] appeasing that boon-giver, Vishnu, the killer of demon named Madhu...[as below. Thus Vishvamitra is narrating to Rama.] [1-29-11]

Comment: The ascetic practises conducted along with wife are said to yield best results, in the case of a desired object of that couple's interest. Therefore, Dasharatha also conducted the ritual to beget progeny along with his wives. Here Sage Kashyapa conducted his austerities along with wife Aditi.

तपोमयम् तपोराशिम् तपोमूर्तिम् तपात्मकम् ।
तपसा त्वाम् सुतप्तेन पश्यामि पुरोषोत्तमम् ॥ १-२९-१२

12. tapaH+mayam= asceticism, abounding; tapaH+raashim= asceticism, aggregate of;; tapaH + muurtim= asceticism, configure of; tapa+aatmakam= asceticism, soul of; tapasaa+tvaam= by my asceticism, you; su+taptena= well, practising asceticism; pashyaami+puroSa+uttamam= I am seeing, Supreme, Person.

"Abounding in asceticism, aggregate of asceticism, aspect of asceticism, and the very soul of asceticism...[are You, oh Vishnu, and] by my asceticism that is well practised, I am seeing You, Oh! Supreme Person... [1-29-12]

Comment: The word 'tapaH' also means j~naana, gnosis, knowledge, intellect, spirit, as such it is oriented that way and said, "...abounding in intellect, aggregate of intellect, aspect of intellect..." etc.

शरीरे तव पश्यामि जगत् सर्वम् इदम् प्रभो ।
त्वम् अनादिः अनिर्देश्यः त्वाम् अहम् शरणम् गतः ॥ १-२९-१३

13. shariire+tava+pashyaami= in body, of Yours, I am seeing; jagat+sarvam+idam+prabhuH= universe, entire, this one, oh, Lord; tvam+an+aadiH+a+nirdeshyaH= You are, without beginning, not, definable; tvaam+ aham+ sharaNam+gataH= in You, I am, shelter, get in [take.]

"In Your body I am seeing this entire universe, and you are without a beginning and indefinable, and in you I am taking shelter... [1-29-13]

Comment: This is the concept of vishva ruupa, Universe's Physique, of Lord Krishna in Maha Bharata, at the time of

preaching Bhavad Gita.

तम् उवाच हरिः प्रीतः कश्यपम् धूत कल्मषम् ।
वरम् वरय भद्रम् ते वर अर्हः असि मतो मम ॥ १-२९-१४

14. tam+uvaacha+hariH= to him [Kashyapa,] said, Hari; priitaH+kashyapam= blissfully, to Kashyapa; dhuuta+kalmaSam= cleansed, of blemish; varam+varaya= boon, seek; bhadram+te= safe, you be; vara + arhaH+asi+mataH+mama= for boon, worthy, you are, opine, of mine.

To him, Hari said blissfully, to the Sage Kashyapa, who is cleansed of all his blemishes [by practising great penance,] "Seek boon, safe be you...for boon-worthy you are, thus I opine...[Thus Vishnu said to Kashyapa.] [1-29-14]

तत् श्रुत्वा वचनम् तस्य मारीचः कश्यपो अब्रवीत् ।
अदित्या देवतानाम् च मम च एव अनुयाचितम् ॥ १-२९-१५

15. tat+shrutvaa+vacanam+tasya= that, on hearing, word of, His [Vishnu's,]; maariicaH+kashyapaH + abraviit = Mariicha's [son,] Kashyapa, said; adityaa+devataanaam+ca+mama+ca+eva= Aditi's, god's, mine also, thus; anu+yaacitam= concurrently, appealing.

On hearing His word, [of Lord Vishnu,] Kashyapa, son of Sage Mariicha said, [Oh, Lord Vishnu, that which is] concurrently appealed by Aditi, gods, and also by me thus... [1-29-15]

वरम् वरद सुप्रीतो दातुम् अर्हसि सुव्रत ।
पुत्रत्वम् गच्छ भगवन् अदित्या मम च अनघ ॥ १-२९-१६

16. varam+varada+su+priitaH= boon, bestow, well, pleased; daatum+arhasi+su+vrata= to give, adept, well, avowed [you are]; putratvam+gacCha+bhagavan= sonship, get into, oh, god; adityaa + mama + ca = of Aditi, of mine, as well; anagha= oh, Merited one.

"Be pleased to bestow boon...an adept and well avowed one You are...oh, god, get into the sonship of Aditi and mine as well, oh, Merited one... [1-29-16]

भ्राता भव यवीयान् त्वम् शक्रस्य असुरसूदन ।
शोक आर्तानाम् तु देवानाम् साहाय्यम् कर्तुम् अर्हसि ॥ १-२९-१७

17. bhraataa+bhava+yaviiyaan= brother, become, younger one; tvam+shakrasya= you, of Indra; asura + suudana= demon, dispenser; shoka+aartaanaam+tu+devaanaam= anguishing, agonised, gods; saahaayyam +kartum+arhasi= help, to render, capable you are.

"Become the younger brother of Indra, oh, the dispenser of demons, and to gods, who are agonised in anguish you are capable to render help... [1-29-17]

अयम् सिद्ध आश्रमो नाम प्रसादात् ते भविष्यति ।
सिद्धे कर्मणि देवेश उत्तिष्ठ भगवन् इतः ॥ १-२९-१८

18. ayam+siddha+aashramaH+naama= this one, Siddha [Accomplished,] Hermitage, by name; prasaadaat + te+bhaviSyati= grace of, yours, will become; siddhe+karmaNi= accomplished, works [asceticism of mine]; deva+iisha= god's, god; uttiSTha+bhagavan+itaH= arise, oh, god, from here.

"This one is Siddha aashrama, Hermitage of Accomplishment, and by that name and by your grace it becomes [thus renowned, for] accomplished are the works of my austerities, oh, God of Gods... arise from here oh, god, [to become my son... [1-29-18]

Comment: The wording 'siddhe karmaNi' is interpreted in two ways. One in respect of Vishnu who is practising asceticism there, hence His austerities are accomplished, in accepting request of gods as well as that of Sage Kashyapa. The other, in respect of Kashyapa who is seeking the boon, and if Vishnu accords the boon to incarnate Himself as Vaamna in the womb of Aditi, the austerities of Kashyapa are accomplished. Since the Supreme God's works are not

accomplished with mere austerities, but by eliminating the evil, the concept of siddhe karmaNi is appropriate in respect of Sage Kashyapa. In any way, this hermitage is an Accomplished one for gods, for sages, and for Supreme Divinities, in taking a foothold to eliminate the evil on earth.

अथ विष्णुर् महातेजा आदित्याम् समजायत ।
वामनम् रूपम् आस्थाय वैरोचनिम् उपागमत् ॥ १-२९-१९

19. atha+viSNuh+mahaatejaa= then, Vishnu, great resplendent; aadityaam+sam+a+jaayata= from Aditi, well, emerged; vaamanam+ruupam+aasthaaya= dwarf, semblance, adopting; vairocanim+ upaagamat= to Virochana's [son, Emperor Bali,] arrived at.

Then that great resplendent Vishnu well emerged from Aditi, adopting a semblance of dwarf, [i.e. dwarfish ascetic boy,] and arriving at the son of Virochana, [namely Emperor Bali...] [1-29-19]

त्रीन् पादान् अथ भिक्षित्वा प्रतिगृह्य च मेदिनीम् ।
आक्रम्य लोकान् लोकार्थी सर्व लोक हिते रतः ॥ १-२९-२०

20. triin+paadaan+atha+bhikSitvaa= three, foot-steps [of space,] then, begged of; prati+gR^ihya+ca+ mediniim= in turn, received, also, the land; aakramya+lokaan+loka+arthaH= stepped, worlds, for world's, purpose of; sarva+loka+hite+rataH= all, worlds, welfare, interested in.

Then begged of Emperor Bali for a [space] of three foot-steps, and in turn received that much land [also form Bali, the Emperor,] stepped on all the three worlds, for the purpose of [saving] worlds, for He is interested in the welfare of all the worlds... [1-29-20]

Comment: The myth is that Vaamna, the dwarfish ascetic boy, approaches Emperor Bali and begs of him for a space enough to place his three dwarfish foot-steps. While all around that ritual hall of Bali laugh at this boy's request, Bali comes to know who this dwarfish boy is. Though known to be Vishnu in this incarnation, without deviating from his vow of according charities in 'as is where is condition', Bali accords that much space to the boy. Then Vaamna places one dwarfish foot on this globe and the entire globe is covered with it. Vaamna then asks Bali where to put the second foot. Bali shows heavenward, which heavenly worlds are conquered by Bali and are under his control at that time. Vaamna places his second dwarfish foot on all the heavenly worlds covering all of them. Then again, Vaamna asks Bali as to where the third foot-space is. Bali shows his head to place the third foot. Vaamna places his foot on this third foot-space, i.e., on Bali's head and starts to trample him to paataala loka, nether worlds. At the time of donating the charity, while Bali is pouring water oblation into the hands of Vaamna, Sage Shukrachaarya, the demon's high priest, knowing this dwarf boy to be Vishnu, enters the nozzle of the water pot so that the donation water may not fall into the hands of the boy, thus to fail the donation. Knowing that the sage is in the nozzle of the water-pot, Vaamna pierces the nozzle with a straw of darbha, sacred grass-blade, thus piercing one eye of Sage Shukrachaarya. From then on, this sage has become one-eyed sage, symbolically meaning that he eyes on one side only, namely demon's welfare. Vaamna places his third step on the head of Emperor Bali and subjugates him to netherworlds, freeing the other worlds from his rule. However, Vishnu blesses Bali to be deathless, though subdued into netherworlds, and to become Lord Indra in the coming manvantara-s, eras. Then on Vishnu is eulogised as Trivikrama, tri+vi+krama= three, verily, paced [surpassing,] one who surpasses all the three worlds.

महेन्द्राय पुनः प्रादात् नियम्य बलिम् ओजसा ।
त्रैलोक्यम् स महातेजाः चक्रे शक्र वशम् पुनः ॥ १-२९-२१

21. mahendraaya+punaH+praa+daat= to Mahendra, again, well, given; niyamya+balim+ojasaa= restraining, Bali, with dynamism; trai+lokyam+saH+mahaatejaaH= three, worlds, he, great resplendent one; cakre+shakra+vasham+punaH= made, Indra's, control, again.

"Given back to Mahendra, restraining Bali with His [Vishnu's] dynamism, all the three worlds are, and He that great resplendent one Vishnu, made [them the three worlds to come under] the control of Indra again... [1-29-21]

तेन एव पूर्वम् आक्रान्त आश्रमः श्रम नाशनः ।
मया अपि भक्त्या तस्य एव वामनस्य उपभुज्यते ॥ १-२९-२२

22. tena+eva+puurvam+aa+kraanta= by Him, thus, at one time, foot it; aashramaH+shrama+ naashanaH = hermitage, stress, eradicating; mayaa+api+bhaktyaa= by me, also, in devotion; tasya+ eva + vaamanasya= to Him, alone, Vaamna; upabhujyate= beneficed.

"Thus at one time, He that Vishnu footed this hermitage...the stress eradicating one [either the stress and strain caused by the evil on earth, or the stress of going through the cycle of birth and death, thus salvation ensuring hermitage is this,] and by me also, in devotion to Him alone, [namely Vaamna, this hermitage is] beneficed... [1-29-22]

एनम् आश्रमम् आयान्ति राक्षसा विघ्न कारिणः ।
अत्र ते पुरुषव्याघ्र हन्तव्या दुष्ट चारिणः ॥ १-२९-२३

23. enam+aashramam+aayaanti+raakSasaa= at this, hermitage, arrive, demons; vighna+ kaariNaH = obstacle, causers; atra+te+puruSa+vyaaghra= there, by you, manly-tiger; hantavyaam+ duSTa+ caariNaH = be killed, of evil, pursuit.

"Arriving at this hermitage are the demons, obstacle causers, and there...by you, oh, the manly-tiger, they be killed, those of evil pursuit... [1-29-23]

अद्य गच्छामहे राम सिद्धाश्रमम् अनुत्तमम् ।
तत् आश्रम पदम् तात तव अपि एतद् यथा मम ॥ १-२९-२४

24. adya+gacChaamahe+raama= now, we go, Rama; siddha+aashramam+an+uttamam= Siddha, hermitage, pre-eminent; tat+aashrama+padam= that, hermitage's, threshold; taata=sire; tava+api+ etat + yathaa + mama= yours, even, this one, like, to me.

"Rama, no we go to Siddha hermitage, the pre-eminent one, and that hermitage's threshold, oh, sire, even it is yours, this one...as it is to me... [1-29-24]

Comment: 'This hermitage is my benefice now for I am practising my asceticism here, and this hermitages originally belongs to you because you, as Lord Vishnu, also practised your asceticism earlier to your Vamana incarnation here in this hermitage...' Rama Tilaka.

इति उक्त्वा परम प्रीतो गृह्य रामम् स लक्ष्मणम् ।
प्रविशन् आश्रम पदम् व्यरोचत महामुनिः ।
शशी इव गत नीहारः पुनर्वसु समन्वितः ॥ १-२९-२५

25. iti+uktvaa+parama+priitaH= thus, saying, verily, gladdened; gR^ihya+raamam+sa+laxmaNam= taking, Rama, with, Lakshmana; pravishan+aashrama+padam= on entering, hermitage's, threshold; vyarochata + mahaamuniH= glistened, great, saint; shashii+iva+gata+niihaaraH= moon, like, dispersed, mist; punarvasu+sam+anvitaH= Punarvasu [fifth or seventh lunar mansion,] well, abutting.

Thus saying gladdened verily, taking Rama and Lakshmana, [that sage entered the hermitage, and] on entering the threshold of hermitage, that great Saint Vishvamitra glistened like moon after dispersal of mist and on its entering Punarvasu, [the fifth or seventh lunar mansion...] [1-29-25]

तम् दृष्ट्वा मुनयः सर्वे सिद्धाश्रम निवासिनः ।
उत्पत्योत्पत्य सहसा विश्वामित्रम् अपूजयन् ॥ १-२९-२६

26. tam+dR^iSTvaa+munayaH= him, on seeing, sages; sarve+siddha+aashrama+nivaasinaH= all, Siddha, hermitage, residents; utpatya+utpatya= getting up, getting up [by leaps and bounds]; sahasaa + vishvaamitram+apuujayan= quickly, to Vishvamitra, worshipped.

The sages on seeing him [Vishvamitra,] all of them the residents of Siddha hermitage, by leaps and bounds quickly [reached him and] worshipped Vishvamitra... [1-29-26]

यथा अर्हम् चक्रिरे पूजाम् विश्वामित्राय धीमते ।
तथैव राज पुत्राभ्याम् अकुर्वन् अतिथि क्रियाम् ॥ १-२९-२७

27. yathaa+arham+cakrire= as, deservedly, offered; puujaam+vishvaamitraaya+dhiimate= worship, for Vishvamitra, sagacious one; tathaa+eva+raaja+putraabhyaam= like, that, for princes; akurvan+atithi+ kriyaam= fulfilled, guest, works [reception.]

As per their deservedness they offered worship to Sage Vishvamitra, like that for the two princes also fulfilled the reception for guests [of honour...by them the resident sages of that hermitage...][1-29-27]

मुहूर्तम् अथ विश्रान्तौ राज पुत्रौ अरिन्दमौ ।
प्रांजली मुनि शार्दूलम् ऊचतू रघुनंदनौ ॥ १-२९-२८

28. muhuurtam+atha+vishraantau= briefly, after, reposing; raaja+putrau+arindamau= king's, sons, enemy-destroyers; praanjalii+muni+shaarduulam= with adjoined-palms, to sage-tiger; uucatuu+ raghu + nandanau= spoke, Raghu's, descendents.

After briefly reposing, those sons of the king and the enemy-destroyers, with their palms adjoined, spoke to the Tigerly-sage, they the descendents of Raghu... [1-29-28]

अद्य एव दीक्षाम् प्रविश भद्रम् ते मुनिपुंगव ।
सिद्धाश्रमो अयम् सिद्धः स्यात् सत्यम् अस्तु वचः तव ॥ १-२९-२९

29. adya+eva+diikSaam+pravisha= today, only, solemnity, enter into; bhadram+te+muni+pungava= safe, be you, sage, the eminent; siddha+aashramaH+ayam= Siddha, [Accomplished,] hermitage, is this; siddhaH + syaat= accomplished, will be; satyam+astu= actualised, it will be; vacaH+tava= word, of yours.

"Today only you enter into the solemnity, safe be you...oh, the eminent sage, this is Siddha, [Accomplished] Hermitage, [and let your ritual be also] accomplished, and the word of yours...will be actualised...[by our eliminating the demons..." Said the princes.] [1-29-29]

एवम् उक्तो महातेजा विश्वामित्रो महानृषिः ।
प्रविवेश तदा दीक्षाम् नियतो नियतेन्द्रियः ॥ १-२९-३०

30. evam+uktaH+mahaatejaa= thus, said to, great radiant one; vishvaamitraH+mahaan+R^iSiH= Vishvamitra, supreme, saint; pravivesha+tadaa+diixaam= entered, then, into vow; niyataH+ niyata + indriyaH= scrupulously, controlling, senses.

Thus said to him, that great radiant and supreme Sage Vishvamitra entered into vow [of ritual,] scrupulously, controlling his senses, [for he shall not get anger etc., during the progression of this ritual, as explained by him at 1-19-7 to King Dasharatha.] [1-29-30]

कुमारौ इव ताम् रात्रिम् उषित्वा सुसमाहितौ ।
प्रभात काले च उत्थाय पूर्वाम् संध्याम् उपास्य च ॥ १-२९-३१

31. kumaarau+eva= youngsters, thus; taam+raatrim+uSitvaa= that, night, stayed; su+samaahitau= well-set in order; prabhaata+kaale+ca+utthaaya= at sunrise, time, also, getting up; puurvaam+ sandhyaam + upaasya+ca= easterly, aurora, reflected upon.

Those youngsters stayed that night, well set in order, also getting up at the time of sunrise, and on reflecting upon the easterly aurora and.... [1-29-31]

Comment: Rama and Lakshmana spent that night vigilantly but not in a clam and collected way. anena kṣatriyeṇa jāgarūkatayā yajñādi dharma anuṣṭātṛ samrakṣṇam kartavyan iti sūcitam || dharmākūtam.

प्रशुची परम् जाप्यम् समाप्य नियमेन च ।
हुत अग्निहोत्रम् आसीनम् विश्वमित्रम् अवन्दताम् ॥ १-२९-३२

32. pra+shuchii= well, cleansed; param+jaapyam= supreme, meditation [Gaayatri]; samaapya + niyamena + ca= completed, in regularity, also; huta+agni+hotram+aasiinam= offerings made, fire of ritual, sitting [before Altar of fire]; vishvamitram+a+vandataam= to Vishvamitra, addressed themselves.

They, cleansing themselves well, completing the supreme meditation [Gaayatri] in its regularity, [and to one who has already made] offerings into the sacrificial fire and sitting before the Altar of Fire, to that Sage Vishvamitra, addressed [themselves submissively, their reporting for the duty to safeguard the ritual...] [1-29-32]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एकोन त्रिंशः सर्ग

Thus, this is the 29th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 30

Introduction

Rama and Lakshmana while safeguarding the ritual of Sage Vishvamitra for six days and nights, on the last night demons come to hinder the ritual, their chieftains being Maareecha and Subaahu. Rama acts deftly and hits out Maareecha to a long distance, but kills the other, namely Subaahu along with others. Rama thus makes the ritual of sage Vishvamitra a success and this episode is the starting point in his adventures against demonism.

अथ तौ देश कालज्ञौ राजपुत्रौ अरिंदमौ ।
देशे काले च वाक्यज्ञौ अब्रूताम् कौशिकम् वचः ॥ १-३०-१

1. atha+tau+desha+kaala+j~nau= then, they two, place, time, sensible of; raajaputrau+arindamau= princes, enemy-destroyers; deshe+kaale+ca+vaakya+j~nau= in place, in time, wording, sensibly; abruutaam+kaushikam+vacaH= spoke, to Kushi's son [Vishvamitra,] sentence.

Then, they two who are sensible of time and place, those princes and enemy destroyers, sensibly wording as per time and place, spoke to Vishvamitra this sentence...[1-30-1]

भगवन् श्रोतुम् इच्छावो यस्मिन् काले निशाचरौ ।
संरक्षणीयौ तौ ब्रूहि न अतिवर्तेत तत् क्षणम् ॥ १-३०-२

2. bhagavan+shrotum+icChaavaH= oh, god, to listen, interested; yasmin+kaale+nishaa+carau= at which, time, night-walkers; samrakSaNiiyau= be safeguarded; tau+bruuhi= [from] them, tell us; na+ ativarteta+tat+ kSaNam = not, pass away, that, moment.

"Oh, god, we are interested to listen at which time [those] night-walkers [come to disturb the ritual and at which time the ritual is to] be safeguarded [from them, that] you tell us, let not that moment pass away..." [1-30-2]

Comment: The word*samrakshNiiyau* is a grammarian's headache. On this many kinds of declinations are said. Rama Tilaka attributes this *rakshNiyau* to ritual and says that ' from whom the ritual is to be safeguarded...'

एवम् ब्रुवाणौ काकुत्स्थौ त्वरमाणौ युयुत्सया ।
सर्वे ते मुनयः प्रीताः प्रशशंसुर् नृपात्मजौ ॥ १-३०-३

3. evam+bruvaaNau+kaakutsthau= thus, said, by Kakutstha-s; tvaramaaNau+yuyutsayaa= eager, to combat; sarve+te+munayaH= all, they, sages; priitaaH+prashashamsuH= delightedly, praised them; nR^ipa+aatmajau= king's, sons [princes.]

Thus said by Kakutstha-s eager to combat, [Rama and Lakshmana to confront demons,] all the sages delightedly praised them the princes... [1-30-3]

अद्य प्रभृति षट् रात्रम् रक्षतम् राघवौ युवाम् ।
दीक्षाम् गतो हि येष मुनिर् मौनित्वम् च गमिष्यति ॥ १-३०-४

4. adya+prabhR^iti+SaT+raatram= today, henceforth, for six, nights; rakSatam+raaghavau+yuvaam= safeguarded, Raghava-s, by you; diikSaam+gataH+hi= vow, entered [under vow,] verily; yeSa+muniH= this, sage; maunitvam+ca+gamiSyati= muteness, also, went into.

"From today henceforth for six nights this shall be safeguarded by you Raghava-s, and this Sage Vishvamitra is verily under the vow [of ritual,] and went into muteness [as required by the vow..." Thus said the other sages near at ritual place.] [1-30-4]

तौ तु तद् वचनम् श्रुत्वा राजपुत्रौ यशस्विनौ ।
अनिद्रौ षट् अहोरात्रम् तपोवनम् अरक्षताम् ॥ १-३०-५

5. tau+tu+tat+vacanam+shrutvaa= they two, but, that, sentence, on hearing; raajaputrau+yashasvinau= princes, glorious ones; a+nidrau= without, sleep [wakeful]; Sat+aho+raatram= six, days, nights; tapaH+ vanam = ritual, garden; arakSataam= safeguarded.

They two on hearing that sentence [of the other sages,] those glorious princes are wakeful for six days and nights and safeguarded that ritual garden. [1-30-5]

उपासाम् चक्रतुर् वीरौ यत्तौ परम धन्विनौ ।
ररक्षतुर् मुनिवरम् विश्वामित्रम् अरिंदमौ ॥ १-३०-६

6. upaasaam+cakratuH+viirau= nearby, patrolling, two brave ones; yattau+parama+dhanvinau= alertly, great, bow-wielders; rarakSatuH= protected; munivaram+vishvaamitram= sage, the best, Vishvamitra; arimdamau= enemy destroyers.

Patrolling nearby those two brave ones and wielders of great bows protected that best sage Vishvamitra, those enemy-destroyers... [1-30-6]

अथ काले गते तस्मिन् षष्ठे अहनि तदा आगते ।
सौमित्रम् अब्रवीद् रामो यत्तो भव समाहितः ॥ १-३०-७

7. atha+kaale+gate+tasmin= then, time, lapsed, that; SaSThe+ ahani+tadaa+aagate= sixth, day, thus, arrived; saumitram+abraviit+raamaH= to Soumitri, said, Rama; yattaH+bhava+samaahitaH= prepared, you be, on alert.

Then that time lapsed and thus the sixth day arrived, and Rama said to Soumitri, "You be prepared and be on alert... [1-30-7]

रामस्य एवम् ब्रुवाणस्य त्वरितस्य युयुत्सया ।
प्रजज्वाल ततो वेदिः स उपाध्याय पुरोहिता ॥ १-३०-८

8. raamasya+evam+bruvaaNasya= of Rama, thus, on saying; tvaritasya+yuyutsayaa= quickening, to combat; pra+jajvaala+tataH+vediH= verily, flared up, then, in altar; sa+upaadhyaaya+purohitaa= with, teacher [Vishvamitra,] [other] priests.

On saying thus, when Rama is quickening to combat then the fire in the altar flared up [brightening the chief] teacher Vishvamitra and other priests [around the Altar of Fire.] [1-30-8]

Comment: The compound pra+ja+jwaala, with many stresses for the flare is given here to import that the ritual is achieving its climax and it will be fructified thereby. The demons enter just at this juncture to spoil the ritual.

स दर्भ चमस स्रुक्का स समित् कुसुमोच्चया ।
विश्वामित्रेण सहिता वेदिः जज्वाल स ऋत्विजा ॥ १-३०-९

9. sa+darbha+camasa+srukkaa= with, sacred grass, drink-vessels, oblation spoons; sa+samit+ kusumoccayaa= with, firewood sticks, flowers; vishvaamitreNa+sahitaa= Vishvamitra, attended by; vediH= altar of fire; jajvaala= flared up;

sa+R^itvijaa= with Ritwiks [ritual conductors.]

With sacred grass, drink-vessels, oblation spoons, firewood-sticks, and flowers that altar of fire, which is attended by Vishvamitra and Ritwiks, [the conductors of ritual around the altar,] flared up. [1-30-9]

Comment: The darbha is kusha grass used specifically in rituals even today. Chamasa is a wooden vessels used for consuming soma juice. Srukk is an arm-length wooden spoon with a palm size receptacle at one end used to pour clarified butter and other liquids into Altar of Fire to the chanting of hymns. Samidha-s comprises items of wood pieces or sticks, mainly from sandalwood trees and a variety of other items that are offered into fire.

मंत्रवत् च यथा न्यायम् यज्ञो असौ संप्रवर्तते ।
आकाशे च महान् शब्दः प्रादुर् आसीत् भयानकः ॥ १-३०-१०

10. mantravat+ca+yathaa+nyaayam= hymnal rendering, also, as per, rules; yaj~naH+ asau+ sam+pravartate= ritual, that one, well, proceeding; aakaashe+ca+mahaan+shabdaH= in sky, also, great, blare; praaduH + aasiit= generated, it is; bhayaanakaH= frightening one.

As per hymnal rendering and rules [of conducting the ritual,] that ritual is well proceeding [towards its conclusion, but in the meanwhile,] in the sky a great blare is generated, that which is frightening... [1-30-10]

आवार्य गगनम् मेघो यथा प्रावृषि दृश्यते ।
तथा मायाम् विकुर्वाणौ राक्षसौ अभ्यधावताम् ॥ १-३०-११

11. aavaarya+gaganam= enshrouding, sky; meghaH+yathaa+praa+vR^iSi+dR^ishyate= cloud, like, great [torrential,] cloudburst, appears; tathaa+maayaam+vi+kurvaaNau= then, wizardry, verily, performing; raakSasau+ abhya+dhaavataam= two demons, toward, came running.

Enshrouding the sky like cloud that appear before a torrential cloudburst and then performing wizardry, two demons came running towards [the Altar of Fire from sky...] [1-30-11]

मारीचः च सुबाहुः च तयोर् अनुचराः तथा ।
आगम्य भीम संकाशा रुधिर ओघान् अवासृजन् ॥ १-३०-१२

12. maariicaH+ca+subaahuH+ca= Maareecha, also, Subaahu, also; tayoH+anucaraaH+tathaa= their, followers, thus; aagamya= have come; bhiima+samkaashaa= monstrous, in aspect; rudhira+oghaan + avaasR^ijan= blood, spates, poured down.

Maareecha and also Subaahu thus with their followers have come, who are monstrous in their aspect, and poured down spates of blood. [1-30-12]

ताम् तेन रुधिर ओघेण वेदीम् वीक्ष्य समुक्षिताम् ।
सहसा अभिद्रुतो रामः तान् अपश्यत् ततो दिवि ॥ १-३०-१३

13. taam+tena+rudhira+ogheNa= them [altar with other paraphernalia,] by that, blood, stream; vediim+ viikshya +samukshitaam= altar, on seeing, verily, swamped; sahasaa+abhidrutaH+raamaH= quickly, hastened, Rama; taan+apashyat+ tataH + divi= them, saw, then, in sky.

At them, [the paraphernalia of flowers, sacred grass, vessels etc., which] by that bloodsteam is verily swamped and on seeing that, Rama quickly hastened and then saw them [the demons] in the sky... [1-30-13]

तौ आपतन्तौ सहसा दृष्ट्वा राजीव लोचनः ।
लक्ष्मणम् तौ अभिसंप्रेक्ष्य रामो वचनम् अब्रवीत् ॥ १-३०-१४

14. tau+aapatantau+sahasaa+dR^iSTvaa= them two, befalling ones, quickly, on seeing; raajiiva + locanaH = lotus, eyed one [Rama]; lakSmaNam+tu+abhi+sam+prekSya= at Lakshmana, but, fully, well, glancing; raamaH+vacanam+abraviit=

Rama, sentence, said.

On seeing them, the two [demons] quickly befalling onto Altar of Fire,] that lotus-eyed [Rama,] glanced at Lakshmana fully well, and Rama said this sentence... [1-30-14]

पश्य लक्ष्मण दुर्वृत्तान् राक्षसान् पिशित अशनान् ।
मानवास्त्र समाधूतान् अनिलेन यथा घनान् ॥ १-३०-१५

15. pashya+lakSmaNa= see, Lakshmana; dur+vR^ittaan= ill, behaved; raakSasaan= demons; pishita+ ashanaan= raw-flesh, eaters; maanavaastra= by Maanva missile; sam+aadhuutaan= well, puffed out; anilena+yathaa+ghanaan= by wind, like, thick-cloud.

"See Lakshmana at the ill-behaved demons...eaters of raw-flesh...by this Maanava missile [they will be] well puffed out, as by wind a thick-cloud would... [1-30-15]

करिष्यामि न संदेहो न उत्सहे हन्तुम् ईदृशान् ।
इति उक्त्वा वचनम् रामः चापे संधाय वेगवान् ॥ १-३०-१६

16. kariSyaami+na+sandehaH= I wish to do, no, doubt; na+utsahe+hantum+iidR^ishaan= not, prepared, to kill, this sort of [demon]; iti+uktvaa+vacanam= thus, said, words; raamaH+caape+ sandhaaya+vegavaan= Rama, bow, targeted, dextrous one.

"No doubt I wish to do so, for I am not prepared to kill [this demon..." said Rama.] Thus said the words, Rama, the dextrous one targeted bow [at Maareecha...] [1-30-16]

मानवम् परम उदारम् अस्त्रम् परम भास्वरम् ।
चिक्षेप परम क्रुद्धो मारीच उरसि राघवः ॥ १-३०-१७

17. maanavam+parama+udaaram= Maanava, great, benign one; astram+parama+bhaasvaram= missile, very, radiating one; cikSepa+parama+kruddhaH= darted, very, angrily; maariica+urasi+raaghavaH= on Maareecha's, chest, Raghava.

Maanava missile, the great benignant and verily radiating one, is very angrily darted on the chest of Maareecha by Raghava... [1-30-17]

स तेन परमास्त्रेण मानवेन समाहितः ।
संपूर्णम् योजन शतम् क्षिप्तः सागर संप्लवे ॥ १-३०-१८

18. saH+tena+paramaastreNa= he, by that, great missile; maanavena+sam+aahitaH= by Maanava, well hit; sampuurNam+yojana+shatam= fully, yojana-s, hundred; kSiptaH+saagara+samplave= hurled, in ocean, tides.

He, the demon Maareecha, by that great missile Maanava is well hit and fully for a hundred yojana lengths, hurled into the tides of ocean... [1-30-18]

विचेतनम् विघूर्णन्तम् शीतेषु बल पीडितम् ।
निरस्तम् दृश्य मारीचम् रामो लक्ष्मणम् अब्रवीत् ॥ १-३०-१९

19. vi+cetanam+vi+ghuurNantam= without, sense, verily, whirling; shiita+iSu+bala+piiDitam= by Cold, missile's, strength, rammed away; nirastam+dR^ishya+maariicam= far-flung, on seeing, Maareecha; raamaH+ lakSmaNam + abraviit= Rama, to Lakshmana, said.

Whirling senseless and rammed away by the Cold-missile [Siitesu,] far-flung is that Maareecha, and on seeing him, Rama said to Lakshmana... [1-30-19]

पश्य लक्ष्मण शीतेषुम् मानवम् धर्म संहितम् ।
मोहयित्वा नयति एनम् न च प्राणैर् व्ययुज्यत ॥ १-३०-२०

20. pashya+lakSmaNa= see, Lakshmana; shiiteSum+maanavam= Cold-missile, Maanava; dharma + samhitam =virtue, abound with; mohayitvaa+nayati+enam= baffled, taken away; na+ca+praaNaiH+ vi+a+yujyata= not, also, lives, verily, not, separated [not killed.]

"See Lakshmana this Cold-missile Maanava, abound with virtue, baffled and taken him away, and not verily separating his lives [from his body...] [1-30-20]

Comment: The demon Maareecha is not killed by Rama at this juncture because the same demon discourages Ravana in confronting Rama but becomes a golden deer at the behest of Ravana, at the time of Ravana's abducting Seetha. So, Rama shows forbearance at Maareecha till such time.

इमान् अपि वधिष्यामि निर्घृणान् दुष्ट चारिणः ।
राक्षसान् पाप कर्मस्थान् यज्ञ घ्नान् रुधिर अशनान् ॥ १-३०-२०

21. imaan+api+vadhiSyaami= him [the second demon, Subaahu,] but, I wish to kill; nir+ghR^iNaan + duSTa + caariNaH= not, considerate, ill, behaving one; raakSasaan= demon; paapa+karmasthaan= evil, doer; yaj~na+ghnaan= ritual, hinderer; rudhira+ashanaan= blood, drinker.

"But I wish to kill him, [the second one Subaahu,] for he is inconsiderate and ill-behaving demon, evildoer, ritual-hinderer and a blood-drinker..." [Said Rama.] [1-30-21]

इति उक्त्वा लक्ष्मणम् च अशु लाघवम् दर्शयन् इव ।
संगृह्य सुमहत् च अस्त्रम् आग्नेयम् रघुनंदनः ।
सुबाहु उरसि चिक्षेप स विद्धः प्रापतत् भुवि ॥ १-३०-२१

22. iti+uktvaa+lakshmaNam+ca= thus, saying, to Lakshmana, also; ashu+laaghavam+darshayan+iva= swift, dexterity, to show, as though; sam+gR^ihya+su+mahat+ca= well, taking, very, powerful, also; astram+aagneyam= missile, Aagneya; raghu+nandanaH= Raghu's, descendent; subaahu+urasi + cikSepa = on Subaahu's, chest, darted it; saH+viddhaH+pra+apatat+bhuvi= he, struck, verily, fallen, on ground.

Thus saying to Lakshmana, as though to show his swift dexterity well-taking a very powerful missile, called Aagneya astra, [Fire-missile,] that descendent of Raghu dynasty, darted it on the chest of Subaahu, and he [that Subaahu, the demon,] struck by it verily fallen onto ground. [1-30-22]

शेषान् वायव्यम् आदाय निजघान महायशाः ।
राघवः परमोदारो मुनीनाम् मुदम् आवहन् ॥ १-३०-२२

23. sheSaan= remainder [demons]; vaayavyam+aadaaya= vaayavya-missile, taking; nijaghaana= hit out; mahaa+yashaaH= great glorious one; raaghavaH= Raghava; parama+udaaraH= supremely, generous one; muniinaam+mudam+aavahan= to sages, felicity, coming on.

The remainder [of the demons,] taking vaayavya, Air-missile, are hit out by that great glorious Raghava who is a supremely generous one, thereby felicity came on the sages... [1-30-23]

स हत्वा राक्षसान् सर्वान् यज्ञ घ्नान् रघुनंदनः ।
ऋषिभिः पूजितः तत्र यथा इन्द्रो विजये पुरा ॥ १-३०-२३

24. saH+hatvaa+raakSasaan+sarvaan= he, killing, demons, all of them; yaj~na+ghnaan= ritual, hinderers; raghu+nandanaH= Raghu's, delight; R^iSibhiH+puujitaH+tatra= by sages, ennobled, there; yathaa + indraH+vijaye+puraa= like, Indra, victorious, earlier.

He, on his killing all of the demons, the ritual-hinderers, that delightful one of Raghu's dynasty, Rama is ennobled by the sages there, as was Indra [was praised when He conquered demons and became] victorious earlier. [1-30-24]

अथ यज्ञे समाप्ते तु विश्वामित्रो महामुनिः ।
निरीतिका दिशो दृष्ट्वा काकुत्स्थम् इदम् अब्रवीत् ॥ १-३०-२४

25. atha+yaj~ne+samaapte+tu= then, ritual, on completion, but; vishvaamitraH+mahaamuniH= Vishvamitra, great sages; nir+iitikaa+dishaH+dR^iSTvaa= devoid, calamities, in precincts, beholding; kaakutstham+idam+ abraviit= to Kakutstha, this, said.

Then, on completion of the ritual Vishvamitra, the great sage, beholding the precincts are devoid of calamities, said this to Kakutstha... [1-30-25]

कृतार्थो अस्मि महाबाहो कृतम् गुरु वचः त्वया ।
सिद्धाश्रमम् इदम् सत्यम् कृतम् वीर महायशः ।
स हि रामम् प्रशस्य एवम् ताभ्याम् संध्याम् उपागमत् ॥ १-३०-२५

26. kR^ita+arthaH+asmi= made, results [fulfilled,] I am; mahaabaahuH= great, dextrous one; kR^itam+guru+ vacaH+tvayaa= actualised, mentor's, word of honour, by you; siddha+ aashramam + idam= Siddha [Accomplished] hermitage, this one; satyam+kR^itam= actualised, it is; viira+ mahaa + yashaH= stalwart, of great glory; saH+hi+raamam+prashasya+evam= he, verily, applauded, thus; taabhyaam + sandhyaam + upaagamat= by them, vesper-time, came by.

"Fulfilled I am [through the results of ritual,] oh, great dextrous one, and actualised by you are your mentor's word of honour, [where one mentor is your father King Dasharatha and other is myself,] and this Siddha [Accomplished] hermitage is actualised so, oh, stalwart of great glory..." he, that Vishvamitra, verily applauded thus and then they came-by the vesper-time...[for their evening prayers on Sandhya...] [1-30-26]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे त्रिंशः सर्ग

Thus, this is the 30th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 31

Introduction

Sage Vishvamitra's travel to Mithila kingdom to attend a ritual of King Janaka and also to see the auspicious bow of Lord Shiva that is being worshipped in the palace of Janaka from ages. The other sages suggest to Rama, that he too may go over there along with them to see that marvellous bow. They all proceed from Siddha Ashram towards River SoNa, a tributary of Ganga, and camp on its bank for a night.

अथ ताम् रजनीम् तत्र कृतार्थौ राम लक्ष्मणौ ।
ऊषतुर् मुदितौ वीरौ प्रहृष्टेन अंतरात्मना ॥ १-३१-१

1. atha+taam+rajaniim+tatra= then, that, night, there; kR^ita+arthau+raama+ lakSaNau= on achieving, results, Rama, Lakshmana; uuSatuH+muditau+viirau= resided, gladly, brave ones; pra+hR^iSTena+antar+ aatmanaa= well, gladdened, in inner, souls.

Then for that night, on achieving the results [of their journey with Vishvamitra,] they the brave Rama and Lakshmana resided there gladly, gladdening well in their inner souls. [1-31-1]

प्रभातायाम् तु शर्वर्याम् कृत पौर्व अह्निक क्रियौ ।
विश्वामित्रम् ऋषीम् च अन्यान् सहितौ अभिजग्मतुः ॥ १-३१-२

2. prabhaataayaam+tu+sharvaryaam= on morning, also, of night; kR^ita+paurva+ ahNika+ kriyau= on performing, early, morning, chores; vishvaamitram+R^iSiim+ca= to Vishvamitra, sage, also; anyaan+ sahitau+ abhi+jagmatuH= others, along with, towards, on going.

On the morning of that night on performing their morning chores, they on going towards Sage Vishvamitra, who is along with other sages... [1-31-2]

अभिवाद्य मुनि श्रेष्ठम् ज्वलंतम् इव पावकम् ।
ऊचतुर् परमोदारम् वाक्यम् मधुर भाषिणौ ॥ १-३१-३

3. abhivaadya+muni+shreSTham= reverenced, sage, the eminent; jvalantam+iva+paavakam= burnishing, like, ritual-fire; uucatuH+parama+udaaram= spoke to, that very, generous sage; vaakyam +madhura+bhaaSiNau= sentence, gentle, two speakers.

And on reverencing that eminent sage, whose burnish is akin to the ritual-fire, they two spoke this sentence, those gentle-speakers... [1-31-3]

इमौ स्म मुनि शार्दूल किंकरौ समुपस्थितौ ।
आज्ञापय मुनिश्रेष्ठ शासनम् करवाव किम् ॥ १-३१-४

4. imau+sma+muni+shaarduula= we, are, sage, tiger; kimkarau+sam+upa+sthitau= well, afore, available;

aaj~naapaya+muni+shreSTha= order us, saint, the eminent; shaasanam+karavaava+kim= orders, to carry out, what.

"We, oh, Tigerly-sage are available well afore you, order us... what orders have we to carry out, oh, eminent-sage... [1-31-4]

एवम् उक्ते तयोः वाक्यम् सर्व एव महर्षयः।
विश्वामित्रम् पुरस्कृत्य रामम् वचनम् अब्रुवन्॥ १-३१-५

5. evam+ukte+tayoH+vaakyam= thus, said, by them, sentence; sarva+eva+maharSayaH= all, thus, great sages; vishvaamitram+puraskR^itya= Vishvamitra, fore of; raamam+vacanam+abruvan= to Rama, sentence, spoke.

Thus that sentence when said by them, all those great sages spoke to Rama, in the fore of Vishvamitra [1-31-5]

मैथिलस्य नरश्रेष्ठ जनकस्य भविष्यति।
यज्नः परम धर्मिष्ठः तत्र यास्यामहे वयम्॥ १-३१-६

6. maithilasya+nara+shreSTha= of Mithila, man, the best; janakasya+bhaviSyati+yajnaH= Janaka's, will be there, Vedic-ritual; parama+dharmiSThaH= supremely, immaculate [ritual]; tatra+ yaasyaamahe+vayam= thereto, travelling, we are.

"Oh, Best of Men, there will be a supremely immaculate Vedic-ritual of King Janaka of Mithila, thereto we are travelling... [1-31-6]

त्वम् चैव नरशार्दूल सह अस्माभिर् गमिष्यसि।
अद्भुतम् च धनू रत्नम् तत्र त्वम् द्रष्टुम् अर्हसि॥ १-३१-७

7. tvam+caiva+nara+shaarduula= your, also, thus, man, tiger; saha+asmaabhiH+gamiSyasi= along, us, proceed with; adbhutam+ca+dhanuu+ratnam= monumental, also, bow, gem of; tatra+tvam+ draSTum+arhasi= there, you, to see, expedient for you.

"Also, oh, Tigerly-man, on your proceeding along with us, to see a monumental gem of bow there, is expedient for you... [1-31-7]

Comment: The sages are not insisting on Rama to come along, but advising him to have a glimpse of that marvellous bow of Shiva, which none can lift to string, so far. The topic of Seetha is also not brought out by them, either, because in the know of Vishvamitra alone, not by these sages. Kings and princes have their own protocol of proper invitation. Here a third part is inviting to some other king's ritual, of which Rama may reject for being a prince. But it is suggestive to say the maxim an aahuuto adhvaryam gacChet 'even uninvited can attend a Vedic-ritual...' Thus the sages are tempting Rama to come to Mithila in the name of a divine bow, of which any valiant prince would easily get excited.

तद्धि पूर्वम् नरश्रेष्ठ दत्तम् सदसि दैवतैः।
अप्रमेय बलम् घोरम् मखे परम भास्वरम्॥ १-३१-८

8. tat+hi+puurvam+nara+shreSTha= that, verily, eaarly times, man, the best; dattam+[+veda+] sadasi+ daivataiH= given, Vedic-ritual congregation; a+prameya+balam= un, imaginable, power; ghoram= awesome; makhe+parama+bhaasvaram= in war, superbly, incandescent.

"Oh, Best of men, in early times that is given in the congregation of a Vedic-ritual, verily... that awesome bow is having an unimaginable power and superbly incandescent in wars... [1-31-8]

Comment: This is the bow of Lord Shiva with which He destroyed the ritual of Daksha. Then gods pleased Shiva and obtained this bow from Him. From them, the gods, it was given to Devaraata, an earlier king of Mithila as a boon of Vedic-ritual.

न अस्य देवा न गंधर्वा न असुरा न च राक्षसाः।
कर्तुम् आरोपणम् शक्ता न कथंचन मानुषाः॥ १-३१-९

19. na= not; asya= its [bow's]; devaa= by gods; na+gandharvaa+na+asuraa+na+ca+raakSasaaH= not, by gandharva-s, not, by asura-s, not, by demons; kartum+aaropaNam= to make, lift for stinging; shaktaa= capable of;

na+kathamcana+maanuSaaH= not, to say the least, by men.

"Not by gods, not by gandharva, not by asura-s, not by the demons it was capably lifted to string, then in the least, even by men... [1-31-9]

धनुषस्य तस्य वीर्यम् हि जिज्ञासन्तो महीक्षितः।
न शेकुर् आरोपयितुम् राजपुत्रा महाबलाः॥ १-३१-१०

10. dhanuSasya+tasya+viiryam+hi= bow's, its, capacity, verily; jij~naasantaH+mahiikSitaH= inquisitive, kingly clansmen; na+shekuH+aaropayitum= not, capable, to bend to string; raaja+putraa +mahaa+balaaH= king's, sons, great, mighty one.

"Though kingly clansmen were verily inquisitive about the capacity of that bow, great mighty princes are rendered incapable to bend it to string... [1-31-10]

तद् धनुर् नरशार्दूल मैथिलस्य महात्मनः।
तत्र द्रक्ष्यसि काकुत्स्थ यज्ञम् च परम अद्भुतम् ॥ १-३१-११

11. tat+dhanuH+nara+shaarduula= that, bow, man, tiger; maithilasya+mahaatmanaH= of Mithila's king, great-soul; tatra+drakSyasi+kaakutstha= there, you can see, Kakutstha; yaj~nam+ca+parama +adbhutam= ritual, also, supremely, amazing [bow.]

'Oh, Tigerly-man of Kakutstha dynasty, you can see the king of Mithila, that ritual, and that supremely amazing bow, [should you come with us...] [1-31-11]

तद्धि यज्ञ फलम् तेन मैथिलेन उत्तमम् धनुः।
याचितम् नर शार्दूल सुनाभम् सर्व दैवतैः॥ १-३१-१२

12. tat+hi+yaj~na+phalam= that, verily, ritual's, fruit; tena+maithilena+uttamam+dhanuH= by him, king of Mithila, supreme, bow; yaacitam+nara+shaarduula= prayed, man, tiger; su+naabham= best, at navel [at central grip-handle]; sarva+daivataiH= by all, gods.

"That verily is the fruit of king's ritual... for the king of Mithila [namely Devaraata, grandparent of Janaka,] prayed for that supreme bow, oh, Tigerly-man, and that bow with its best central grip-handle is given by all gods... [1-31-12]

Comment: For this **kuurma puraaNa, padma puraNna** puts this as: prītaḥ ca bhagavān īsaḥ trisūlī nīla lohitaḥ | pradadau satru nāsārtham janakāya adbhutam dhanuḥ || kūrma purāṇa | | cāpam śambhoḥ dayāt dattam - padma purāṇa

'Satisfying with the ritual of Devaraata of Janaka, Lord Shiva Trident holder and holder of venom in throat, gave the marvellous bow... to eliminate enemies...'

आयागभूतम् नृपतेः तस्य वेश्मनि राघव।
अर्चितम् विविधैः गन्धैः धूपैः च अगुरु गंधिभः॥ १-३१-१३

13. aayaagabhuutam= worshipful; nR^ipateH+tasya+veshmani+raaghava= king's, in palace, oh, Raghava; arcitam+vividhaiH+gandhaiH+dhuupaiH+ca+aguru+gandhbhiH= worshipped, variously, by sandalwood paste, incense, also, with the substance of true aloe [aloe vera,] its scents.

"It is worshipful [regularly and especially during the periods of dhanur utsava bow and arrow festivals,] kept in the palace of King of Mithila, and oh, Raghava it is worshipped with sandalwood pastes, incenses with the true aloe substance and their scents..." [1-31-13]

एवम् उक्त्वा मुनिवरः प्रस्थानम् अकरोत् तदा।
स ऋषि संघः स काकुत्स्थ आमंत्र्य वन देवताः॥ १-३१-१४

14. evam+uktvaa+muni+varaH= thus, saying, saint, the best; prasthaanam+akarot+tadaa= to travel, started, then; sa+R^iSi+sanghaH+sa+kaakutstha= with, sage, groups, with, Kakutstha-s; aamantrya+vana+ devataaH= bidding farewell, to woodland, deities.

Thus saying that best saint Vishvamitra started on travel along with groups of sages and Kakutstha-s [Rama and Lakshmana,] bidding farewell to the deities of woodlands [of that siddha aashrama, where the ritual is accomplished with the help of Rama and Lakshmana, and thus it again retained its title Siddha Ashrama...] [1-31-14]

स्वस्ति वो अस्तु गमिष्यामि सिद्धः सिद्ध आश्रमात् अहम् ।
उत्तरे जाह्नवी तीरे हिमवंतम् शिलोच्चयम् ॥ १-३१-१५

15. svasti+vaH+astu= propitious, you all, shall be; gamiSyaami= to go I wish, siddhaH= on accomplishment [of ritual]; siddha+aashramaat+aham= from the Accomplished, Hermitage, I am; uttare+ jaahnavii+tiire= northern, Ganga's, bank; himavantam+shila+uccayam= towards Himalayan, mountains, ranges.

"You all shall be propitious! On accomplishment of the ritual here, I wish to go from this Accomplished Hermitage, and I am going from the northern bank of river Ganga towards the ranges of Himalayan Mountains... [1-31-15]

इति उक्त्वा मुनिशार्दूलः कौशिकः स तपोधनः ।
उत्तराम् दिशम् उद्दिश्य प्रस्थातुम् उपचक्रमे ॥ १-३१-१६

16. iti+uktvaa+muni+shaarduulaH= thus, saying, saint, tiger; kaushikaH+saH+tapo+dhanaH= Kaushika's [descendent] ascetically, enriched; uttaraam+disham+uddishya= northern, side, intending to; pra+ sthaatum+ upa+cakrame= well, journeying, nearly, started.

Thus saying [farewell to woodland-deities,] that descendent of Kaushika and an enriched one in asceticism, intending his journey to northern side, he started well... [1-31-16]

तम् व्रजंतम् मुनिवरम् अन्वगात् अनुसारिणाम् ।
शकटी शत मात्रम् तु प्रयाणे ब्रह्म वादिनाम् ॥ १-३१-१७

17. tam+vrajantam+muni+varam= him, journeying, saint, best; anvagaat [anu+aagaat] +anu+ saariNaam = closely, following, close, followers; shakaTii+shata+maatram+tu= carts, hundred, in number; prayaaNe+brahma+vaadinaam= journeyed, Brahma [Vedic,] advocators of.

Him, that best saint Vishvamitra thus journeying, his close followers followed him closely, in a hundred numbers of carts, of those advocators of Veda-s... [the carts that contain the paraphernalia of Vedic-rituals...] [1-31-17]

मृग पक्षि गणाः चैव सिद्ध आश्रम निवासिनः ।
अनुजग्मुर् महात्मानम् विश्वामित्रम् तपोधनम् ॥ १-३१-१८

18. mR^iga+pakSi+gaNaaH+caiva= animals, birds, batches, also, even; siddha+aashrama+ nivaasinaH= Accomplished, Hermitage, dwelling in; anu+jagmuH= closely, followed; mahaa+ aatmaanam+vishvaamitram+ tapaH+dhanam= great, souled one, Vishvamitra, penance, wealthy.

Even, batches of animals and birds also, that dwell in the Hermitage of Accomplishment, closely followed him, that great-souled Vishvamitra, a wealthy in penances... [1-31-18]

Comment: This following of animals and birds is to suggest that while any guest proceeding from their place, it is the courtesy of the residents of that place or house, to see his off for a distance, unlike 'showing a person the door...'

निवर्तयामास ततः स ऋसि सन्घः स पक्षिणः ।
ते गत्वा दूरम् अध्वानम् लम्बमाने दिवाकरे ॥ १-३१-१९

19. ni+vartayaamaasa+tataH= back, coming [made to return,] from there; sa+R^isi+sanghaH+sa+ pakshiNaH= those, sages, groups, those, bird, folks; te+gatvaa+duuram+adhvaanam= they, on going, a distance, on their way; lambamaane+divaakare= dangling, is the sun [towards west.]

Vishvamitra made them, those groups of sages and those bird folks to return from there, [back to

Hermitage, for enough is the courtesy.] They, Vishvamitra and others, on going a distance on their way, the sun started to dangle [in the sky westward...] [1-31-19]

वासम् चक्रुर् मुनि गणाः शोणा कूले समाहिताः।
ते अस्तम् गते दिनकरे स्नात्वा हुत हुताशनाः॥ १-३१-२०

20. vaasam+cakruH+muni+gaNaaH= camp, made, sage, groups; shoNaa+kuule+samaahitaaH= River Sona, bank of, gathering; te+astam+gate+dina+kare= they, dusk, entered, day, maker [sun]; snaatvaa+huta+ huta + ashanaaH = after bathing, kindled, kindle, consumer.

They the group of sages made a camp on the bank of River Sona gathering together, and on that day- maker, the sun entering dusk, they bathed and enkindled the kindle consumer, [namely the ritual-fire...] [1-31-20]

विश्वामित्रम् पुरस्कृत्य निषेदुर् अमित ओजसः।
रामो अपि सह सौमित्रिः मुनीम् तान् अभिपूज्य च॥ १-३१-२१

21. vishvaamitram+puraskR^itya= Vishvamitra, keeping afore; niSeduH+a+mita+ojasaH= squatted, un, limited, resplendence; raamaH+api+saha+saumitriH= Rama, even, with, Lakshmana; muniim+ taan+ abhipuujya + ca= to sages, them, worshipped, also.

Keeping Sage Vishvamitra afore, those sages of unlimited resplendence squatted before him, and even Rama with Lakshmana, also on worshipping them [the sages, squatted...] [1-31-21]

अग्रतो निषसाद अथ विश्वामित्रस्य धीमतः।
अथ रामो महातेजा विश्वामित्रम् तपोधनम्॥ १-३१-२२

22. agrataH+niSasaada+atha= before, squatted, then; vishvaamitrasya+dhiimataH= of Vishvamitra, the intellectual; atha+raamaH+mahaatejaa+vishvaamitram+tapaH+dhanam= then, Rama, great-resplendent, at Vishvamitra, penance, wealthy.

Then Rama squatted before that intellectual Vishvamitra, then that resplendent Rama at penance wealthy Vishvamitra [started to speak...] [1-31-22]

पप्रच्छ मुनिशार्दूलम् कौतूहल समन्वितः।
भगवन् कः नु अयम् देशः समृद्ध वन शोभितः॥ १-३१-२३

23. papracCha+muni+shaarduulam= asked, sagely, tiger; kautuuhala+sam+anvitaH= inquisitiveness, well, enwrapping; bhagavan+kaH+nu+ayam+deshaH= oh, god, what, verily, this, place; sam+ vR^iddha+ vana + shobhitaH= well, developed, forests, glistening.

Rama asked that sagely-tiger, inquisitiveness enwrapping him, "Oh, God, what place is this verily, glistening with its well developed forests... [1-31-23]

श्रोतुम् इच्छामि भद्रम् ते वक्तुम् अर्हसि तत्त्वतः।
चोदितो राम वाक्येन कथयामास सुव्रतः।
तस्य देशस्य निखिलम् ऋषि मध्ये महातपाः॥ १-३१-२४

24. shrotum+icChaami= to listen, I wish; bhadram+te= safe, be you; vaktum+arhasi+tattvataH= to tell, apt of you, in essence; coditaH+raama+vaakyena= entreated, Rama, by words; kathayaamaasa +su+vrataH= began to tell, well, vowed one; tasya+deshasya+nikhilam= its, place's, all about; R^iSi+ madhye+mahaa+tapaaH= sages, among, great, ascetically.

"I wish to listen, safe you be, you are apt one to tell all, in its essence..." [Thus Rama asked Vishvamitra.] Entreated by the words of Rama that well-vowed sage began to tell all about that place among all sages, that ascetically great sage, Vishvamitra... [1-31-24]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एक त्रिंशः सर्ग

Thus, this is the 31st chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 32

Introduction

Sage Vishvamitra starts to narrate Kusha's legend, of which he himself is an offspring, when enquired by Rama in the previous chapter, on the bank of River ShoNa Bhadra, now being called Son River. Brahma said Kusha begets four sons and among them Kushanaabha begets a hundred daughters of excellent beauty. When Vayu, God of Wind cherishes them all in marriage, they refuse Him, as they prefer an arranged marriage by their father. Then Wind God in his entire wrath disfigures them all.

ब्रह्म योनिर् महान् आसीत् कुशो नाम महातपाः ।
अवक्लिष्ट व्रत धर्मज्ञः सज्जन प्रति पूजकः ॥ १-३२-१

1. brahma+yoniH+mahaan+aasiit= Brahma, offspring [brainchild,] great, was there; kushaH+naama+ mahaa+ tapaaH= Kusha, named, of great, ascetic; ava+kliSTa+vrata= not, impeded, vow; dharma+j~naH + sat+jana+prati+puujakaH= virtue, knower, by good, men, in turn, revered.

"A great brainchild of Brahma was there, named Kusha, a great ascetic, unimpeded one in his vows, virtue-knower, and a reverent of good-men... [Thus Sage Vishvamitra commenced his narration.] [1-32-1]

स महात्मा कुलीनायाम् युक्तायाम् सुमहाबलान् ।
वैदर्भ्याम् जनयाम् आस चतुरः सदृशान् सुतान् ॥ १-३२-२

2. saH+mahaa+aatmaa= he, great, soul; kuliinaayaam+yuktaayaam= of noble birth, in eligible [wife]; su+mahaa+balaan= very, great, mighty; vaidarbhyaam+janayaamaasa= in Vidarbha princess, bred; caturaH + sadR^ishaan+sutaan= four, selfsame, sons.

"He that great-soul Kusha, in an eligible and noble birthed princess of Vidarbha, bred forth very great-mighty selfsame sons, four in all... [1-32-2]

कुशाम्बम् कुशनाभम् च आसूर्तरजसम् वसुम् ।
दीप्ति युक्तान् महोत्साहान् क्षत्रधर्म चिकीर्षया ॥ १-३२-३

3. kushaambam+kushanaabham+ca= Kushamba, Kushanaabha, also; aassuurtarajasam+vasum= Asuurtaraja, Vasu; diipti+yuktaan+mahaa+utsaahaan+kSatra+dharma+cikiirSayaa= radiance, having, enthusiastic, Kshatriya, principle, adhering to.

Kusumba, Kushanaabha, Asuurtarajasa, [or also called Adhuurtarajasa,] and Vasu are those four sons who are radiant, enthusiastic, and adherers of Kshatriya principles... [1-32-3]

तान् उवाच कुशः पुत्रान् धर्मिष्ठान् सत्यवादिनः ।
क्रियताम् पालनम् पुत्रा धर्मं प्राप्यथ पुष्कलम् ॥ १-३२-४

4. taan+uvaaca+kushaH+putraan= to the, said, Kusha, to sons; dharmiSThaan+satya+vaadinaH= virtue-abiding, truth, advocating one; kriyataam+paalanam+putraa= establish, ruling, sons; dharma+praapyatha + puSkalam = dharma, achieve, in abundance.

That virtue-abiding and truth advocating Kusha said to his sons, "Establish your ruling, sons, and achieve dharma abundantly...' [1-32-4]

कुशस्य वचनम् श्रुत्वा चत्वारो लोक सत्तमाः ।
निवेशम् चक्रिरे सर्वे पुराणाम् नृ वराः तदा ॥ १-३२-५

5. kushasya+vacanam+shrutvaa= Kusha's, words, on hearing; catvaaraH+loka+sattamaaH= four of them, world's, bests; nivesham+cakrire+sarve= initiation, made, all; puraaNaam+nR^i+varaaH+ tadaa = to cities, people's, best, then.

"On hearing the words of Kusha, those four sons of Kusha, best in the world, initiated to [build four] cities, those best ones among people...' [1-32-5]

कुशाम्बः तु महातेजाः कौशांबीम् अकरोत् पुरीम् ।
कुशनाभः तु धर्मात्मा पुरम् चक्रे महोदयम् ॥ १-३२-६

6. kushaambaH+tu+mahaatejaaH= Kushamba, but, great-resplendent; kaushaambiim+akarot+ puriim= Kaushaambi, built, city; kushanaabhaH+tu+dharmaatmaa+puram+cakre+mahodayam= Kushanaatha, but, virtue-souled, city, built, Mahodaya.

"Great-resplendent Kushamba built Kaushambii city, [present day Kannauj] virtue-souled Kushanaabha built Mahodaya city... [1-32-6]

असूर्तरजसो राम धर्मारण्यम् महामतिः ।
चक्रे पुरवरम् राजा वसुर् नाम गिरिव्रजम् ॥ १-३२-७

7. asuurtarajasaH+raama+dharmaaraNyam+mahaamatiH= Asuurtarajasa, Rama, DharmaaraNya, noble-minded; cakre+pura+varam= built, city, best; raajaa+vasuH+naama+girivrajam= king, Vasu, naming it, Girivraja.

"Oh, Rama, that noble-minded Asuurtarajasa built a city named Dharmaaranya, and king Vasu built a cit naming it Girivraja, [present day Rajgir...] [1-32-7]

एषा वसुमती नाम वसोः तस्य महात्मनः ।
एते शैलवराः पंच प्रकाशन्ते समंततः ॥ १-३२-८

8. eSaa+vasumatii+naama+vasoH= this land, Vasumati, named, by Vasu; tasya+mahaatmanaH= his, great-souled; ete+shaila+varaaH+panca= these, mountains, best, five; prakaashante+ samantataH= array, around.

"This land is named as Vasumati by that virtue-souled Vasu and these five best mountains array around it... [1-32-8]

सुमागधी नदी रम्या मागधान् विश्रुता आययौ ।
पंचानाम् शैल मुख्यानाम् मध्ये माला इव शोभते ॥ १-३२-९

9 su+maagadhii+nadii+ramyaa= charming, Maagadhii, [River Son,] delightfully; maagadhaan+ vishrutaa+ aa + yayau= into Magadha, renowned, come and go [flows]; pancaanaam+shaila+mukhyaanaam + madhye= five of, mountains, elevated, inside; maalaa+iva+shobhate= wreath, like, shines forth.

"This delightfully charming river is renowned as Maagadhi, [present day River Son, from west] comes in and goes out of Magadha country, enwreathing five of these elevated mountains, and thus it shines forth... [1-32-9]

सा एषा हि मागधी राम वसोः तस्य महात्मनः ।
पूर्व अभिचरिता राम सुक्षेत्रा सस्य मालिनी ॥ १-३२-१०

11. saa+eSaa+hi+maagadhii+raama= she, this, verily, maagadhii, oh, Rama; vasoH+tasya+ mahaa + aatmanaH = of Vasu, his [deveolepmental works,] great-souled; puurva+abhi+caritaa= to east, towards, it goes; raama= Rama; su+kSetraa+sasya+maalinii= best, farmlands, crops, garland of.

"Oh, Rama, she this Maagadhi, is of great-souled Vasu and verily by his [developmental works,] it goes towards east [to its confluence in Ganga near at Patna in Bihar,] and oh, Rama, garlanding best farmlands and crops [on its way...] [1-32-10]

कुशनाभः तु राजर्षिः कन्या शतम् अनुत्तमम् ।
जनयामास धर्मात्मा घृताच्याम् रघु नंदन ॥ १-३२-११

11. kushanaabhaH+tu+raajarSiH= Kushanaabha, even, stainly-king; kanyaa+shatam+an+uttamam= maids, hundred, un, excelling; janayaamaasa= engendered; dharmaatmaa+ghR^itaacyaam= virtue-souled one, through Ghritaachi; raghu+nandana= oh, Raghu's descendent.

"Kushanaabha the saintly-king even engendered a hundred un-excelling maids, he that virtue-souled one through Ghritaachi, [a celestial maiden...] [1-32-11]

Comment: Children begotten through celestial maidens are of superior nature for further procreating a divine generation, like Shakuntala, who begot Bharata, the earliest dynastic king.

ताः तु यौवन शालिन्यो रूपवत्यः स्वलंकृताः ।
उद्यान भूमिम् आगम्य प्रावृषि इव शतह्रदाः ॥ १-३२-१२

12. taaH+tu+yauvana+shaalinyaH= they, but, youth, having; ruupavatyaH+sva+alankR^itaaH= handsomely, self, decorated; udyaana+bhuumim+aagamya= park, lands, arriving at; praa+ vR^iSi+iva+shata + hradaaH= in ample, torrents, hundred, currents [like lightning's hundred-way rapids.]

"They are but youthfully, handsomely, and well-decorating themselves arrived at parklands, like the hundred rapids of lightning during ample torrents... [1-32-12]

गायंत्यो नृत्यमानाः च वादयंत्यः च राघव ।
आमोदम् परमम् जग्मुर् वर आभरण भूषिताः ॥ १-३२-१३

13. gaayantyaH+nR^ityamaanaaH+ca+vaadayantyaH+ca= singing, dancing, also, playing instruments, also; raaghava= oh, Raghava; aamodam+paramam+jagmuH= felicity, splendid, got into; vara+aabharaNa + bhuuSitaaH= select, ornaments, decorated with.

"On their singing, dancing and playing musical instruments, oh, Raghava, they got into a fantastic felicity, those that are decorated with select ornaments... [1-32-13]

अथ ताः चारु सर्व अंग्यो रूपेण अप्रतिमा भुवि ।
उद्यान भूमिम् आगम्य तारा इव घन अन्तरे ॥ १-३२-१४

14. atha+taaH+caaru+sarva+angyaH= then, they, cutely, allbody-parts; ruupeNa+a+pratimaa+ bhuvi= by aspect, not, finite, on earth; udyaana+bhuumim+aagamya= park, lands, on coming to; taaraa+iva+ghana + antare= stars, like, in cloudy [thickets of bushes,] inside.

"Then they with all their cutely body-parts, and infinite in their aspects on earth, on coming to parklands, they are like stars inside the cloudy [thickets of garden-bushes...] [1-32-14]

ताः सर्वगुण संपन्ना रूप यौवन संयुताः ।
दृष्ट्वा सर्वात्मको वायुर् इदम् वचनम् अब्रवीत् ॥ १-३२-१५

15. taaH+sarva+guNa+sampannaa= they, all, aspects, well off; ruupa+yauvana+samyutaaH= comeliness, ripeness, together with; dR^iSTvaa+sarva+aatmakaH+vaayuH= on seeing, all, pervading, Vayu [God of Wind]; idam+vacanam+abraviit= this, word, spoke.

"They are well off in all their aspects together with comeliness and ripeness, and on seeing them the all pervading God of Wind, Vayu, spoke this word to them... [1-32-15]

अहम् वः कामये सर्वा भार्या मम भविष्यथ ।
मानुषः त्यज्यताम् भावो दीर्घम् आयुर् अवाप्स्यथ ॥ १-३२-१६

16. aham+vaH+kaamaye+sarvaa= I, you, desire, all; bhaaryaa+mama+bhaviSyatha= wives, my, become; maanuSaH+tyajyataam+bhaavaH= humanness, leave off, notion; diirgham+aayuH +avaapsyatha= long, life, acquire.

" 'I desire all of you to become my wives, leaving off the notion of humanness, [because after your marriage with me you become divinities and you] acquire longevity... [1-32-16]

चलम् हि यौवनम् नित्यम् मानुषेषु विशेषतः ।
अक्षयम् यौवनम् प्राप्ता अमर्यः च भविष्यथ ॥ १-३२-१७

17. calam+hi+yauvanam+nityam= drifting, verily, teenage; maanuSeSu+visheSataH= in humans, expressly; a+kshayam+yauvanam= un, diminishing, youthfulness; praaptaa+amaryaH+ca+ bhaviSytha = achieved, immortality, also, you become.

" 'Teenage is drifty verily, and in humans it is expressly so, and on achieving immortality your youthfulness also becomes undiminished...' [Thus said God of Wind to those girls.] [1-32-17]

तस्य तद् वचनम् श्रुत्वा वायोः अक्लिष्ट कर्मणः ।
अपहास्य ततो वाक्यम् कन्या शतम् अथ अब्रवीत् ॥ १-३२-१८

18. tasya+tat+vacanam+shrutvaa= his, that, sentence, on hearing; vaayoH+a+kliSTa+karmaNaH= of Vayu, un, impeded, strives; apahaasya+tataH+vaakyam= laughing at, that, sentence those words]; kanyaa+ shatam+atha+abraviit= maidens, hundred, then, spoke.

"On hearing that sentence of his, of Vayu, God of Wind, whose strives unimpeded... laughing at those words, those hundred maidens then spoke. [1-32-18]

अन्तः चरसि भूतानाम् सर्वेषाम् त्वम् सुर सत्तम ।
प्रभावज्ञाः च ते सर्वाः किम् अर्थम् अवमन्यसे ॥ १-३२-१९

19. antaH+carasi+bhuutaanaam= innerly, inspirit, in beings; sarveSaam+tvam+sura+sattama= in all, you, Sprit, ablest; prabhaava+j~naaH+ca+te= Force, knowers, also, yours; sarvaaH+kim+ artham+ava+ manyase = all of us, what, reason, not, regard [you disregard us.]

" 'Innerly you inspirit all beings, oh, the ablest Sprit, we also are in the know of your Force, and for what reason you disregard all of us... [1-32-19]

कुशनाभ सुताः देव समस्ता सुर सत्तम ।
स्थानात् च्यावयितुम् देवम् रक्षामः तु तपो वयम् ॥ १-३२-२०

20. kushanaabha+sutaaH+deva= Kushanaabha's, children, oh, god; samastaa [samarthaa]+sura+ sattama = [capable we are,] all of us, divinity, the best; sthaanaat+cyaavayitum+devam= from your realm, displace, you god; rakSaamaH+tu+tapaH+vayam= conserve, but, asceticism, we are.

" 'We are the children of Kushanaabha, oh, god, and we are all [capable of] displacing you from your realm, but to conserve our ascetic values, we are [restraining ourselves to curse you...]

[1-32-20]

मा भूत् स कालो दुर्मेधः पितरम् सत्य वादिनम् ।
अवमन्यस्व स्व धर्मेण स्वयम् वरम् उपास्महे ॥ १-३२-२१

21. maa+bhuut+sa+kaalaH= not, chance, that, time; dur+medhaH= evil, in minds; pitaram+satya+ vaadinam+ava+manyasva= of father, truth, favourer, not, regarding; sva+dharmeNa= at our, liberty; svayam+varam+upaasmahe= independently, groom, look up to.

" 'That time shall not chance, when our minds become evilly to disregard our father, a favourer of truth, and at our liberty we look up to grooms, independently... [1-32-21]

पिता हि प्रभुर् अस्माकम् दैवतम् परमम् च सः ।
यस्य नो दास्यति पिता स नो भर्ता भविष्यति ॥ १-३२-२२

22. pitaa+hi+prabhuH+asmaakam= father, verily, lord, of ours; daivatam+paramam+ca+saH= God, cardinal, too, he is; yasya+naH+daasyati+pitaa= to whoever, we are, offered; saH+naH+bhartaa+ bhaviSyati= he, our, husband, becomes.

" 'Father of ours is our Lord and he is a cardinal God too... and to whoever we are offered [by our father in marriage, only] he becomes our husband... [1-32-22]

तासाम् तु वचनम् श्रुत्वा हरिः परम कोपनः ।
प्रविश्य सर्व गात्राणि बभंज भगवान् प्रभुः ॥ १-३२-२३

23. taasaam+tu+vacanam+shrutvaa= their, but, sentence, on hearing; hariH [vaayuH]+ parama + kopanaH= Wind god, very, angrily; pravishya+sarva+gaatraaNi= entered, all, body-parts; babhanja+ bhagavaan+prabhuH= crooked [disfigured,] sensational, lord.

On hearing their sentence [of rejection,] the Vayu, God of Wind, very angrily entered into all of their body-parts, and that sensational lord disfigured them all... [1-32-23]

ताः कन्या वायुना भग्ना विविशुर् नृपतेः गृहम् ।
प्रविश्य च सुसंभ्रान्ताः स लज्जाः स अस्र लोचन ॥ १-३२-२४

24. taaH+kanyaa+vaayunaa+bhagnaa= they, girls, by Vayu, disfigured; vivishuH+nR^ipateH+ gR^iham + entered, king's, house; pravishya+ca+su+sam+bhraantaaH= entered, also, well, fully, startled; sa+ lajjaaH + sa + asra+locana= with, shamed, with, tears, in eyes.

"They the girls thus disfigured by Vayu, Wind God, entered king's palace-chambers, and entered are they fully well startled, ashamed, and eyes tearful... [1-32-24]

स च ता दयिता भग्नाः कन्याः परम शोभनाः ।
दृष्ट्वा दीनाः तदा राजा संभ्रांत इदम् अब्रवीत् ॥ १-३२-२५

25. saH+ca+taaH+dayitaa= he [their father,] also, them, dear ones; bhagnaaH+kanyaaH= disfigured, girls; parama+shobhanaaH= very, attractive ones; dR^iSTvaa+diinaaH+tadaa+raajaa= on seeing, despondent ones; sam+bhraanta+idam+abraviit= verily, perturbed, this, said.

"Their father on seeing them, his dear and attractive daughters, as disfigured and despondent girls, perturbed verily and said this... [1-32-25]

किम् इदम् कथ्यताम् पुत्र्यः को धर्मम् अवमन्यते ।
कुब्जाः केन कृताः सर्वाः चेष्टन्त्यो न अभिभाषथ ।
एवम् राजा विनिःश्वस्य समाधिम् संदधे ततः ॥ १-३२-२६

26. kim+idam+kathyataam= what, this, be said; putryaH= oh, daughters; kaH+dharmam+ava+ manyate = who, probity, not, regarded; kubjaaH+kena+kR^itaaH+sarvaaH= dwarfed [disfigured,] by whom, rendered, you all; ceSTantyaH+na+abhibhaaSatha= you gesticulate, not, saying; evam+ raajaa + viniHshvasya + samaadhim + sam + dadhe+tataH= thus, king, sighed forth, quiet, well, bear with.

" 'Oh, daughters, what all is this? Let it be said... Who disregarded the probity? Who rendered you all dwarfish? Why gesticulate saying nothing...' asking thus the king sighed forth and quietened down... [Thus Sage Vishvamitra continued his narration...] [1-32-26]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे द्वि त्रिंशः सर्ग

Thus, this is the 32nd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 33

Introduction

Kushanaabha's hundred daughters report about the Wind-god's mischief. Pleased at their behaviour Kushanaabha thinks and arranges for their marriage with Brahmadatta, a saintly king. After the marriage, by the touch of hand of Brahmadatta the girls are rid of their misshapen bodies and again become great beauties.

तस्य तद् वचनम् श्रुत्वा कुशनाभस्य धीमतः ।
शिरोभिः चरणौ स्पृष्ट्वा कन्या शतम् अभाषत ॥ १-३३-१

1. tasya+tat+vacanam+shrutvaa= his, that, sentence, on hearing; kushanaabhasya+dhiimataH= of Kushanaabha, scholarly; shirobhiH+caraNau+spR^iSTvaa= with forehead, feet, on touching; kanyaa + shatam + abhaaSata= girls, hundred, spoke.

On hearing that sentence of that scholarly Kushanaabha, touching his feet with their foreheads, those hundred girls spoke to him... [1-33-1]

वायुः सर्वात्मको राजन् प्रधर्षयितुम् इच्छति ।
अशुभम् मार्गम् आस्थाय न धर्मम् प्रत्यवेक्षते ॥ १-३३-२

2. vaayuH+sarva+aatmakaH= Vayu, Wind God, all-pervasive; raajan= oh, king, pra+dharSayitum+ icChati= much, maltreat, desired to; a+shubham+maargam+aasthaaya= inauspicious, path, to lead us; dharmam +pra+yavekSate= virtue, well, discarding.

" 'The all-pervasive Wind God, oh, king, desired much to maltreat us and to lead us an inauspicious path, well discarding our virtue... [1-33-2]

पितृमत्यः स्म भद्रम् ते स्वच्छन्दे न वयम् स्थिताः ।
पितरम् नो वृणीष्व त्वम् यदि नो दास्यते तव ॥ १-३३-३

3. pitR^imatyaH+sma= father-dependent, we are; bhadram+te= safe, be you; sva+cChande+na+ vayam + sthitaaH= our, own way, not [not independent,] stand for; pitaram+naH+vR^iNiiSva+tvam= father, of ours, requested, by you; yadi+naH+daasyate+tava= if, us, he gives, to you.

" 'We are father-dependent, safe be you, and we do not stand for ourselves independently, and our father is to be requested by you, [to ascertain] whether he gives us to you...[thus we told the Wind-god, but...] [1-33-3]

तेन पाप अनुबन्धेन वचनम् न प्रतीच्छता ।
एवम् ब्रुवंत्यः सर्वाः स्म वायुना अभिहता भृषम् ॥ १-३३-४

4. tena+paapa+anubandhena= by him [Wind God, venality, tied-bound by; vacanam+ na+prati+ iicChataa = [our] words, not, in reply, bearing in mind; evam+bruvantyaH+ sarvaaH+sma= thus, speaking, all of us, have become;

vaayunaa+abhihataa+bhR^iSam= by Wind God, smacked, much.

" 'By him, that Wind-god who is tied-bound by venality... not bearing our words of reply in his mind, though all of us spoke thus, [in unanimity...] he that Wind God smacked us muchly...' [Thus spoke those girls to their father.] [1-33-4]

तासाम् तु वचनम् श्रुत्वा राजा परम धार्मिकः ।
प्रत्युवाच महातेजाः कन्या शतम् अनुत्तमम् ॥ १-३३-५

5. taasaam+tu+vacanam+shrutvaa= their, but, words, on listening; raajaa+parama+dhaarmikaH= king, of fine, virtue; prati+uvaaca+mahaatejaaH= in reply, spoke, great-radiant one; kanyaa+ shatam+an+ uttamam= to dames, hundred, un, surpassing.

On listening their words that king of fine virtue and a great radiant one, spoke in reply to them, the hundred unsurpassable dames... [1-33-5]

क्षान्तम् क्षमावताम् पुत्र्यः कर्तव्यम् सुमहत् कृतम् ।
ऐकमत्यम् उपागम्य कुलम् च आवेक्षितम् मम ॥ १-३३-६

6. kSaantam+kSamaavataam= forgiving, by forgivers; putryaH= oh, daughters; kartavyam+su+ mahat +kR^itam= devoir, very, excellent, done; aikamatyam+upaagamya= unity, coursing through; kulam+ca= family, also; aavekSitam+mama= looked after, mine.

" 'Forgiving by forgivers is a very excellent devoir, and it is done by you, oh, daughters, coursing through your unity my family's [prestige] is also looked after well... [1-33-6]

अलंकारो हि नारीणाम् क्षमा तु पुरुषस्य वा ।
दुष्करम् तत् च वै क्षान्तम् त्रिदशेषु विशेषतः ॥ १-३३-७

7. alankaaraH+hi+naariiNaam= adornment, really, to women; kSamaa+tu+puruSasya+vaa= forgiveness, even, to men, either; duS+karam+tat+ca+vai= not, practicable, that, also, verily; kSaantam+tridasheSu+ visheSataH = forgiving, divinities, especially.

" 'Forgiveness is really an adornment to women, and even to men, either... and also that is verily impracticable, especially forgiving the divinities... [1-33-7]

Comment: This also means: 'though you possess excellent aspects and persona alike celestials, viz., apsara-s, for you are the children of celestial / apsara Ghritachi... you have forgiven Wind God, without submitting yourselves to bodily pleasures of humans.'

यादृशीः वः क्षमा पुत्र्यः सर्वासाम् अविशेषतः ।
क्षमा दानम् क्षमा सत्यम् क्षमा यज्ञः च पुत्रिकाः ॥ १-३३-८

8. yaadR^ishiiH+vaH+kSamaa+putryaH= this sort of, yours, forgiving, oh, daughters; sarvaasaam+ a+visheSataH= by all of you, not, deviating; kSamaa+daanam= grace, altruism; kSamaa+satyam= grace, truism; kSamaa+yaj~naH= grace, ritualism; ca+putrikaaH= also, daughters.

" 'This sort of your forgiving, oh daughters, by all of you undeviatingly [is appreciable...] for grace is altruism, grace is truism, and grace is also ritualism... oh, my daughters... [1-33-8]

क्षमा यशः क्षमा धर्मः क्षमायाम् विष्ठितम् जगत् ।
विसृज्य कन्याः काकुत्स्थ राजा त्रिदश विक्रमः ॥ १-३३-९

9. kSamaa+yashaH= grace, glory; kSamaa+dharmaH= grace, virtue; kSamaayaam+vi +SThitam + jagat= in graciousness, verily, abiding, universe; visR^ijya+kanyaaH= leaving, girls; kaakutstha= oh, Rama; raajaa+tridasha+vikramaH= king, godlike, in valour.

" 'Grace is glory, grace is virtue and in graciousness alone this universe is abiding verily...' [Thus said to his daughters and] leaving those girls, oh, Rama, that king with his godly valour... [Thus

Vishvamitra continued his narration...] [1-33-9]

मंत्रज्ञो मंत्रयामास प्रदानम् सह मंत्रिभिः ।
देशे काले च कर्तव्यम् सदृशे प्रतिपादनम् ॥ १-३३-१०

10. mantraj~naH+mantrayaamaasa= thoughtful one, started to think; pradaanam= giving [daughters in marriage]; saha+mantribhiH= with, ministers; deshe+kaale+ca+kartavyam = in which country, at which time, also, doable; sadR^ishe= equalling one [bridegroom]; pratipaadanam= [marriage] proposals.

That thoughtful one started to think with his ministers about the giving away [his daughters in marriage...] as in which country, at which time, and to which equalling [bridegroom, the marriage is to be] proposed. [1-33-10]

एतस्मिन् एव काले तु चूली नाम महाद्युतिः ।
ऊर्ध्व रेताः शुभाचारो ब्राह्मम् तप उपागमत् ॥ १-३३-११

11. etasmin+eva+kaale+tu= during, alone, time, but; cuulii+naama+mahaa+dhyutiH= Cuulii, named, great-resplendent one; uurdhva+retaaH= upward, semen; shubha+aacaaraH= propitious, demeanour; braahmam+tapa= Vedic, asceticism; upaagamat= achieved.

During that time alone, a great-resplendent one named Cuulii, who has his semen held upward, propitious in his demeanour and who achieved high Vedic asceticism... [1-33-11]

Comment: The uurthva retaH is that the yogi-s of a very high practice of pure yoga called haTha yoga, will hold their semen un-ejaculated by use or misuse, and they make its course head ward through the six-plexuses of human body. This is stated to make their mental and physical glow enriched and a divine aura circulates around such yogi-s.

तपस्यंतम् ऋषिम् तत्र गंधर्वी पर्युपासते ।
सोमदा नाम भद्रम् ते ऊर्मिला तनया तदा ॥ १-३३-१२

12. tapasyantam+R^iSim+tatra= while practising, at that sage, there; gandharvii+pari+upaasate= a gandharva / celestial female, overall, serving him; somadaa+naama= Somada, named; bhadram+te= safe, you be, Rama; uurmilaa+tanayaa+tadaa= Urmila's, daughter, then.

"While that sage is in his practise of asceticism there, a gandharva / celestial female was serving him overall, safety be with you oh, Rama, by her name she is Somada, the daughter of Urmila... [1-33-12]

सा च तम् प्रणता भूत्वा शुश्रूषण परायणा ।
उवास काले धर्मिष्ठा तस्याः तुष्टो अभवत् गुरुः ॥ १-३३-१३

13. saa+ca+tam+praNataa+bhuutvaa= she, also, him, well, bowing down, becoming; shushruuSaNa+ paraayaNaa= be of service, dedicate one; uvaasa+kaale+dharmiSThaa= stayed, for a time, righteously; tasyaaH + tuSTaH+abhavat+guruH= of her, satisfied, spoke, saint.

"She also well-bowing down at him, becoming a dedicate in her service stayed there for a time righteously. And the sage satisfied at her service spoke to her [after completion of his practise.] [1-33-13]

स च ताम् काल योगेन प्रोवाच रघु नंदन ।
परितुष्टो अस्मि भद्रम् ते किम् करोमि तव प्रियम् ॥ १-३३-१४

14. sa+ca+taam+kaala+yogena= he, also, at her, by time, allied; pra+uvaaca= well, said; raghu+nandana = Raghu's, delight; parituSToaH+asmi= satisfied, I am; bhadram+te= safe, you be; kim+karomi+tava+ priyam = what, can I do, for your, cherish.

"He also well said to her, as allied by time [when her service is fructified,] oh, Rama, Raghu's delight, 'what can I do for your cherish...' [1-33-14]

परितुष्टम् मुनिम् ज्ञात्वा गन्धर्वी मधुर स्वरम् ।
उवाच परम प्रीता वाक्यज्ञा वाक्य कोविदम् ॥ १-३३-१५

15. parituSTam+munim+j~naatvaa= contended, sage, perceiving; gandharvii+madhura+svaram= gandharva female, in melodious, voice; uvaaca+parama+priitaa= spoke, much, delightedly; vaakya + j~naa + vaakya+kovidam= pedantries, knower of, to sentence, expert [pedant sage.]

"Perceiving that the sage is contended, that female celestial spoke with her melodious voice much delightedly... she that knower of pedantries to that pedant of sentences... [1-33-15]

लक्ष्म्या समुदितो ब्राह्म्या ब्रह्म भूतो महातपाः ।
ब्राह्मेण तपसा युक्तम् पुत्रम् इच्छामि धार्मिकम् ॥ १-३३-१६

16. lakSmyaa+sam+uditaH+braahmyaa= splendour, on the rise of, Brahma [Vedic practises,]; brahma + bhuutaH= Brahma [Absolute,] you became; mahaa+tapaaH= supreme, ascetic; braahmeNa+tapasaa+yuktam + putram= with Brahma's [Absolute's,] ascetic [resplendence,] along with, son; icChaami+dhaarmikam= I desire, an immaculate one.

"On the rise is the Vedic splendour in you and you have become one with the Absolute, oh, supreme ascetic... and, a son with the ascetic resplendence of the Absolute... an immaculate one... I desire... [1-33-16]

अपतिः च अस्मि भद्रम् ते भार्या च अस्मि न कस्यचित् ।
ब्राह्मेण उपगतायाः च दातुम् अर्हसि मे सुतम् ॥ १-३३-१७

17. a+patiH+ca+asmi= without, husband [unmarried,] also, I am; bhadram+te= safe, you be; bhaaryaa + ca+asmi+na+kasyacit= wife, also, I am, not, to anyone; braahmeNa= by your ascetic faculty; upa + gataayaaH + ca= nearby, arrived [sheltered,] also; daatum+arhasi+ me+sutam = accord, apt of you, to me, a son.

"Unmarried I am, safe you be, and I am not anyone's wife also... as you have the faculty of your asceticism and as I took shelter [under your kindness] you are apt to accord a son to me... [1-33-17]

तस्याः प्रसन्नो ब्रह्मर्षिर् ददौ ब्राह्मम् अनुत्तमम् ।
ब्रह्मदत्त इति ख्यातम् मानसम् चूलिनः सुतम् ॥ १-३३-१८

18. tasyaaH+prasannaH+brahmarSiH= of her, benignantly, that Brahma-sage; dadau+braahmam+ an+uttamam= bestowed, Brahma-like, un, excelling; brahmadatta+iti+ khyaatam= Brahmadatta, thus, renowned; maanasam+cuulinaH= from soul [brain-child,] of Cuuli; sutam= son.

"That Brahma-sage becoming benignant, bestowed her a Brahma-like un-excelling son, renowned by the name Brahmadatta, the brainchild of Cuuli. [1-33-18]

Comment: The word 'cuulinaH' also read as Cuulina, another name for this sage Cuuli.

स राजा ब्रह्मदत्तः तु पुरीम् अध्यवसत् तदा ।
कांपिल्याम् परया लक्ष्म्या देवराजो यथा दिवम् ॥ १-३३-१९

19. sa+raajaa+brahmadattaH+tu= he, king, Brahmadatta, but; puriim+adhyavasat+tadaa= city, dwelt in, then; kaampilyaam+parayaa+lakSmyaa= in Kaampilya, with superb, grandeur; devaraajaH+yathaa+ divam= god's king, Indra, alike, in heaven.

"He that King Brahmadatta dwelt in a city called Kaampilya with his superb grandeur, like Indra in heaven. [1-33-19]

स बुद्धिम् कृतवान् राजा कुशनाभः सुधार्मिकः ।
ब्रह्मदत्ताय काकुत्स्थ दातुम् कन्या शतम् तदा ॥ १-३३-२०

20. saH+buddhim+kR^itavaan+raajaa= he [Kushanabha,] mind, made, king; kushanaabhaH+su+ dhaarmikaH= Kushanaabha, best, deferential one; brahmadattaaya= to Brahmadatta; kaakutstha= oh Rama of Kakutstha; daatum+kanyaa+shatam+tadaa= to give, daughters, hundred, then.

"He that King Kushanabha made his mind, for Kushanaabha is the best deferential one, oh, Rama of Kakutstha, to give his hundred daughters to Brahmadatta [in marriage...] [1-33-20]

तम् आहूय महातेजा ब्रह्मदत्तम् महीपतिः ।
ददौ कन्या शतम् राजा सुप्रीतेन अंतरात्मना ॥ १-३३-२१

21. tam+aahuuya+mahaatejaa= him [Brahmatta,] inviting, great-resplendent one; brahmadattam= to Brahmadatta; mahiipatiH= king [Kushanabha] ; dadau+kanyaa+shatam= gave, daughters, hundred; raajaa + su + priitena + antar+aatmanaa= king, well, gladdened, in inner, soul [hear of hearts.]

"Inviting that great-resplendent Brahmadataa, the King Kushanaabha gave his hundred daughters and by that King Kushanaabha is verily gladdened in his heart of hearts. [1-33-21]

यथा क्रमम् ततः पाणिम् जग्राह रघुनंदन ।
ब्रह्मदत्तो महीपालः तासाम् देवपतिर् यथा ॥ १-३३-२२

22. yathaa+kramam+tataH= as with, in succession; paaNim+jagraaha= hand, taken [married]; raghu + nandana= o, Rama of Raghu's dynasty; brahmadattoaH+mahiipaalaH= Brahmadatta, the king; taasaam+ devapatiH+yathaa= Indra, like.

"As with [the tradition] King Brahmadatta took the hand [of each girl in marriage,] in succession, he that Indra-like king. [1-33-22]

स्पृष्ट मात्रे ततः पाणौ विकुब्जा विगत ज्वराः ।
युक्ताः परमया लक्ष्म्या बभौ कन्या शतम् तदा ॥ १-३३-२३

23. spR^iSTa+maatre+tataH+paaNau= on touch, alone, then, hand; vi+kubjaa+vi+gata+ jvaraaH= without, misshape, verily, gone, feverishness; yuktaaH+paramayaa+lakSmyaa= along with[touched up,] utmost, elegance; babhau+kanyaa+shatam+tadaa= became, maidens, hundred, then.

"Then by the touch of hand of Brahmadatta alone, their misshape and feverishness are gone, and they the hundred maidens have become touched up with utmost elegance then. [1-33-23]

स दृष्ट्वा वायुना मुक्ताः कुशनाभो महीपतिः ।
बभूव परम प्रीतो हर्षम् लेभे पुनः पुनः ॥ १-३३-२४

23. saH+dR^iSTvaa= he [Kushanaabha] on seeing; vaayunaa+muktaaH+kushanaabhaH+mahiipatiH= by Wind God, released, Kushanaabha, the king; babhuuva+parama+priitaH= became, extremely, happy; harSam+lebhe+punaH+punaH= happiness, gained, again, again.

"He that Kushanaabha on seeing that the girls are released from the effect of Wind God became extremely happy, gaining happiness time and again. [1-33-24]

कृत उद्वाहम् तु राजानम् ब्रह्मदत्तम् महीपतिः ।
सदारम् प्रेषयामास स उपाध्याय गणम् तदा ॥ १-३३-२५

25. kR^ita+udvaaham+tu= on performing, marriage; raajaanam+brahmadattam= of king, Brahmadatta; mahiipatiH= king Kushanaabha; sa+daaram+preSayaamaasa= with, wives, bade farewell; sa+ upaadhyaaya+gaNam+tadaa= with, religious teacher, groups, then.

"On performing the marriage of King Brahmadatta, King Kushnaabha bade farewell to him along with his wives, [his own hundred daughters,] and along with the groups of religious teachers.

[1-33-25]

सोमदा अपि सुतम् दृष्ट्वा पुत्रस्य सदृशीम् क्रियाम् ।
यथा न्यायम् च गन्धर्वी स्नुषाः ताः प्रत्यनंदत ।
स्पृष्ट्वा स्पृष्ट्वा च ताः कन्याः कुशनाभम् प्रशस्य च ॥ १-३३-२६

26. somadaa+api+sutam+dR^iSTvaa= Somada, also, son, on seeing; putrasya+sadR^ishiim+kriyaam = son's, worthwhile, deed; yathaa+nyaayam+ca+gandharvii= as per, tradition, also, celestial female [Somada]; snuSaaH+taaH+prati+anandata= daughter-in-laws, towards, gladdened; spR^iSTvaa + spR^iSTvaa + ca + taaH + kanyaaH= touching, touching, also, them, girls; kushanaabham+prashasya+ ca= Kushanaabha, praised, also.

"Somada, the mother of Brahmadatta, on seeing them the brides and the worthwhile deed of her son [in removing the Wind-god caused blemish of the girls or marrying the worthwhile girls,] that celestial female Somada gladdened of her daughter-in-laws, for they as per tradition touched and touched again [the feet of Somada in respect, and Somada in her turn has to upraise and embrace each, for a hundred times as they are hundred in number, and in doing so] Somada praised Kushanaabha [for giving his gemlike daughters as her daughter-in-laws.] [1-33-26]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे त्रयः त्रिंशः सर्ग

Thus, this is the 33rd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 34

Introduction

The birth of Gadhi, the father of Vishvamitra and the son of Kushanabha, and the emergence and prominence of River Kaushiki, Vishvamitra's elder sister, are narrated by Sage Vishvamitra at the request of Rama.

कृत उद्वाहे गते तस्मिन् ब्रह्मदत्ते च राघव ।
अपुत्रः पुत्र लाभाय पौत्रीम् इष्टिम् अकल्पयत् ॥ १-३४-१

1. kR^ita+udvaahe+gate= on making, marriage [on marrying,] departure; tasmin+ brahmadatte+ ca= on his, Brahmadatta's, also; raaghava= oh, Raghava; a+putraH+putra+laabhaaya = not, with son, son, for achieving; pautriim+iSTim+akalpayat= for son's, ritual, performed.

On marrying and departure of that Brahmadatta, oh, Raghava, [because Kushanaabha is] sonless and to achieve a son he performed a ritual for sons [called putra kaameSTHi.] [1-34-1]

इष्ट्याम् तु वर्तमानायाम् कुशनाभम् महीपतिम् ।
उवाच परमोदारः कुशो ब्रह्मसुतः तदा ॥ १-३४-२

2. iSTyaam+tu+vartamaanaayaam= ritual, but, during its performance; kushanaabham+ mahiipatim= to Kushanaabha, king; uvaaca+parama+udaaraH+kushaH= spoke to, supremely, generous, Kusha; brahma+sutaH + tadaa= Brahma's, brainchild, then.

During the performance of the ritual, that supremely generous Kusha, the brainchild of Brahma, [and the father of Kushnaabha,] spoke to the King Kushanaabha... [1-34-2]

पुत्रः ते सदृशः पुत्र भविष्यति सुधार्मिकः ।
गाधिम् प्राप्स्यसि तेन त्वम् कीर्तिम् लोके च शाश्वतीम् ॥ १-३४-३

3. putraH+te+sadR^ishaH+putra= oh, son, to you, coequal, son; bhaviSyati+ su+ dhaarmikaH= will be there, well, virtuous one; gaadhim+praapsyasi= Gadhi, you will get; tena+tvam+ kiirtim+loke+ ca+shaashvatiim= by him, your, renown, in world, also, everlasting.

" 'Oh, son, there will be a well virtuous son named Gadhi, a coequal of you, and by him your renown in the world will be everlasting..." [Thus Kusha said to Kushanaabha.] [1-34-3]

एवम् उक्त्वा कुशो राम कुशनाभम् महीपतिम् ।
जगाम आकाशम् आविश्य ब्रह्म लोकम् सनातनम् ॥ १-३४-४

4. evam+uktvaa+kusha= thus, said, by Kusha; raama= oh, Rama; kushanaabham+ mahiipatim= to Kushanabha, king; jagaama+aakaasham= journeyed, skyward; aavishya+brahma+ lokam+ sanaatanam= entered, Brahma's, abode, everlasting one

"Oh, Rama, thus saying to King Kushanabha, Kusa journeyed skyward and entered the everlasting abode of Brahma. [1-34-4]

कस्यचित् तु अथ कालस्य कुशनाभस्य धीमतः ।
जज्ञे परम धर्मिष्ठो गाधिः इति एव नामतः ॥ १-३४-५

5. kasyacit+tu+atha+kaalasya= after some, but, then, of time; kushanaabhasya+ dhiimataH = Kushanabha, intellectual; jaj~ne+parama+dharmiSTho= begot, supremely, righteous one, gaadhiH+iti+eva+ naamataH = Gadhi, thus, only, by name.

"Then, after some time that intellectual Kushanabha begot a supremely righteous son named Gadhi, thus only... [1-34-5]

स पिता मम काकुत्स्थ गाधिः परम धार्मिकः ।
कुश वंश प्रसूतो अस्मि कौशिको रघुनंदन ॥ १-३४-६

6. saH+pitaa+mama= he, father, mine; kaakutstha= oh, Kakutstha; gaadhiH+ parama+ dhaarmikaH= Gadhi, eminently righteous one; kusha+vamsha+prasuutaH+asmi= Kusa, dynasty, born in, I am; kaushiko+ raghu+nandana= Koushika, oh, Raghu's delight.

"Oh, Rama of Kakutstha dynasty, he that eminently righteous Gadhi is my father, for I am born in Kausika dynasty I got the name Kausika, oh, Raghu's delight... [Sage Vishvamitra said to Rama.] [1-34-6]

पूर्वजा भगिनी च अपि मम राघव सुव्रता ।
नाम्ना सत्यवती नाम ऋचीके प्रतिपादिता ॥ १-३४-७

7. puurva+jaa+bhaginii+ca+api+mama= earlier, born, sister, also, even, mine; raaghava = oh, Raghava; su+vrataa= well, avowed one; naamnaa+satyavatii+naama= by name, Satyavathi, named; R^iciike= to Ruchika; pratipaaditaa = proposed to [given in marriage.]

"Even my sister, born earlier to me, by name named as Satyavathi, is a well avowed one, oh, Raghava, given in marriage to Ruchika... [1-34-7]

सशरीरा गता स्वर्गम् भर्तारम् अनुवर्तिनी ।
कौशिकी परमोदारा सा प्रवृत्ता महानदी ॥ १-३४-८

8. sa+shariiraa+gataa+svargam= with body, journeyed heavenward; bhartaaram+ anuvartinii = husband, follower; kaushikii+parama+udaaraa= by name, Koushiki, very, generous one; saa+ pravR^ittaa + mahaa + nadii= she, coursed as, great, river.

"She journeyed heavenward with her body for she is the follower of her husband and she being a very generous one, coursed as a great river, [renowned as River Kaushiki.] [1-34-8]

दिव्या पुण्य उदका रम्या हिमवंतम् उपाश्रिता ।
लोकस्य हितकार्य अर्थम् प्रवृत्ता भगिनी मम ॥ १-३४-९

9. divyaa+puNya+udakaa+ramya= divinely, pious, water, delightful; himavantam+upa+ aashritaa= Himavanta, [Himalayan mountains,] shelter; lokasya+hita+kaarya+artham= world's, welfare, need, desiring; pra+vR^ittaa+ bhaginii+mama= well, emerged, sister, mine

"Divinely pious is she with her delightful waters, taking shelter in Himalayan Mountains and desiring the welfare of the world, well emerged is the sister of mine... [1-34-9]

ततो अहम् हिमवत् पार्श्वे वसामि नियतः सुखम् ।
भगिन्याम् स्नेह संयुक्तः कौशिक्या रघुनंदन ॥ १-३४-१०

10.tataH+aham+himavat+paarshve= thereby, I, Himalayas, adjacent to; vasaami+ niyataH+ sukham = residing, abiding, delightedly; bhaginyaam+sneh+asamyuktaH+kaushikyaa = sister, in affection, Kaushiki; raghu+nandana= oh, Raghu's, delight

"Thereby, I am delightfully residing in Himalayas abidingly, in adjacency of my sister Kausiki in all my affection towards her... oh, the delight of Raghu...[1-34-10]

सा तु सत्यवती पुण्या सत्ये धर्मे प्रतिष्ठिता ।
पतिव्रता महाभागा कौशिकी सरिताम् वरा ॥ १-३४-११

11. saa+tu+satyavatii= she, but, Satyavathi; puNyaa+satye+dharme+pratiSThitaa= pious, truthfully, in virtue, abided; pativrataa+mahaabhaagaa= husband devote, great devout one, kaushikii+saritaam+ varaa= Kaushiki, among rivers, best one.

"She that Satyavathi is a pious one, abiding in truthful virtue, and River Kaushiki, [namely Satyavathi, my sister,] is a husband devout, and she is best among rivers... [1-34-11]

अहम् हि नियमात् राम हित्वा ताम् समुपागतः ।
सिद्ध आश्रमम् अनुप्राप्तः सिद्धो अस्मि तव तेजसा ॥ १-३४-१२

12. aham+hi+niyamaat = I am, verily, in principle, raama= oh, Rama; hitvaa+taam+ sam+upaa+ gataH= leaving, her, well, nearby, came in; siddha+aashramam+anupraaptaH= Accomplished, hermitage, came at; siddhaH+asmi+tava+tejasaa= accomplished, I have, by your, magnificence.

"Verily in principle I reside near by [my sister Kaushiki, alias Satyavathi in Himalayas, and for a while] leaving her, I came at the Hermitage of Accomplishment and accomplished is the Vedic-ritual, by your magnificence... [1-34-12]

एषा राम मम उत्पत्तिः स्वस्य वंशस्य कीर्तिता ।
देशस्य च महाबाहो यन् माम् त्वम् परिपृच्छसि ॥ १-३४-१३

13. eSaa+raama= this way, Rama; mama+utpattiH= my, birth; svasya+vamshasya+ kiirtitaa= of my, dynasty, extolled; deshasya+ca+mahaabaahuH= about place, also, oh, dextrous Rama; yat+maam + tvam + paripR^icChasi = which, me, you asked.

"This way, about my birth, about my dynasty and about this place [on which we are presently camping, namely Riverbanks of Sona... by me all are] extolled, oh, dextrous Rama, that which you have asked me... [1-34-13]

गतो अर्ध रात्रः काकुत्स्थ कथाः कथयतो मम ।
निद्राम् अभ्येहि भद्रम् ते मा भूत् विघ्नो अध्वनि इह नः ॥ १-३४-१४

14.gataH+ardha+raatraH= elapse, mid, night; kaakutstha+kathaaH+kathayataH+mama = oh, Kakusta, stories, by telling, by me; nidraam+ abhyehi+bhadram+te= sleep, get, safe, be you; ma+abhuut+ vighnaH + adhvani = not, occur, hindrance, in path; iha+naH= here, for us.

"By telling these legends elapsed is this night into midnight, oh, Kakutstha, get to sleep... safe you be! Let not any hindrance occur for us on our pathway, in here... [1-34-14]

निष्पन्दाः तरवः सर्वे निलीना मृग पक्षिणः ।
नैशेन तमसा व्याप्ता दिशः च रघुनंदन ॥ १-३४-१५

15.niH+spandaaH+taravaH+sarve= not, moving [standstill,] trees all; ni+liinaa+ mR^iga+pakSiNaH = down, crouched, animals, birds; naishena+tamasaa+vyaaptaa+dishaH+ca= night's, sombre, pervaded, all confines; raghu+nandana= oh,

Raghu's delight.

"Unmoving are all the trees... animals, birds are crouched down, oh, Raghu's delight... nightly sombre pervaded all the confines... [1-34-15]

शनैः विसृज्यते संध्या नभो नेत्रैः इव आवृतम्।
नक्षत्र तारा गहनम् ज्योतिर्भिः अवभासते ॥ १-३४-१६

16.shanaiH+visR^ijyate+sandhyaa= slowly, lapsed, eventide; nabhaH+netraiH+iva+ aavR^itam= vault of heaven, orbs, like, overspread; nakSatra+taaraa+gahanam= stars, starlets, filled with; jyotirbhiH+ avabhaasate= with sparkles, sparkling.

"Eventide lapsed slowly... orbs of heaven overspread on its vault... for filled is the vault of heaven with stars and starlets, with their sparkles sparkling... [1-34-16]

उत्तिष्ठते च शीतांशुः शशी लोक तमो नुदः।
ह्लादयन् प्राणिनाम् लोके मनांसि प्रभया स्वया ॥ १-३४-१७

17.uttiSThate+ca= rising [moon], also; shiita+amshuH+shashii= coolant, moonbeam, moon; loka+ tamaH+ nudaH = worldly, darkness, dissipate; hlaadayan+praaNinaam+loke= gladdening, beings, in world; manaamsi+prabhayaa+svayaa= hearts, brilliance, of his own.

"Also, the rising moon with his coolant moonbeams is dissipating the worldly darkness, and gladdening the hearts of all beings in world, with his own brilliance...[1-34-17]

नैशानि सर्व भूतानि प्रचरंति ततः ततः।
यक्ष राक्षस संघाः च रौद्राः च पिशित अशनाः ॥ १-३४-१८

18. naishaani+sarva+bhuutaani= in night [night-moving,] all, beings; pra+caranti+tataH + tataH= verily, wander, there, there; yakSas+raakSasa+sanghaaH+ca= yaksha-s, demon, bands, also; raudraaH+ ca+ pishita +ashanaaH= fierce [ogres,] also, meat, eaters.

"All the nightly-beings are verily wandering there and there... and bands of yaksha-s, demons, and ogres that are meat-eaters [are also wandering now..." Said Vishvamitra.] [1-34-18]

एवम् उक्त्वा महातेजा विरराम महामुनिः।
साधु साधु इति ते सर्वे मुनयो हि अभ्यपूजयन्॥ १-३४-१९

19. evam+uktvaa+mahaatejaa= thus, said, great-resplendent; vi+ra+raama= verily, paused; mahaa + muniH = great saint; saadhu+saadhu+iti+tam= fine, fine, thus, to him, sarve+ munayaH+abhyapuujayan= all, saints, verily, revered.

Saying so that great resplendent saint Vishvamitra verily paused, and then all the other sages revered him saying, "Fine, fine..." [1-34-19]

कुशिकनाम् अयम् वंशो महान् धर्मपरः सदा।
ब्रह्म उपमा महात्मनः कुशवंश्या नरोत्तम ॥ १-३४-२०

20. kushikanaam+ayam+vamshaH+mahaan= lineage Kusika, this, dynasty, is sublime; dharma+ paraH + sadaa = in righteousness, abiding, always; brahma+upamaa= Brahma, similar; mahaatmanaH + kusha + vamshyaa= reverential, Kusha, dynasts of; nara+uttama= of humans, by best.

"Sublime is this lineage of Kusha dynasty... always abided in righteousness... Brahma-similar [are its offspring...] and reverential are the dynasts of Kusha by the best of humans..." [Thus reciprocated the other sages.] [1-34-20]

विशेषेण भवान् एव विश्वामित्र महायशः।
कौशिकी सरिताम् श्रेष्ठः कुल उद्योतकरी तव॥ १-३४-२१

21. visheSeNa+bhavaan+eva= exemplary, you, alone,; vishvaamitra+mahaayashaH= oh, Vishvamitra, of great renown; kaushikii+saritaam+shreSThaH= Kaushiki [sister of Vishvamitra,] among rivers, prominent one; kula+udyotakarii+tava= ancestry, glorifying, yours

"You alone are an exemplary sage, oh, Vishvamitra, for you are of great-renown, and among rivers that prominent river Kaushiki, [your sister, is further] glorifying your ancestry... [Thus, the sages lauded Vishvamitra.] [1-34-21]

मुदितैः मुनि शार्दूलैः प्रशस्तः कुशिक आत्मजः।
निद्राम् उपागमत् श्रीमान् अस्तम् गत इव अंशुमान्॥ १-३४-२२

22. muditaiH+muni+shaarduulaiH= pleased, by sages, Tigerly; prashastaH= lauded; kushika+ aatmajaH = Kushi's, son; nidraam+upa+aagamat= sleep, nearer, came lapsed]; shriimaan +astam+ gata+iva+amshumaan= magnificent [sage,] dusk, lapses, like, one having sunrays [sun.]

Pleased is that Sage Vishvamitra when lauded by those Tigerly-sages, then that magnificent sage Vishvamitra lapsed [into the lap of] sleep, like the sun lapsing into dusk. [1-34-22]

रामो अपि सह सौमित्रिः किंचित् आगत विस्मयः।
प्रशस्य मुनि शार्दूलम् निद्राम् समुपसेवते॥ १-३४-२३

23.raamaH+api+saha+saumitriH= Rama, also, with, Soumitri; kimcit+aagata+ vismayaH= a little, came upon, astonishment; prashasya+muni+shaarduulam= applauding, sage, tiger; nidraam+sam+upa +sevate= sleep, well, nearly, held dear [Rama served the Goddess of Sleep, Nidra Devi, glided into Her lap of Sleep.]

Rama also, along with Soumitri, with a little astonishment coming upon, applauding that Tigerly-sage, glided into the lap of sleep... [1-34-23]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे चतुर् त्रिंशः सर्ग

Thus, this is the 34th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 35

Introduction

Sage Vishvamitra along with others reach the banks of River Ganga and they make their sojourn on her banks. Then when Rama inquisitively enquires about River Ganga, Vishvamitra narrates the legend of Ganga, as to how she the daughter of Himavanta is taken to heavens and wherefrom how she coursed in three way, from heaven to earth, from earth to netherworlds, with her pious and ever-streaming waters.

उपास्य रात्रि शेषम् तु शोणा कूले महर्षिभिः ।
निशायाम् सुप्रभातायाम् विश्वामित्रो अभ्यभाषत ॥ १-३५-१

1. upaasya+raatri+sheSam+tu= on sojourning, night, remaining, also; shoNaa+kuule= Sona [the river], bank; maharSibhiH= with great-sages; nishaayaam+su+prabhaataayaam= night elapsing, sunny, daybreak; vishvaamitraH= Viswamitra; abhyabhaaSata= spoke to.

On sojourning the remaining night on the bank of river Sona along with great-sages, when that night elapsing into a sunny daybreak, Viswamitra spoke... [1-35-1]

सुप्रभाता निशा राम पूर्वा संध्या प्रवर्तते ।
उत्तिष्ठ उत्तिष्ठ भद्रम् ते गमनाय अभिरोचय ॥ १-३५-२

2. su+prabhaataa+nisha+raama= joyous dawn, night [fared away,] Rama; puurvaa+sandhyaa+ pravartate = eastern, day-spring, set in; uttiSTha+uttiSTha+bhadram+te= awake, arise, safe be you; gamanaaya + abhirocaya= for travel, be inspired to.

"The night fared into a sunny morning, set in is the eastern day-spring... awake and arise... safe be you, and be inspired to travel on... [1-35-2]

तत् श्रुत्वा वचनम् तस्य कृत्वा पौर्व आह्निक क्रियः ।
गमनम् रोचयामास वाक्यम् च इदम् उवाच ह ॥ १-३५-३

3. tat+shrutvaa+vacanam+tasya= that, hearing, words, his [of Viswamitra]; kR^itvaa+paurva+aahNika +kriyaH= on performing, early, morning, activities; gamanam+rocayaamaasa= to journey on, shown interest; vaakyam+ca+idam+uvaaca+ha= sentence, also, this, said, verily.

On hearing the words of Sage Vishvamitra and on performing the morning time activities, shown forth is Rama's interest to journey on... and he said this sentence verily... [1-35-3]

अयम् शोणः शुभ जलो गाधः पुलिन मण्डितः ।
कतरेण पथा ब्रह्मन् संतरिष्यामहे वयम् ॥ १-३५-४

4. ayam+shoNaH+shubha+jalaH = this, [river] Sona, with auspicious, waters; gaadhaH= not so deep; pulina+maNDitaH=

sand-banks, encircling; katareNa+pathaa+brahman= in which, way, oh, Brahman; sam + tariSyaamahe+vayam= very, easily cross, we can.

"The auspicious waters of river Sona's that encircles the sand-banks, though are not so deep... oh, Brahman, in which easy-way we cross [this river without a boat...] [1-35-4]

एवम् उक्तः तु रामेण विश्वामित्रो अब्रवीत् इदम् ।
एष पंथा मया उद्दिष्टो येन यान्ति महर्षयः ॥ १-३५-५

5. evam+uktaH+tu+raameNa= thus, spoken, by Rama; vishvaamitraH abraviit+idam= Viswamitra said, this; eSa+panthaa+mayaa+uddiSTaH= that, selfsame, way, by me, proposed; yena+yaanti+ maharSayaH= by which, going, great-sages.

Thus spoken by Rama Vishvamitra said, "I propose the selfsame way by which great sages are going, [we also paddle the same way...] [1-35-5]

एवम् उक्त्वा महर्षयो विश्वमित्रेण धीमता ।
पश्यन्तः ते प्रयाता वै वनानि विविधानि च ॥ १-३५-६

6. evam+uktvaa+maharSayaH= thus, spoken, [other] great sages; vishvamitreNa+dhiimataa= by Viswamitra, astute one; pashyantaH+te+prayaataa+vai = beholding, they, travelled, verily; vanaani + vividhaani + ca= forests, divers, also.

Thus spoken by that astute Sage Vishvamitra, the other sages travelled on, verily beholding diverse forests [and their environs...] [1-35-6]

ते गत्वा दूरम् अध्वानम् गते अर्ध दिवसे तदा ।
जाह्नवीम् सरिताम् श्रेष्ठाम् ददृशुर् मुनि सेविताम् ॥ १-३५-७

7. te+gatvaa+duuram+adhvaanam= they, on going, a distance, on their way, gate+ardha+divase= lapse of, half, day; tadaa+jaahnaviim+saritaam+shreSThaam= then, Ganga, among rivers, prominent one; dadR^ishuH +muni+sevitaam= perceived, by sages, adored one [Ganga.]

They on going a distance on their way, after a lapse of half a day, then they perceived River Ganga, the prominent one among rivers and the one adored by sages. [1-35-7]

ताम् दृष्ट्वा पुण्य सलिलाम् हंस सारस सेविताम् ।
बभूवुर् मुनयः सर्वे मुदिता सह राघवाः ॥ १-३५-८

8. taam+dR^iSTvaa= at her [Ganga], on seeing; puNya+salilaam+hamsa+saarasa+sevitaam= pious, waters, by swans, by saarasa [waterfowls,] adored by; babhuuvuH+munayaH+sarve+muditaa= they became, sages, all, delighted; saha+raaghavaaH= along with, Raghava.

On seeing at Ganga with her pious waters, adored by swans, saarasa waterfowls, all the sages are delighted, along with Raghava. [1-35-8]

तस्याः तीरे ततः चक्रुः ते आवास परिग्रहम् ।
ततः स्नात्वा यथा न्यायम् संतर्प्य पितृ देवताः ॥ १-३५-९

9. tasyaaH+tiire+tataH+cakruH= on her, banks, then, made; aavaasa+parigraham= sojourn, taken; tataH+snaatvaa+yathaa+nyaayam= then, bathed, as per, custom, sam+tarpya+pitR^i+devataaH= well, offered oblations, to fatherly, gods, [manes.]

Then they made their sojourn on her banks and then they bathed [in Ganga] and well-offered oblations to their manes. [1-35-9]

हुत्वा चैव अग्निहोत्राणि प्राश्य च अमृतवत् हविः ।
विविशुर् जाह्नवी तीरे शुभा मुदित मानसाः ॥ १-३५-१०

10. hutvaa+caiva+agni+hotraaNi= on enkindling, also, thus, ritual fire, oblations; praashya+ca+ amR^ita + vat+haviH= devoured, also, ambrosial, oblations; vivishuH+jaahnavii+tiire+shubhaa= perched, Ganga, on the banks, propitious; mudita+maanasaaH= amusing, at heart.

Also on enkindling the ritual-fire and thus on offering oblations into it, and on devouring those ambrosian oblations they, the great-sages [surrounding Vishvamitra,] perched on the propitious banks of Ganga, amusing at hearts. [1-35-10]

विश्वामित्रम् महात्मानम् परिवार्य समंततः ।
विष्टिताः च यथा न्यायम् राघवो च यथा अर्हम् ।
संप्रहृष्ट मना रामो विश्वामित्रम् अथ अब्रवीत् ॥ १-३५-११

11. vishvaamitram+mahaatmaanam+parivaarya= Viswamitra, great-souled, encircling; sam+antataH + viSTitaaH +ca= all, around, deific sages [others] also; yathaa+nyaayam+ raaghavau + ca + yathaa + arham= as per custom, Rama and Lakshmana, as, admissible; sam+pra+ hR^iSTa + manaasa + raamaH = very, well, gladdened, at heart, Rama; vishvaamitram+atha+ abraviit = to Vishvamitra, then, spoke to.

Encircling that great-souled Sage Vishvamitra all sat around, they the deific sages as per their custom, even Rama and Lakshmana, as per their admissibility... then very well-gladdened at heart Rama spoke to Vishvamitra... [1-35-11]

भगवन् श्रोतुम् इच्छामि गङ्गाम् त्रि पथ गाम् नदीम् ।
त्रैलोक्यम् कथम् आक्रम्य गता नद नदीपतिम् ॥ १-३५-१२

12. bhagavan+shrotum+icChaami= oh, god, to listen, I wish; ga~Ngaam+tri+patha+ gaam = River Ganga, in three, ways, coursing, nadiim+trai+lokyam+katham+aakramya= of river, three, worlds, how, gliding; gataa + nada+nadii+patim= reaching into, rivulet, river, husband of.

"Oh! God, I wish to listen about three-way coursing of Ganga, and as to how this river is gliding among the three worlds, and reaching into the husband of rivulets and rivers, namely the ocean. [1-35-12]

चोदितो राम वाक्येन विश्वामित्रो महामुनिः ।
वृद्धिम् जन्म च गंगाया वक्तुम् एव उपचक्रमे ॥ १-३५-१३

13. coditH+raama+vaakyena= motivated, by Rama's, words; vishvaamitrH+ mahaamuniH= Vishvamitra, eminent-sage; vR^iddhim+janma+ca= progression, emergence, also; gangaayaa+ vaktum+eva+upacakrame= of Ganga, to narrate, thus, commenced.

Motivated by Rama's words Vishvamitra, the eminent-sage, commenced to narrate the emergence and progression of River Ganga, thus... [1-35-13]

शैलेन्द्रो हिमवान् राम धातूनाम् आकरो महान् ।
तस्य कन्या द्वयम् राम रूपेण अप्रतिमम् भुवि ॥ १-३५-१४

14. shaila+indraH+himavaan+raama= mountain, best, Himavanta, oh, Rama; dhaatuunaam + aakaraH + mahaan= minerals, plenitude, great; tasya+kanyaa+dvayam= to him, daughters, pair of; raaama = oh, Rama; ruupeNa+a+pratimam+bhuvi= by aspect, without, a peer [exquisite,] on earth.

"The best one among mountains Himavanta, oh, Rama, who is the plenitude of the minerals, has a pair of daughters, who by their aspect are exquisite ones, on earth... [1-35-14]

या मेरु दुहिता राम तयोर् माता सुमध्यमा ।
नाम्ना मेना मनोज्ञा वै पत्नी हिमवतः प्रिया ॥ १-३५-१५

15. yaa+meru+duhitaa+raama= who is, Mt. Meru's, daughter, oh, Rama; tayoH+maataa= their, mother; su+madhyamaa+naamnaa+menaa+manoj~naa+vai= well, waisted, by name, Mena, fascinating one, indeed; patnii+himavataH+priyaa= wife, Himavanta's, adorable one.

"She, who is the daughter of Mt. Meru is their mother, by her name she is Mena, a well-waisted, fascinating, and an adorable wife of Himavanta... [1-35-15]

तस्याम् गंग इयम् अभवत् ज्येष्ठा हिमवतः सुता ।
उमा नाम द्वितीया अभूत् कन्या तस्य एव राघव ॥ १-३५-१६

16. tasyaam+ganga+iyam= from her [Mena,] Ganga, this; abhavat+jyeSThaa+himavataH+sutaa= emerged, elder one, of Himavanta's, daughter; umaa+naama+dvitiiyaa+abhuut+kanyaa= Uma, by name, second one, begotten, daughter; tasya+eva+raaghava= by him [by Himavanta], thus, Raghava.

"From Mena, this Ganga is emerged as an elder daughter to Himavanta, and a second daughter, by her name she is Uma, is also begotten by Himavanta, oh, Raghava... [1-35-16]

अथ ज्येष्ठाम् सुराः सर्वे देव कार्य चिकीर्षया ।
शैलेन्द्रम् वरयामासुः गंगाम् त्रि पथ गाम् नदीम् ॥ १-३५-१७

17. atha+jyeSThaam+suraaH+sarve= then, for elder [daughter Ganga,] divinities, all; deva+kaarya+ cikiirSayaa = divine, purpose, interested in; shailendram+varayaamaasuH+gangaam= mountain, king is, sought, for Ganga; tri+patha+gaam+nadiim= three, way, cruising, river.

"Then all the divinities interested in a divine purpose sought the king of mountains, namely Himavanta, to spare Ganga, the tri-way-cruising river... [1-35-17].

ददौ धर्मेण हिमवान् तनयाम् लोक पावनीम् ।
स्वच्छंद पथ गाम् गंगाम् त्रैलोक्य हित काम्यया ॥ १-३५-१८

18. dadau+dharmeNa+himavaan= spared, righteously, Himavanta; tanayaam+ loka+paavaniim= daughter [Ganga,] worlds, sanctifying; svacChanda+patha+gaam= volitionally, in her way, flows; gangaam + trai+lokya+hita+kaamyayaa= Ganga, three, worlds, welfare, desiring.

"Himavanta then righteously spared his daughter Ganga, who flows her way at her own volition, desiring the welfare of the triple worlds.... [1-35-18]

प्रतिगृह्य त्रिलोक अर्थम् त्रिलोक हित कांक्षिणः ।
गंगाम् आदाय ते अगच्छन् कृतार्थेन अंतरात्मना ॥ १-३५-१९

19. prati+gR^ihya= in turn, taking [welcoming]; tri+loka+artham= for three, world's, purpose of; tri+loka+hita+kaankshiNaH= for three, world's, well-being, wishing; gangaam+aadaaya+te= Ganga, on fetching, they; agacChan+kR^ita+arthena+antar+aatmanaa= departed, made, means [thankfully,] in inner, soul.

"In their turn welcoming Ganga [who is intended for] the purpose of the tri-world, those divinities who are the well-wishers of the well-being of tri-world, departed fetching Ganga with them, thankful [to Himavanta,] in their heart of hearts. [1-35-19]

या च अन्या शैल दुहिता कन्या आसीत् रघुनंदन ।
उग्रम् सुव्रतम् आस्थाय तपः तेपे तपोधना ॥ १-३५-२०

20. yaa+ca+anyaa+shaila+duhitaa= who, also, other, mountain's [Himavanta's], daughter; kanyaa+ aasiit= unmarried girl, is there; raghunandana= oh, Raghu's descendent; ugram+su+vratam+aasthaaya +tapaH+tepe= rigorous, supreme, devoutness, taking hold of, sacrament, performed; tapaH+dhanaa= in devoutness, galore.

"Also she, who is the other daughter of Himavanta, oh, Rahu's descendent, that unmarried girl, namely Uma, taking hold of a supreme devoutness performed a rigorous sacrament, for she has the galore of devoutness... [1-35-20]

उग्रेण तपसा युक्ताम् ददौ शैलवरः सुताम् ।
रुद्राय अप्रतिरूपाय उमाम् लोक नमस्कृताम् ॥ १-३५-२१

21. ugreNa+tapasaa+yuktaam= rigorous, sacrament, unified with; dadau+shaila+varaH+sutaam= given, mountain, best [Himavanta,] daughter of; rudraaya+a+prati+ruupaaya= to Rudra, no, coequal, in aspect [unequalled in aspect]; umaam+loka+namaskR^itaam= Uma, by worlds, reverential.

"And that Uma who is unified with her rigorous sacrament thus became a reverential to all the worlds, and that best one among mountains, Himavanta, gave such a daughter to Rudra, an unequalled one in His aspect... [1-35-21]

एते ते शैल राजस्य सुते लोक नमस्कृते ।
गंगा च सरिताम् श्रेष्ठा उमादेवी च राघव ॥ १-३५-२२

22. ete+te+shaila+raajasya= these, they [two,] mountain, king's [Himavanta] sute+loka+namaskR^ite= daughters, worlds, revered by; gangaa+ca+saritaam+shreSThaa= of Ganga, also, among rivers, prominent; umaa+devii+ca+raaghava= of Uma Devi, also, oh, Raghava.

"These two are the daughters of Himavanta, the King of Mountains... Ganga, the prominent one among rivers and Uma Devi also, are revered by all worlds, oh, Raghava... [1-35-22]

एतत् ते सर्वम् आख्यातम् यथा त्रि पथ गामिनी ।
खम् गता प्रथमम् तात गतिम् गतिमताम् वर ॥ १-३५-२३

23. etat+te+sarvam+aakhyaatam= all this, to you, all in all, related; yathaa+tri+patha+gaaminii= how, three, way, cruising; kham+gataa+prathamam= in heavens, cruised, firstly; taata= oh, dear boy; gatim= of its cruise; gati+mataam+vara= in cruising [of life,] of people, best one [Rama.]

"All this is related to you, all in all... as to how this three-way cruising Ganga, who cruised [as Ganga in the lap of Himavanta and then how she did] firstly cruised heavenward [when divinities have taken her to heavens, as Deva Ganga, or Mandaakini or Sudiirghika] oh, dear boy, and of its cruise [from Himalayas to ocean, as Jahnavi] oh, Rama, the best cruiser among people [of your own life and of the lives of people...] [1-35-23]

स एषा सुर नदी रम्या शैलेन्द्र तनया तदा ।
सुर लोकम् समारूढा विपापा जल वाहिनी ॥ १-३५-२४

24. saa+eSaa+sura+nadii+ramyaa= she, this, divine, river, marvellous; shaila+ indra+tanayaa= mountain, king's, daughter; tadaa+sura+lokam+sam+aaruuDhaa= then, divinity's, abode [heaven], well, ascending; vi+ paapaa+jala+vaahinii= without, sin, waters, stream.

"She this marvellously divine river, the daughter of the King of Mountains, Himavanta, on her ascending to the abode of divinities, [became a Divine River and] sinless and ever-streaming are its waters... [1-35-24]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पंच त्रिंशः सर्ग

Thus, this is the 35th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 36

Introduction

Shiva on His marriage with Uma is in the conjugal bliss for a long period due to His yogic powers. Fearing the result of that prolonged activity all gods prey for the cessation of that activity because none in any world can carry that offspring. Shiva accepting that request asks them where to discharge the sperm already stirred up. Gods indicate the earth as the taker. Shiva accordingly inundates the earth with His fluid. Then the Fire-god is dispatched to consolidate that into a reed forest called sharavaNa. Goddess Uma ireful at the prevention of begetting a son curse gods and earth to be childless.

उक्त वाक्ये मुनौ तस्मिन् उभौ राघव लक्ष्मणौ ।
प्रतिनंद्य कथाम् वीरौ ऊचतुः मुनि पुंगवम् ॥ १-३६-१

1. ukta+vaakye+munau+tasmin= on saying, discourse, sage, that one; ubhau+raaghava lakSmaNau = both, Raghava and Lakshmana; prati+nandya+kathaam+viirau= in turn, glorified, legend, brave-ones; uucatuH +muni+punigavam= spoke to, sage, eminent.

On saying that discourse by Sage Vishvamitra, both the brave Raghava and Lakshmana in their turn glorified the legend [of the daughters of Himavanta,] and spoke to that eminent-sage... [1-36-1]

धर्म युक्तम् इदम् ब्रह्मन् कथितम् परमम् त्वया ।
दुहितुः शैल राजस्य ज्येष्ठाय वक्तुम् अर्हसि ।
विस्तरम् विस्तरज्ञो असि दिव्य मानुष संभवम् ॥ १-३६-२

2. dharma+yuktam+idam+brahman= righteousness, all-inclusive, this, oh, Brahman; kathitam+ paramam+tvayaa= discoursed, admirable, by you; duhituH+shaila+raajasya + jyeSThaaya = daughter of [Ganga,] mountain, king [Himavanta] elder one; vaktum+arhhasi+ vistaram = to tell, apt of you, emphatically; vistara+j~naH + asi= emphasis, knower, you are; divya+maanuSa + sambhavam= divine, humanly [legend,] happenings.

"All-inclusive in righteousness is this admirable discourse given by you about Ganga, oh, Brahman, and about that elder daughter of Himavanta, Ganga, it will be apt of you to tell emphatically, for you are in the know of its emphasis... about her divine and earthly legend... [1-36-2]

त्रीन् पथो हेतुना केन पावयेत् लोक पावनी ।
कथम् गङ्गा त्रिपथगा विश्रुता सरित् उत्तमा ॥ १-३६-३

3. triin+pathaH+hetunaa+kena= three, courses, reason, for what; plaavayet+loka+ paavanii= flooding, worlds, purifier of; katham+ga~Ngaa+tri+patha+gaa= how, Ganga, three, way, coursing; vi + shrutaa +sarita +uttamaa= well, known [renowned,] river, prominent.

"For what reason is she, that world-purifier Ganga, is flooding in three courses? How then, coursing as she in three-way, is renowned as the only prominent river? [1-36-3]

त्रिषु लोकेषु धर्मज्ञ कर्मभिः कैः समन्विता ।
तथा ब्रुवति काकुत्स्थे विश्वामित्रः तपोधनः ॥ १-३६-४

4. triSu+lokeSu [vishrutaa]= among three, worlds, [renown]; dharma+j~na= oh, virtue-knower [Vishvamitra]; karmabhiH+kaiH+sam+anvitaa= deeds, by what, well, conjoined; tathaa+ bruvati+ kaakutsthe = thus, enquired, by Kakutstha-s [Rama, Lakshmana]; vishvaamitraH+tapaH+ dhanaH= Vishvamitra, asceticism-wealthy.

"Oh, virtue-knower, by what deeds she is conjoined for renown in all the three worlds?" Thus enquired by Kakutstha-s, then the ascetically-wealthy sage Vishvamitra [narrated her legend.] [1-36-4]

निखिलेन कथाम् सर्वाम् ऋषि मध्ये न्यवेदयत् ।
पुरा राम कृत उद्वाहः शिति कण्ठो महा तपाः ॥ १-३६-५

5. nikhilena+kathaam+sarvaam= in entirety, legend, all; R^iSi+madhye+nyavedayat= sages, among, spoken; puraa+raama+kR^ita+udvaahaH= earlier, oh, Rama, getting, married [to Uma]; shiti+ kaNThaH + mahaa + tapaaH= blue, necked god [Shiva,] of sublime, ascetic,

All that legend in its entirety [is described by Vishvamitra, sitting with Rama and Lakshmana] among sages, "Earlier, oh, Rama, Lord Shiva, the sublime-ascetic, and one who has a bluish throat [as He consumed poison during the churning of Milky Ocean,] and on marrying Uma... [1-36-5]

दृष्ट्वा च भगवान् देवीम् मैथुनाय उपचक्रमे ।
तस्य संक्रीडमानस्य महादेवस्य धीमतः ।
शितिकण्ठस्य देवस्य दिव्यम् वर्ष शतम् गतम् ॥ १-३६-६

6. dR^iSTvaa+ca+bhagavaan+deviim= having eyes for, even, God [Lord Siva], consort [Shiva's consort, Goddess Uma]; maithunaaya+upacakrame= for lovemaking, began; tasya+ samkriiDamaanasya= His [Shiva's,] nuptial merrymaking; mahaa+devasya+dhiimataH= Sublime-God, Sagacious one; shitikaNThasya+devasya = blue-throated, God; divyam+varSa+shatam+gatam= divine, years, hundred, elapsed.

"God Shiva having eyes for His consort Goddess Uma, He began lovemaking, and during that Sublime, Sagacious and blue-throated God Shiva's nuptial merrymaking, elapsed are a hundred divine years... [1-36-6]

Comment: The hundred divine years are said to be 36,000 mortal years and this goes with the calculation of yuga Indian 'era' calculation where two thousand of four yuga-s, kR^ita, treta, dvaapara, kali yuga-s are one brahma dina Brahma's day etc.

न च अपि तनयो राम तस्याम् आसीत् परंतप ।
सर्वे देवाः समुद्युक्ताः पितामह पुरोगमाः ॥ १-३६-७

7. na+ca+api+tanayaH= not, but, even, son; raama= oh, Rama; tasyaam+aasiit+param+tapa= from her, spring from, oh, enemy-scorcher [Rama]; sarve+devaaH+samudyukaaH+pitaamaha+ purogamaaH = all, gods, sprang up, Forefather [Brahma], going, before [as leader.]

"But, oh, Rama, even a son did not spring from her... and oh, the enemy-scorcher Rama, then all the gods sprang up [at the prolonged activity of Shiva and Uma by which an unknown disaster may occur,] and with Brahma, the Forefather, as their leader [they worried...] [1-36-7]

यत् इह उत्पद्यते भूतम् कः तत् प्रतिसहिष्यति ।
अभिगम्य सुराः सर्वे प्रणिपत्य इदम् अब्रुवन् ॥ १-३६-८

8. yat+iha+utpadyate+bhuutam= which, here [from Uma,] emerges; kaH+tat+prati+sahiSyati= who, that [being,] in turn [consequentially], sustains; abhi+gamya+suraaH+sarve= towards, on going approached,] gods, all; praNipatya+idam+abruvan= paying deference to [Siva,] this, spoke.

" 'Which Being emerges from Goddess Uma [after this prolonged yogic act of copulation with Shiva?] And who consequentially can sustain that Being?' [This being the worry of all gods they] all on approaching and paying their deference to God Shiva spoke this to Shiva. [1-36-8]

Comment: This prolonged act of copulation is an act of yoga called mahaa maithuna. The Shaktaite Tantriks who practise panca ma kaara : madya, maamsa, matsya, mudra, maithuna 'liquor' 'mutton' 'fish' 'postures' [loosely: callisthenics] and 'copulation' make use of these things. In these practises, the yogis use mudra-s 'posture' 'callisthenics' at the time of copulation even, so that there will be no ejaculation for a longer period. This is their 'Five-element theory...'

देव देव महादेव लोकस्य अस्य हिते रत ।
सुराणाम् प्रणिपातेन प्रसादम् कर्तुम् अर्हसि ॥ १-३६-९

9. deva+deva+mahaa+deva= oh, God of Gods, Great-God; lokasya+asya+hite+rata= of worlds, these, welfare, interested in; suraaNaam+praNipaatena= all gods, by veneration of; prasaadam+ kartum+arhasi= beneficence, to accord, apt of you.

" 'Oh! God of Gods, Great-God... interested in the welfare of these worlds, and by this veneration of all these gods, it will be apt of you to accord beneficence... [1-36-9]

न लोका धारयिष्यन्ति तव तेजः सुरोत्तम ।
ब्राह्मेण तपसा युक्तो देव्या सह तपः चर ॥ १-३६-१०

10. na+lokaa+dhaarayiSyanti= not, worlds, capable to bear, tava+tejaH+sura+uttama= your, sperm, oh, god's, supreme; braahmeNa+tapasaa+yuktaH= as per Vedic ancillary [Yoga,] postulates of asceticism, unified with; devyaa+saha+tapaH+cara= with Goddess Uma, along with, asceticism, you practise.

" 'The worlds are incapable to bear your sperm, oh, Supreme-God... thus, in unison with Vedic postulates of Yoga, you practice yogic asceticism along with your consort Goddess Uma, [to retain your seed within yourself...] [1-36-10]

त्रैलोक्य हित काम अर्थम् तेजः तेजसि धारय ।
रक्ष सर्वान् इमान् लोकान् न अलोकम् कर्तुम् अर्हसि ॥ १-३६-११

11.trailokya+hita+kaama+artham= three, world's, welfare, desiring; tejaH+tejasi+dhaaraya= semen, in virility, sustain; rakSa+sarvaan+imaan+lokaan = protect, all, these, worlds [in universe]; na+a+ lokam + kartum + arhasi = not, devoid of [annihilate], worlds [in universe,] to render, apt of you.

" 'Desiring the welfare of the three worlds, sustain your semen in your virility itself and protect all these worlds in the universe... it will be unapt of you to render the universe devoid of these worlds... [1-36-11]

Comment: The word tejas also means semen besides resplendence tejaH paraakrame praaNe varcas arciShi retasi -- ratnamaala thus the prospective semen is the problem here.

देवतानाम् वचः श्रुत्वा सर्व लोक महेश्वरः ।
बाढम् इति अब्रवीत् सर्वान् पुनः च इदम् उवाच ह ॥ १-३६-१२

12. devataanaam+vacaH+shrutvaa= of gods, words, on listening; sarva+loka+maheshvaraH= all, universe's, Rarefied-God [Shiva]; baaDham+iti+abraviit+sarvaan= so be it, thus, said, to all gods; punaH + ca + idam +uvaaca+ha= again, also, this, spoke, verily.

"On listening the words of all those gods that Universally Rarefied-God Shiva said to all those gods, 'so be it...' and again spoke this also, verily... [1-36-12]

धारयिष्यामि अहम् तेजः तेजसि एव सह उमया ।
त्रिदशाः पृथिवी चैव निर्वाणम् अधिगच्छतु ॥ १-३६-१३

13. dhaarayiSyaami+aham+tejaH+tejasi= I wish to bear, I, sperm, in virility; eva+saha+umayaa= thus, along with, Uma; tridashaaH+pR^ithivii+caiva= divinities [immortals,] earthly [mortals,] also; nirvaaNam + adhigacChatu = perfect bliss,

enter upon.

" 'I wish to bear my sperm in my virility and Uma in hers... let the immortals and mortals as well, enter upon a perfect bliss... [1-36-13]

यद् इदम् क्षुभितम् स्थानात् मम तेजो हि अनुत्तमम् ।
धारयिष्यति कः तत् मे ब्रुवन्तु सुर सत्तमाः ॥ १-३६-१४

14. yat+idam+kSubhitam= that which [a part of,] this [sperm,] stirred up; sthaanaat+mama+tejaH+ hi+anuttamam= from its place, mine, sperm, unparalleled; dhaarayiSyati+kaH+tat+me= can contain, by whom, that, to me; bruvantu+sura+sattamaaH= be told, gods, eminent ones.

" 'A part of it has already stirred up from its place [and that part is uncontainable by me, so,] oh gods of eminence, tell me who can contain that part of unparallel sperm of mine... [1-36-14]

एवम् उक्ताः ततो देवाः प्रत्यूचुर् वृषभ ध्वजम् ।
यत् तेजः क्षुभितम् हि अद्य तद् धरा धारयिष्यति ॥ १-३६-१५

15. evam+uktaaH+ = thus, spoken by [by Shiva,]; tataH+devaaH+prati+uucuH= then gods, in reply, spoke to; vR^iSabha+dhvajam= Divine-Bull, bannered [god Shiva]; yat+tejaH+kSubhitam+hi= which, sperm, stirred up, that; adya+tat+dharaa+dhaarayiSyati= now, that, earth, endures.

"Thus spoken by Shiva, then the gods in reply spoke to Him, whose banner is Divine-Bull, 'that sperm which has already stirred up, the earth endures that now... [1-3-15]

एवम् उक्तः सुर पतिः प्रमुमोच महाबलः ।
तेजसा पृथिवी येन व्याप्ता स गिरि कानना ॥ १-३६-१६

16. evam+uktaH= thus, said [by gods]; sura+patiH= god's, god; pra+mumoca+mahaabalaH+tejasaa = well, discharged, greatly virile one [Yogi, of poar excellence], semen; pR^ithivii+yena+vyaaptaa+ sa + giri + kaananaa= earth, by which, overspread, with, mountains, forests.

"Thus said by those gods, the God of Gods, Shiva, the Yogi of par excellence, well-discharged His semen... by which overspread is the earth with all its mountains and forests... [1-36-16]

ततो देवाः पुनर् इदम् ऊचुः च अपि हुताशनम् ।
आविश त्वम् महातेजो रौद्रम् वायु समन्वितः ॥ १-३६-१७

17. tataH+devaaH+punaH+idam+uucuH+ca= thereby, gods, again, this, said, also; api+huta+ ashanam= even, to Fire-oblations, consumer [Fire-god]; aavisha+tvam= enter, you; mahaatejaH+raudram= great, potence, of Rudra, vaayu+samanvitaH= Wind-god, along with.

"Thereby again the gods said to Fire-god even, 'you enter the great-potence of Rudra along with Wind-god, [lest that potence may annihilate the earth and earthlings, further you can consume anything that is oblated in you...] [1-36-17]

तद् अग्निना पुनर् व्याप्तम् संजातम् श्वेत पर्वतम् ।
दिव्यम् शरवणम् चैव पावक आदित्य संनिभम् ॥ १-३६-१८

18. tat+agninaa+punaH+vyaaptam= that [seminal fluid,] with Fire-god, again, compacted; sam+ jaatam +shveta+parvatam= well, emerged, as white, mountain; divyam+shara+vaNam+caiva= divine, reeds, forest, also thus; paavaka+aaditya+samnibham= Fire, Sun, equal in shine.

"That fluid of Shiva is again compacted by Fire-god and then it well-emerged as a whitish mountain, for it is the divine forest of reeds, called sharavaNa, and in its shine it equals the Fire and Sun. [1-36-18]

यत्र जातो महातेजाः कार्तिकेयो अग्नि संभवः ।
अथ उमाम् च शिवम् चैव देवाः स ऋषि गणाः तदा ॥ १-३६-१९

19. yatra+jaataH+mahaatejaaH+kaartikeyaH= wherefrom, emerged, great-brilliant, Kaartikeya; agni+ sambhavaH= Fire-god, chanced from; atha+umaam+ca+shivam+caiva= then, Uma, also, Siva, also thus; devaaH+sa+R^iSi+gaNaaH+tadaa= gods, along with, sages, multitudes of, then.

"Wherefrom, chancing from Fire-god, the great-brilliant Kaartikeya has emerged... then, all gods and the multitudes of sages at Uma and also Shiva [adored...] [1-36-19]

Comment: The birth and legend of Kaartikeya is detailed in the next chapter relating to Ganga.

पूजयामासुः अत्यर्थम् सुप्रीत मनसः ततः ।
अथ शैल सुता राम त्रिदशान् इदम् अब्रवीत् ॥ २०

20. puujayaamaasuH+ati+artham= adored, full, some; su+priita+manasaH+tataH= well, pleased, heartily, then; atha+shaila+sutaa= thereby, mountain's, daughter; raama= oh, Rama; tridashaan+idam+ abraviit= to divinities, this, said.

"Adored are Uma and Shiva fulsomely, heartily by the well-pleased gods... and thereby, Uma, the daughter of Himalayan Mountain, oh, Rama, said this to the divinities... [1-36-20]

समन्युः अशपत् सर्वान् क्रोध संरक्त लोचना ।
यस्मात् निवारिता च अहम् संगता पुत्र काम्यया ॥ १-३६-२१

21. sa+manyuH+ashapat+sarvaan= with ire, cursed, all [gods]; krodha+sam+rakta+ locanaa= in anger, with, reddened, eyes; yasmaat+nivaaritaa+ca= wherefore, prevented, also; aham+samgataa+putra + kaamyayaa = I am, from intimacy, son, desirous of.

"She cursed all the gods irefully with her eyes reddening in anger, 'wherefore prevented I am from my intimacy [with my consort,] whereas I am desirous of a son... [1-36-21]

अपत्यम् स्वेषु दारेषु न उत्पदयितुम् अर्हथ ।
अद्य प्रभृति युष्माकम् अप्रजाः सन्तु पत्नयः ॥ १-३६-२२

22. apatyam+sveSu+daareSu= progeny, in one's own, wives; na+utpadayitum+ arhatha= not, bring forth, worthy of; adya+prabhR^iti+yuSmaakam= from now, onwards, yours; a+prajaaH+santu+ patnayaH= not, fertile, become, wives.

"You are unworthy to bring forth progeny in your own wives, and from now onwards you wives shall become infertile... [1-36-22]

Comment: Thus the celestials do not directly breed. They take the agency of humans or other mortals to bring forth their offspring as in the case of the monkey race, and Menaka and Vishvamitra giving birth to Shakuntala, who in her turn gave birth to Bharata, so on.

एवम् उक्त्वा सुरान् सर्वान् शशाप पृथिवीम् अपि ।
अवने न एक रूपा त्वम् बहु भार्या भविष्यसि ॥ १-३६-२३

23. evam+uktvaa+suraan+sarvaan= thus, said [by Uma,] gods, all of them; shashaapa +pR^ithiviim+ api= cursed, earth, also; avane+na+eka+ruupaa+tvam= oh, earth, not, unique, appearance, you shall be; bahu + bhaaryaa +bhaviSyasi = to many, wife, you become.

"Thus said by Uma to all the gods, She also cursed the earth saying, 'Oh, Earth, your appearance shall not be unique and you will be a wife to many... [1-36-23]

Comment: The sin of earth to bear the curse of Uma Devi is to accept the semen of Shiva onto her surface. The appearance of earth will not be in one kind or quality for it has lands and oceans, deserts and forests, volcanoes and mountains, ice and humidity, etc. Further, the earth is the official wife to numerous kings.

न च पुत्र कृताम् प्रीतिम् मत् क्रोध कलुषीकृता ।
प्राप्स्यसि त्वम् सुदुर्मेधे मम पुत्रम् अनिच्छती ॥ १-३६-२४

24. na+ca+putra+kR^itaam+priitim= not, also, children, caused, delight; mat+krodha+kaluSii+ kR^itaa = my, anger, sully, rendered; praapsyasi+tvam= you will get, you; su+dur+medhe= oh, very, base, minded one [earth]; mama+putram+an+icChatii= my, son, not, desirous of.

"Not also the delight caused by the children you shall get, rendered sully by my anger, and oh, verily base-minded earth, for you are undesirous of my son... [1-36-24]

Comment: The earth is also cursed not to have the delight of her children. The earth has Naraka, the demon, and Seetha as her children. But these two are not begotten through any seminal contact by earth, and further, for earth it is as good as not having these two, for such is the plight of these two children of earth. After many tumults in her life, even Seetha asks her mother, earth, to take her back into her womb.

तान् सर्वान् पीडितान् दृष्ट्वा सुरान् सुरपतिः तदा ।
गमनाय उपचक्राम दिशम् वरुण पालिताम् ॥ १-३६-२५

25. taan+sarvaan+piiDitaan [vriiDitaa]= them, all, distressed [ashamed]; dR^iSTvaa+ suraan+ sura+ patiH+tadaa= on seeing, at gods, god's, god; gamanaaya+upacakraama+ disham+ varuNa+paalitaam = to go, started, towards direction, by Rain-god, ruled by.

"On seeing at all those gods distressed [or ashamed by the curse of Uma,] the God of Gods, Shiva started to go towards the westerly direction ruled by Rain-god... [1-36-25]

स गत्वा तप आतिष्ठत् पार्श्वे तस्य उत्तरे गिरेः ।
हिमवत् प्रभवे शृंगे सह देव्या महेश्वरः ॥ १-३६-२६

26. saH+gatvaa+tapa+aatiSThat= he, on going, in ascesis, settled down, paarshve+ tasya+ uttare+ gireH= at the side of, of that, northern, mountain; himavat+prabhave+shR^i.nge= in Himalayas, emerged, peak; saha + devyaa +maheshvaraH= along with, concert [Uma,] God, of gods [Shiva].

"On going to the Himalayan Mountains, at the side of a peak created on the northern side, the God of Gods, Shiva settled down in ascesis along with His consort Uma. [1-36-26]

Comment: Here some say the mountain on which Shiva settled for his ascesis as 'Himavatprabhava' giving it a full name, like Mt. Kailash or Kanchanjunga etc. If any such mountain peak is named and available in mythologies or in Himalayas, this needs a revision.

एष ते विस्तरो राम शैल पुत्र्या निवेदितः ।
गन्गायाः प्रभवम् चैव शृणु मे सह लक्ष्मण ॥ १-३६-२७

27. eSa+te+vistaraH= this way, to you, vividly; raama= oh, Rama, shaila+putryaa+niveditaH= of mountain's, daughter's [legend], narrated; gangaayaaH+prabhavam+caiva= about Ganga's, emergence, also even; shR^iNu+me+saha+lakSmaNa= listen, from me, with, Lakshmana.

"This way to you oh, Rama, vividly narrated is the legend of mountain's daughter, namely Goddess Uma, and now about the emergence of Ganga may also be listened from me, along with Lakshmana... [1-36-27]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे षट् त्रिंशः सर्ग

Thus, this is the 36th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 37

Introduction

Sage Vishvamitra continue his narration about the earthly course of Ganga and her begetting Kaartikeya. Kaartikeya's emergence, and the Krittika-stars breast-feeding that boy and his anointment as the Chief of Celestial Armies, is narrated by Vishvamitra to Rama.

तप्यमाने तदा देवे सः इन्द्राः स अग्नि पुरोगमाः ।
सेनापतिम् अभीप्सन्तः पितामहम् उपागमन् ॥ १-३७-१

1. tapyamaane+tadaa+deve= whilst undertaking penance, then, lord [Siva]; saH+ indraaH+sa + agni + purogamaaH= he, Indra, Fire-god, keeping afore; senaa+patim+ abhiipsantaH +pitaamaham+ upaagaman= army, chief, desiring for, at Forefather [Brahma], arrived.

"Whilst Lord Siva undertaking His asceticism, then Indra keeping Fire-god afore, desiring an Army Chief [for celestial forces, with all the other gods] arrived at the Forefather, Lord Brahma... [Sage Vishvamitra continued his narration to Rama.] [1-37-1]

ततो अब्रुवन् सुराः सर्वे भगवंतम् पितामहम् ।
प्रणिपत्य सुराः राम स इन्द्राः स अग्नि पुरोगमाः ॥ १-३७-२

2. tataH+abruvan+suraaH+sarve= then, spoke, gods, all; bhagavantam+ pitaamaham= to the god [to Brahma,] Forefather; praNipatya+suraaH= worshiping, all gods; raama= oh, Rama; sa+indraaH+sa+agni + purogamaaH= with Indra, with Fire-god, keeping ahead.

"Then, all the gods spoke to Brahma, the Forefather... on worshiping Him... oh, Rama, along with Indra and the Fire-god who is kept ahead... [1-37-2]

येन सेनापतिः देव दत्तो भगवता पुरा ।
स तपः परम् आस्थाय तप्यते स्म सह उमया ॥ १-३७-३

3. yena+senaapatiH+deva+dattaH= by whom [by Siva,] o Lord Brahma, given; bhagavataa+puraa= by god [Siva], earlier; saH+tapaH+param+aasthaaya= He [Shiva,] penance, great, undertaking; tapyate+sma+ saha + umayaa= penance, He is, with, Uma.

"Oh, Brahma, by whom an Army Chief was to be given earlier He that Lord Siva is undertaking penance with Goddess Uma... [1-37-3]

यत् अत्र अनंतरम् कार्यम् लोकानाम् हित काम्यया ।
संविधत्स्व विधानज्ञ त्वम् हि नः परमा गतिः ॥ १-३७-४

4. yat+atra+anantaram+kaaryam= what, there, consequent, exploit; lokaanaam+hita+ kaamyayaa= for worlds, welfare, cherishing; sam+vi+dhatsva= fully, verily, order [order us in its entirety,]; vidhaana+ j~na= procedure, knower; tvam+hi+naH+paramaa+gatiH= you, alone, for us, ultimate, recourse.

"What shall be our consequent exploit, cherishing the welfare of the worlds... that you order us in its entirety, for you alone are the knower of that procedure besides our ultimate recourse... [1-37-4]

देवतानाम् वचः श्रुत्वा सर्व लोक पितामहः ।
सान्त्वयन् मधुरैः वाक्यैः त्रिदशान् इदम् अब्रवीत् ॥ १-३७-५

5. devataanaam+vacaH+shrutvaa= of gods, words, on listing; sarva+loka+pitaamahaH = all, worlds, Forefather; saantvayan+madhuraiH+vaakyaiH= expedient, harmonious, words; tridashaan+idam+ abraviit= to gods, this, spoke to.

"On listing the words of gods, the Forefather of all the worlds spoke these expedient and harmonious words to gods... [1-37-5]

शैल पुत्र्या यत् उक्तम् तत् न प्रजाः स्वासु पत्निषु ।
तस्या वचनम् अक्लिष्टम् सत्यम् एव न संशयः ॥ १-३७-६

6. shaila+putryaa+yat+uktam+tat= mountain, daughter [Uma,] what, said, that; na+prajaaH+svaasu +patniSu= no, posterity, in your own, wives; tasyaa+vacanam+a+kliSTam+ satyam= Her [Uma's] words, un, impeded, true; eva+na+samshayaH= thus, no, doubt.

"What has been said by Goddess Uma, the Daughter of Mountain, that 'you have no posterity in your own wives...' these words are unimpeded and undoubtedly true... [1-37-6]

इयम् आकाश गंगा यस्याम् पुत्रम् हुताशनः ।
जनयिष्यति देवानाम् सेनापतिम् अरिंदमम् ॥ १-३७-७

7. iyam+aakaasha+gangaa+yasyaam= she, Empyreal, Ganga, from whom [from her]; putram+ hutaashanaH+janayiSyati= son, of Fire god, can be parented; devaanaam+senaapatim+ arindamam= god's, Army chief, enemy-destroyer.

"From this Empyreal Ganga the son of Fire-god can be parented, who shall be an enemy-destroyer and the Chief Celestial's Army... [1-37-7]

ज्येष्ठा शैलेन्द्र दुहिता मानयिष्यति तम् सुतम् ।
उमायाः तत् बहुमतम् भविष्यति न संशयः ॥ १-३७-८

8. jyeSThaa+shailendra+duhitaa= elder, mountain king, daughter [Ganga]; maanayiSyati +tam+sutam = will honour, as her, own son; umaayaaH+tat+bahumatam+bhaviSyati= to Uma, that, honourable, it will be; na+samshayaH= no, doubt.

"Ganga, the elder daughter King of Mountains will honour him as her own son and that will also be honourable to Uma, [the younger daughter of King of Mountains,] undoubtedly... [1-37-8]

तत् श्रुत्वा वचनम् तस्य कृतार्था रघुनन्दन ।
प्रणिपत्य सुराः सर्वे पितामहम् अपूजयन् ॥ १-३७-९

9. tat+shrutvaa+vacanam+tasya= that, on hearing, words, His [Brahma's]; kR^ita+ arthaa+ raghu+ nandana = achieved, ends, oh, Raghu's delight [Rama]; praNipatya+suraaH+ sarve= adored, gods, all; pitaamaham+apuujayan= at Forefather, worshipped.

"Oh, Rama, delight of Raghu's dynasty, on hearing those words of Brahma all gods adored Him, and they felt that their ends are achieved, thus they worshipped Brahma, the Forefather... [1-37-9]

ते गत्वा परमम् राम कैलासम् धातु मण्डितम् ।
अग्निम् नियोजयामासुः पुत्रार्थम् सर्व देवताः ॥ १-३७-१०

10. te+gatvaa+paramam= they, on going, the Supreme [Mountain]; raama= oh, Rama; kailaasam+ dhaatu+maNDitam= Mt. Kailash, with ores, heaped up; agnim+niyojayaamaasuH= Fire god, is assigned to; putra+artham+sarva+devataaH=

son, purpose of [to father,] all, gods.

"They the gods, on going to that Supreme Mt. Kailash, oh, Rama, which is heaped up with many ores, all of them have assigned the Fire-god, to father a son... [1-37-10]

देव कार्यम् इदम् देव समाधत्स्व हुताशन ।
शैल पुत्र्याम् महातेजो गंगायाम् तेज उत्सृज ॥ १-३७-११

11. deva+kaaryam+idam= god's, mission, this; deva+samaadhatsva+huta+ashana= oh, god [oh, Fire-god,] perform, oh, fire-oblations, consumer; shaila+putryaam= Mountain's [Himalaya,] in daughter; mahaa + tejaH= oh, great-resplendent [God of Fire]; gangaayaam+teja+utsR^ija= in Ganga, potence [of Shiva,] release.

"Perform the god's mission, oh, Consumer of Fire-oblations, release the potence of Shiva [which you have contained so far,] in Ganga, the daughter of King of Mountains... oh, Great-resplendent god of Fire... [Thus, all gods have requested the Fire-god.] [1-37-11]

देवतानाम् प्रतिज्ञाय गंगाम् अभ्येत्य पावकः ।
गर्भम् धारय वै देवि देवतानाम् इदम् प्रियम् ॥ १-३७-१२

12. devataanaam+pratij~naaya= to gods, assuring; gangaam+abhyetya+paavakaH= Ganga, approached, Fire-god; garbham+dhaaraya+vai+devi= in you womb, accept [potence of Shiva,] verily, oh, Goddess [Ganga] devataanaam+idam+priyam= for all gods, this is, cherish.

"Assuring the gods, the Fire-god approached Ganga [and beseeched her...] 'Oh, Goddess Ganga... accept [the potence of Shiva] in your womb, verily... for this is the cherish of all gods...' [1-37-12]

इति एतत् वचनम् श्रुत्वा दिव्यम् रूपम् अधारयत् ।
स तस्या महिमाम् दृष्ट्वा समंतात् अवकीर्यत ॥ १-३७-१३

13. iti+etat+vacanam+shrutvaa= thus, all those, words, on listening; divyam+ruupam+ adhaarayat= divine, form, [Ganga] adopted; sa+tasyaa+mahimaam= that, her, glory of mien; dR^iSTvaa+ samantaat + avakiiryata = on seeing, all over, spread out.

"On listening all these words, Ganga adopted herself into a celestial form, and on seeing her glorious mien, the Fire-god spread himself out on her from all over, [thus commingling the semen of Shiva in her, which the Fire-god contained this far...] [1-37-13]

समंततः तदा देवीम् अभ्यषिंचत पावकः ।
सर्व स्रोतांसि पूर्णानि गंगाया रघुनन्दन ॥ १-३७-१४

14. samantataH+tadaa+deviim= all over, then, in Goddess [Ganga]; abhyaSincata+ paavakaH = drenched, [inseminated,] Fire-god; sarva+srotaamsi+puurNaani+gangaayaa= every, channel [rill of Ganga,] filled up, of Ganga; raghunandana= oh, of Raghu, delight.

"Then the Fire-god drenched Ganga from all over [i.e., inseminated Shiva's potence in Her,] and oh, Raghu's delight Rama, and every rill and channel of Ganga is filled up... [1-37-14]

तम् उवाच ततो गंगा सर्व देव पुरोगमम् ।
अशक्ता धारणे देव तेजः तव समुद्धतम् ॥ १-३७-१५

15. tam+uvaaca+tataH+gangaa= Him [Fire-god,], spoken, then, Ganga; sarva+deva+ purogamam= all, god, who is in forefront of [Fire-god] a+shaktaa+dhaaraNe+deva= not, capable, to bear, oh, God [Fire-god;] tejaH+tava+sam+uddhatam= fervour [Shiva's semen] yours, up-heaved [compounded with yours.]

"Then Ganga spoken to the Fire-god, who is in the forefront of all gods, 'oh, God I am incapable to bear the fervour [of Lord Shiva,] compounded with that of yours...' [1-37-15]

दह्यमाना अग्निना तेन संप्रव्यथित चेतना ।
अथ अब्रवीत् इदम् गंगाम् सर्व देव हुताशनः ॥ १-३७-१६

16. dahyamaanaa+agninaa+tena= blazing as she is, by blaze, of that [insemination]; sam+pra+ vyathita +cetanaa= fully, verily, tormented, of her stamina; atha+abraviit+idam+ gangaam= then, spoke, this, to Ganga; sarva+deva+huta+ashanaH= all, god's, fire-oblations, consumer.

"Ablaze by the blaze of that [insemination] fully well-tormented is her stamina, then the Fire-god, the consumer of the fire-oblations of all gods, [on seeing her miserable condition,] spoke this to Ganga... [1-37-16]

इह हैमवते पार्श्वे गर्भो अयम् संनिवेश्यताम् ।
श्रुत्वा तु अग्नि वचो गंगा तम् गर्भम् अतिभास्वरम् ॥ १-३७-१७

17. iha+haimavate+paarshve [paade]= here, at Himalayan Mountains, by the side of; garbhaH+ayam+ sam+niveshyataam= embryo, that, lay away; shrutvaa+tu+agni+vacaH= on hearing, even, Fire-god's, words; gangaa+tam+garbham+ati+bhaasvaram [utsarja]= Ganga, that, embryo, great-radiant [ejected.]

" 'Lay away that embryo here on the side of Himalayan Mountains...' [So said fire-god to Ganga.] On hearing the words of Fire-god, Ganga, that great-radiant embryo of [Shiva...] [1-37-17]

उत्ससर्ज महातेजाः स्रोतोभ्यो हि तदा अनघ ।
यत् अस्या निर्गतम् तस्मात् तप्त जांबूनद प्रभम् ॥ १-३७-१८

18. utsasarja [garbham]= ejected, [embryo]; mahaa+tejaaH= oh, Great-resplendent, Rama; srotobhyaH +hi+tadaa= from her channels [and rills], verily, then; anagha= oh, Charming Prince; yat+asyaa+ nir +gatam= which, from her, out, going; tasmaat+tapta+jaambuunada+prabham= from that, glowing, gold, in glittering.

"Ejected is that embryo, oh, Great-resplendent Rama, from all her rills and channels... and that which [the embryo] on going out from her channels is glittering like the glowing gold [on reaching the earth...] [1-37-18]

कांचनम् धरणीम् प्राप्तम् हिरण्यम् अतुल प्रभम् ।
ताम्रम् कार्ष्णायसम् चैव तैक्ष्ण्यात् एव अभिजायत ॥ १-३७-१९

19. kaancanam+dharaNiim+praaptam [+yat]= gold, earth, on reaching, [which]; hiraNyam+atula+ prabham [shubhaam]= sliver, exquisite, dazzle; taamram+kaarSNaayasam+caiva= copper, iron, also thus; taikSNyaat+eva+abhijaayata= from combustion, also, produced.

"Which on reaching the earth, [that glowing gold-like discharge of Ganga, it generated] the exquisitely dazzling [or auspicious] gold and silver... also thus, produced are the copper and iron from that combustion [of Lord Shiva's, Fire-god's fires...] [1-37-19]

मलम् तस्य अभवत् तत्र त्रपु सीसकम् एव च ।
तत् एतत् धरणीम् प्राप्य नाना धातुः अवर्धत ॥ १-३७-२०

20. malam+tasya+abhavat+tatra= residua, of that [combustion,] became, there; trapu+siisakam+eva + ca= tin, lead, also, thus; tat+etat+dharaNiim+praapya= that, all that [embryo,] earth, reaching; naanaa+ dhaatuH +avardhata= various, elements, evolved.

"There the residua of that combustion also became tin and lead... thus, the embryo on reaching the earth evolved itself into various elements also... [1-37-20]

निक्षिप्त मात्रे गर्भे तु तेजोभिः अभिरंजितम् ।
सर्वम् पर्वत संनद्धम् सौवर्णम् अभवत् वनम् ॥ १-३७-२१

21. nikSipta+maatre+garbhe+tu= laid down, in moment, embryo, but; tejobhiH+ abhiranjitam= with glitter, brilliant [of embryo]; sarvam+parvata+samnaddham= entire, on Himalayan mountains, uprisen, sauvarNam+ abhavat+vanam= golden, became, reed-garden.

"But the moment that brilliantly glittering embryo is laid down on those Himalayan Mountains, they and the reed-garden became golden, [due to glitter of that embryo... and the whitishness of snow mountains and the reeds turned into golden hue...] [1-37-21]

जातरूपम् इति ख्यातम् तदा प्रभृति राघव ।
सुवर्णम् पुरुषव्याघ्र हुताशन सम प्रभम् ।
तृण वृक्ष लता गुल्मम् सर्वम् भवति कांचनम् ॥ १-३७-२२

22. jaata+ruupam+iti+khyaatam= birth-time, name, thus, renowned; tadaa+prabhR^iti = since then; Raaghava= oh, Raghava; suvarNam+puruSavyaaghra= gold, oh, Tigerly-man; hutaashana +sama+ prabham= Fire-god, equal, in its resplendence; tR^iNa+vR^iksha+lataa+gulmam= grass, tress, climbers, shrubs; sarvam + bhavati+kaancanam= all, became, golden.

"Oh, Raghava, thus gold is renowned by the name 'jaata ruupa..' since then, oh, Tigerly-man, for it equals the Fire-god in its resplendence... and the grass, trees, climbers, and shrubs... all became golden... [1-37-22]

Comment: The gold has the etymological name of **jaata ruupa** 'birth-time-form' As and when Ganga's disgorged her womb there appeared a forest of fire like god. So, the gold glowing like fire is called gold at many places in Ramayana. [After Dr. Satya Vrat.]

तम् कुमारम् ततो जातम् स इन्द्राः सह मरुद् गणाः ।
क्षीर संभावन अर्थाय कृत्तिकाः समयोजयन् ॥ १-३७-२३

23. tam+kumaaram+tataH+jaatam= him, to son, then, born, sa+indraaH+saha+marut+ gaNaaH= with, Indra, along with, Wind-gods, assemblage; kSiira+sambhaavana+arthaaya= milk, giving, purpose of; kR^ittikaaH +samayojayan= Krittikaa stars, arranged.

"Then, when a son is born [from the embryo released by Ganga,] Indra along with the assemblage of Wind-god, arranged the Krittika stars for the purpose of giving milk ... [1-37-23]

ताः क्षीरम् जात मात्रस्य कृत्वा समयम् उत्तमम् ।
ददुः पुत्रो अयम् अस्माकम् सर्वासाम् इति निश्चिताः ॥ १-३७-२४

24. taaH+kSiiram [daduH]+jaata+maatrasya= they, milk [gave] born, just then; kR^itvaa+samayam +uttamam = made accord, the best; daduH= gave [milk]; putraH+ayam+ asmaakam= son, this one, of ours, sarvaasaam+iti+nishcitaaH= themselves, thus, deciding upon.

"They the Krittika-stars on making a best accord among themselves, that 'this one will be the son of ours too...' and thus on deciding themselves... they gave milk to the just born boy... [1-37-24]

ततः तु देवताः सर्वाः कार्तिकेय इति ब्रुवन् ।
पुत्रः त्रैलोक्य विख्यातो भविष्यति न संशयः ॥ १-३७-२५

25. tataH+tu+devataaH+sarvaaH= then, but, gods, all; kaartikeya+iti+bruvan= Kaartikeya [son of Krittika-s,] thus, said; putraH+trailokya+vikhyaataH+bhaviSyati= son, in three worlds, renowned, he thrives; na+samshayaH= no, doubt.

"Then all the gods said that, 'this son shall be called as Kaartikeya, [for Krittika-stars suckled this boy...] and his renown shall thrive in all the three worlds, undoubtedly... [1-37-25]

तेषाम् तत् वचनम् श्रुत्वा स्कन्नम् गर्भ परिस्रवे ।
स्नापयन् परया लक्ष्म्या दीप्यमानम् यथा अनलम् ॥ १-३७-२६

26. teSaam+tat+vacanam+shrutvaa= by them [Krittika-s,] that, words, on hearing; skannam+garbha +parisrave= slid down, from womb of Ganga, secretion; snaapayan+parayaa+ lakSmyaa= to wash, excellently, propitious; diipyamaanam+yathaa+analam= radiant, like, fire.

"The Krittika-stars on hearing the words of gods [agreeing to let the boy become the son of those stars,] to give a wash to that excellently propitious boy who is radiant lie fire, who slid down from the secretion of the womb of Ganga, [and they gave him a bath to cleanse the secretions of parturition...] [1-37-26]

स्कंद इति अब्रुवन् देवाः स्कन्नम् गर्भ परिस्रवात् ।
कार्तिकेयम् महाबाहुम् काकुत्स्थ ज्वलन उपमम् ॥ १-३७-२७

27. skanda+iti+abruvan+devaaH= Skanda, thus, called, gods; skannam+garbha+ parisravaat= slid down, from womb's, secretions; kaartikeyam+mahaabaahum= Kaartikeya, dextrous one; kaakutstha= oh, Rama of Kakutstha; jvalana+upamam= fire, similar.

"And gods called that dextrous and fire-similar Kaartikeya, as 'Skanda...' for he slid down from the secretions of a womb, oh, Rama of Kakutstha... [1-37-27]

प्रादुर्भूतम् ततः क्षीरम् कृत्तिकानाम् अनुत्तमम् ।
षण्णाम् षड् आननो भूत्वा जग्राह स्तनजम् पयः ॥ १-३७-२८

28. praadurhbhuutam+tataH+kSiiram= instantly came forth, then, milk; kR^ittikaanaam + anuttamam= in Krittikaa-stars [breasts,] un-excelling milk; SaNNaam+SaD+aananaH+bhuutvaa= from six [Krittika-stars,] six, faced, on becoming; jagraaha+stanajam+payaH= drew out [suckled,] breast-born, milk.

"Then an un-excelling milk came forth instantly from the Krittika-stars, and from the six Krittika-stars, the boy on becoming six-faced suckled their breast-born milk... [1-37-28]

Comment: It is said that each of the six Krittika-stars came forward to give her milk firstly to this boy. Observing their eagerness to feed him, Skanda/Kaartikeya made his one face into six and sucked all the milk of all the six stars and become an adolescent boy in day. Later he argues with Shiva that he is superior to Shiva, because he has five-faces of Shiva, plus his own, totalling to a six faced deity. In another way, the boy by birth is dextrous and he sucked the milk of all the six mothers in split second with one face, but it appeared to all deities that the boy has six faces. Thus on establishing his ambidextrous personality, the gods nominate him as the Chief of Celestial Army.

गृहीत्वा क्षीरम् एक अह्ना सुकुमार वपुः तदा ।
अजयत् स्वेन वीर्येण दैत्य सैन्य गणान् विभुः ॥ १-३७-२९

29. gR^ihiitvaa+kSiiram+eka+ahnaa= taking [sipping,] milk, for one, day; sukumaara+ vapuH+tadaa= delicate, body, then; ajayat+svena+viiryeNa= triumphed over, by his own, vigour; daitya+sainya+gaNaan + vibhuH = demons, army, troops, taskmaster.

"On sipping the milk for one day, though of delicate body [he became an adolescent boy in only one day and] he triumphed over the army troops of demons [later to his nomination as Celestial Army Chief,] by his own vigour... [1-37-29]

सुर सेना गण पतिम् अभ्यषिंचत् महाद्युतिम् ।
ततः तम् अमराः सर्वे समेत्य अग्नि पुरोगमाः ॥ १-३७-३०

30. sura+senaa+gaNa+patim= god's, army, troops, as chief; abhyaSincat+mahaadyutim = anointed, great radiant, one, tataH+tam+amaraaH+sarve= then, him [Skanda,] celestials, all; sametya+agni+ purogamaaH= coming together, Fire god, keeping afore.

"As the Chief of Celestial Army troops, that great-radiant one is anointed by all the celestials, coming together keeping the Fire-god afore... [1-37-30]

एष ते राम गंगाया विस्तरो अभिहितो मया ।
कुमार संभवः चैव धन्यः पुण्यः तथैव च ॥ १-३७-३१

31. eSa+te+raama= this, to you, oh, Rama; gangaayaa+vistaraH+abhihitaH+maya= about Ganga, vividly, made known, by me [legend]; kumaara+sambhavaH+caiva= Kumara's, emergence, also thus; dhanyaH + puNyaH+tathaa+eva+ca= Divine, Meritorious, thus, only, also.

"This legend of Ganga is vividly made known by me to you oh, Rama, and also about the emergence of Kumara, namely Skanda ... the Divine and Meritorious legends... [1-37-31]

भक्तः च यः कार्तिकेये काकुत्स्थ भुवि मानवः ।
आयुष्मान् पुत्र पौत्रः च स्कन्द सालोक्यताम् व्रजते ॥ १-३७-३२

32. bhaktaH+ca+yaH+kaartikeye= devotee, also, who, of Kaartikeya; kaakutstha= Oh, Kakutstha [Rama,] bhuvi+maanavaH= on earth, humans; aayuSmaan+putra+pautraH+ca= thrives with longevity, sons, grandsons, also; skanda+saalokyataam+vrajate= of Skanda, in his abode [identical,] on journeying.

"He who is a devotee of Kartikeyaa, oh, Rama of Kakutstha, on this humanly earth, he thrives with longevity, also with sons, grandsons [in his mortal life... and on its conclusion] he becomes identical with Skanda, on his journeying to Skanda's abode... [1-37-32]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्त त्रिंशः सर्ग

Thus, this is the 37th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 38

Introduction

Sage Vishvamirtra narrates the legend of Sagara, the earliest King of Ayodhya and Rama's forefather. His childlessness and begetting sixty thousand sons of merit and one son of demerit are narrated. Later King Sagara proceeds with the performance of a Vedic-ritual.

ताम् कथाम् कौशिको रामे निवेद्य मधुर अक्षरम् ।
पुनः एव अपरम् वाक्यम् काकुत्स्थम् इदम् अब्रवीत् ॥ १-३८-१

1. taam+kathaam= that, legend; kaushikaH+raame+nivedya= descendent of Kaushika [Vishvamitra], to Rama, on describing; madhura+akSaram= in melodious, words; punaH+eva+aparam+vaakyam= again, thus, then, words; kaakutstham+idam+abraviit= to Rama of Kakutstha, this, spoken.

On describing that legend, [of Skanda / Kaartikeya,] Vishvamitra, the descendent of Kaushika, spoke this, again with his melodious words to Rama, the descendent of Kakutstha... [1-38-1]

अयोध्या अधिपतिः वीरः पूर्वम् आसीत् नराधिपः ।
सगरो नाम धर्मात्मा प्रजाकामः स च अप्रजः ॥ १-३८-२

2. ayodhyaa+adhipatiH+viiraH= Ayodhya, king, oh, valiant Rama; puurvam+aasiit+nara + adhipaH= once, there was, people's, king; sagaraH+naama+dharmaatmaa= Sagara, named, virtue-souled; prajaa + kaamaH= offspring, longed for; saH+ca+a+prajaH= he, also, without, offspring.

"Once there was a King of Ayodhya, oh, valiant Rama, who is brave and virtue-souled, namely Sagara... but he was without offspring... as such he also longed for offspring... [1-38-2]

वैदर्भ दुहिता राम केशिनी नाम नामतः ।
ज्येष्ठा सगर पत्नी सा धर्मिष्ठा सत्य वादिनी ॥ १-३८-३

3. vaidarbha+duhitaa= Vidarbha [king of], daughter; raamaH= oh, Rama; keshinii+naama+ naamataH= Kesini, by name, named; jyeSThaa+sagara+patnii= elder, Sagara's, wife; saa+dharma+iSThaa+satya+vaadinii= she is, virtue, minded, truth, advocate.

"The daughter of King of Vidarbha, by name named as Keshini, was the eldest wife of Sagara, and she was virtue-minded, and an advocate of truth... [1-38-3]

अरिष्ठनेमि दुहिता सुपर्ण भगिनी तु सा ।
द्वितीया सगरस्य आसीत् पत्नी सुमति संज्ञिता ॥ १-३८-४

4. ariSThanemeH+duhitaa= Arishtanemi's, daughter; suparNa+bhaginii+tu= Garuda's, sister, but,; saa+dvitiiyaa+sagarasya+aasiit= she is, second [wife,] of Sagara, was there; patnii+sumati+ samj~nitaa= wife, Sumati, known as.

"The daughter of Arishtanemi, who is also the sister of Garuda, [the Divine-Eagle-vehicle of of Vishnu,] is the second wife of Sagara, who is known as Sumati... [1-38-4]

ताभ्याम् सह महाराजा पत्नीभ्याम् तप्तवान् तपः।
हिमवंतम् समासाद्य भृगु प्रस्रवणे गिरौ ॥ १-३८-५

5. taabhyaam+saha+mahaaraajaa= with them two, along, great-king; patniibhyaam+taptavaan+ tapaH= with two wives, practised, asceticism; himavantam+sam+aasaadya= Himavanta [Himalayas,] on well-reaching; bhR^igu+pra+sravaNe+girau= on Brhugu-prasavana, mountain.

"That great King Sagara along with his two wives, on reaching the Himalayan Mountains, he practised asceticism, on a mountain called Brugu-parsravana... [1-38-5]

Comment: The Mount among Himalayan range on which the kindness of Sage Bhrigu is ever- flowing.

अथ वर्ष शते पूर्णे तपसा आराधितो मुनिः।
सगराय वरम् प्रादाद् भृगुः सत्यवताम् वरः ॥ १-३८-६

6. atha+varSa+shate+puurNe= then, years, hundred, in full [lapse of]; tapasaa+aaraadhitaH+ muniH= with asceticism, on worshiping, sage; sagaraaya+varam+praadaad= to Sagara, boon, bestowed, bhR^iguH + satyavataam +varaH= Bhrugu, among patrons of truth, prominent one.

"Then, after the lapse of a hundred years of practising asceticism and worshiping, the Sage Bhrugu who is a prominent one among the patrons of truth, bestowed a boon to Sagara... [1-38-6]

अपत्य लाभः सुमहान् भविष्यति तव अनघ।
कीर्तिम् च अप्रतिमाम् लोके प्राप्स्यसे पुरुषर्षभ ॥ १-३८-७

7. apatya+labhaH+su+mahaan= progeny, achieve, very, admirable; bhaviSyati+tava+anagha= will be, to you, oh, Merited one; kiirtim+ca+a+pratimaam= renown, even, not, paralleled; loke+ praapsyase + puruSarSabha = in world, you acquire, oh, best-man.

" 'Oh, Merited one, you will achieve very admirable progeny... and oh, best man, you even acquire an unparalleled renown in the world... [1-38-7]

एका जनयिता तात पुत्रम् वंशकरम् तव।
षष्टिम् पुत्र सहस्राणि अपरा जनयिष्यति ॥ १-३८-८

8. ekaa+janayitaa= one, who mothers; taata= oh, dear-sire; putram+vamsha+karam+tava= son, dynasty's, enriching, yours; SaSTim+putra+sahasraaNi= sixty, sons, thousands of; aparaa+ janayiSyati= the other [wife], will mother.

" 'One wife of yours mothers a son, who enriches your dynasty... and the other, mothers sixty thousand sons..." [Said Sage Bhrigu.] [1-38-8]

भाषमाणम् महात्मानम् राज पुत्र्यौ प्रसाद्य तम्।
ऊचतुः परम प्रीते कृतांजलि पुटे तदा ॥ १-३८-९

9. bhaaSamaaNam+mahaatmaanam= on saying thus, at great-soul [Sage Bhrigu]; raaja+putryau +prasaadya+tam= king's, daughters, regardful of, him [Bhrigu]; uucatuH+parama+priite= spoke, verily, cheerfully; kR^ita+anjali+puTe+tadaa= on making, adjoining palm's, planes, then.

On that saying of Sage Bhrigu thus, the daughters of kings [of Vidarbha and Aristanemi,] became regardful of that great souled sage and spoke very cheerfully, adjoining the planes of their palms, [in supplication...] [1-38-9]

एकः कस्याः सुतो ब्रह्मन् का बहून् जनयिष्यति ।
श्रोतुम् इच्छावहे ब्रह्मन् सत्यम् अस्तु वचः तव ॥ १-३८-१०

10. ekaH+kasyaaH+sutaH= one, to which lady [among us two,] son; brahman+kaa+bahuun+ janayiSyati = oh, Brahman, who is she, numerous [sons,] begets; shrotum+icChaavahe+ brahman= to listen, we two wish to, oh, Brahman; satyam+astu+vacaH+tava= true, be, word, yours.

" 'Which of us bears one son, oh, Brahman, which of us begets numerous sons... we two wish to listen about that, oh, Brahman... let your word betide truth... [Thus, the queens of Sagara spoke to the sage.] [1-38-10]

तयोः तत् वचनम् श्रुत्वा भृगुः परमधार्मिकः ।
उवाच परमाम् वाणीम् स्वच्छन्दो अत्र विधीयताम् ॥ १-३८-११

11. tayoH+tat+vacanam+shrutvaa= of their, words, on listening; bhR^iguH+parama+ dhaarmikaH= sage Bhrigu, of sublime, sanctity; uvaaca+paramaam+vaaNiim= spoke, with glorious, tone; svacChandaH + atra + vidhiiyataam= freewill, there [in this issue,] be brought to bear.

On listening their words the Sage Bhrigu spoke in a glorious tone, "Let your freewill be brought to bear this issue [and choose among yourselves...] [1-38-11]

एको वंश करो वा अस्तु बहवो वा महाबलाः ।
कीर्तिमन्तो महोत्साहाः का वा कम् वरम् इच्छति ॥ १-३८-१२

12. ekaH+vamsha+karaH+astu vaa = one, dynasty, enriching, will be there, either; bahavaH+mahaa + balaaH+vaa= numerous, or, great, energetic ones, or; kiirtimantaH+mahaa+utsaahaaH = prominent, very, enthusiastic; kaa+vaa+kam= who is she, or, what [boon]; varam+icChati= boon, desires.

" 'Either, one dynasty-enriching son in one, or, numerous ones with great enthusiasm and prominence, in the other... who desires to have which boon...' [Thus, the Sage gave them the option.] [1-38-12]

मुनेः तु वचनम् श्रुत्वा केशिनी रघुनंदन ।
पुत्रम् वंश करम् राम जग्राह नृप संनिधौ ॥ १-३८-१३

13. muneH+tu+vacanam+shrutvaa= of sage, but, words, on listening; keshinii+raghu+nandana= Keshini, of Raghu, delight; putram+vamsha+karam= son, dynasty, enriching; raama= oh, Rama; jagraaha + nR^ipa + sannidhau = taken [chosen], king [Sagara,] in the presence of.

"On listening the words of the sage, oh, delight of Raghu's dynasty, Keshini, in the presence of King Sagara, chosen one son, that enriches the dynasty... [1-38-13]]

षष्टिम् पुत्र सहस्राणि सुपर्ण भगिनी तदा ।
महोत्साहान् कीर्तिमतो जग्राह सुमतिः सुतान् ॥ १-३८-१४

14. SaSTim+putra+sahasraaNi= sixty, sons, thousands; su+parNa+bhaginii+tadaa= mighty winged [Garuda]; maha+utsaahaan+kiirtimataH= great, enthusiastic, reputed ones; jagraaha+ sumatiH+ sutaan= taken [chosen,] Sumati, sons.

"Sumati, the sister of mighty-winged Garuda, chosen sixty thousand sons of great enthusiasm and reputation... [1-38-14]

प्रदक्षिणम् ऋषिम् कृत्वा शिरसा अभिप्रणम्य च ।
जगाम स्व पुरम् राजा सभार्या रघु नन्दन ॥ १-३८-१५

15. pradakSiNam+R^iSim+kR^itvaa= circumambulation, to sage, on performing; shirasaa+ abhi + praNamya+ca= head-bent, reverenced, also; jagaama+sva+puram= proceeded to, own, city; raajaa + sa + bhaaryaa= king, with, wives;

raghu+nandana= oh, Raghu's, scion of.

"On performing circumambulations to the Sage Bhrigu, also reverencing him head-bent, oh, Raghu's scion, the King Sagara proceeded to his own city along with wives... [1-38-15]

अथ काले गते तस्मिन् ज्येष्ठा पुत्रम् व्यजायत ।
असमंज इति ख्यातम् केशिनी सगरात्मजम् ॥ १-३८-१६

16. atha+kaale+gate+tasmin= then, time, on lapse of, some [time]; jyeSThaa+putram+ vyajaayata= elder [wife Keshini,], son, gave birth; asamanja+iti+khyaata= Asamanja, thus, [ill] reputed; keshinii+ sagara+ aatmajam = Keshini, Sagara's, sons.

"Then, after a lapse of some time the elder wife Keshini gave birth to the son of Sagara, who is Asamanja, [of ill-] repute...[1-38-16]

सुमतिः तु नरव्याघ्र गर्भ तुंबम् व्यजायत ।
षष्टिः पुत्र सहस्राणि तुंब भेदात् विनिःसृताः ॥ १-३८-१७

17. sumati+tu+nara+vyaaghra= Sumati, but, manly, tiger; garbha+tumbam +vyajaayata [vi +a+jaayataa]= neonate, gourd-like, verily, delivered; SaSTiH+putra+sahasraaNi= sixty, sons, thousand; tumba+ bhedaat + viniHsR^itaaH= gourd-like, on breaking up, issued forth [delivered].

"But Sumati, oh, Tigerly-man, verily delivered a neonate [who is round and long like a single] gourd... but on breaking it up, sixty thousand sons are issued forth [from that cucumber...] [1-38-17]

घृत पूर्णेषु कुंभेषु धात्र्यः तान् समवर्धयन् ।
कालेन महता सर्वे यौवनम् प्रतिपेदिरे ॥ १-३८-१८

18. ghR^ita+puurNeSu+kumbheSu= ghee[clarified butter,] filled, vessel; dhaatryaH+ taan+ sam+ vavardhayanv= childminders, them, well, brought up the siblings; kaalena+mahataa= in time, protracted; sarve+yauvanam+pratipedire= all of them, youthfulness, attained.

"The childminders brought those siblings up well, in vessels filled with ghee [clarified butter,] and after a protracted time all of them attained youthfulness... [1-38-18]

अथ दीर्घेण कालेन रूप यौवनशालिनः ।
षष्टिः पुत्र सहस्राणि सगरस्य अभवन् तदा ॥ १-३८-१९

19. atha+diirgheNa+kaalena= after, a long, time; ruupa+yauvanashaalinaH+SaSTiH+putra+ sahasraaNi= [hand-some] aspect, with youthfulness, sixty, sons, thousand; sagarasya+ abhavan+tadaa= of Sagara, became, thus.

"After a long time sixty thousand sons of King Sagara thus became youthful with their hand-some aspects... [1-38-19]

स च ज्येष्ठो नरश्रेष्ठ सगरस्य आत्म संभवः ।
बालान् गृहीत्वा तु जले सरय्वा रघुनंदन ॥ १-३८-२०

20. saH+ca+jyeSThaH= he, also, elder one [Asamanja]; nara+shreSTha= oh, Rama man, best among [Rama]; sagarasya+aatma+sambhavaH= of Sagara, own, born [son]; baalaan+ gR^ihiitvaa+tu= children, on grabbing; jale+sarayvaa= waters, of River Sarayu; raghu+nandana= oh, Raghu's, delight.

The elder son of the King Sagara, namely Asamanja, oh, Rama, the best of men, on grabbing the children, [he was hurling] into the waters of River Sarayu... [1-38-20]

प्रक्षिप्य प्रहसन् नित्यम् मज्जतस् तान् निरीक्ष्य वै ।
एवम् पाप समाचारः सज्जन प्रतिबाधकः ॥ १-३८-२१

21. prakSipya+prahasan+nityam= hurling [children,] laughingly, always; majjataH+taan +niriikSya+ vai = immersing, them, look at them attentively, verily; evam+paapa+samaacaaraH= this way, sinister, activity; sajjana+prati+baadhakaH= goodmen, towards, torturer.

He, the elder son of Sagara, namely, Asamanja, always used to hurl the children [in the river waters of Sarayu,] and looked attentively and laughingly at them while they were immersing... this way, he with his sinister activity, became a torturer of goodmen... [1-38-21]

Comment: This Asamanja appears to be the person from the first-generation of sadistic child abusers, prior to Kamsa of Bhagavata.

पौराणाम् अहिते युक्तः पित्रा निर्वासितः पुरात् ।
तस्य पुत्रो अंशुमान् नाम असमंजस्य वीर्यवान् ॥ १-३८-२२

22. pauraaNaam+a+hite+yuktaH= of citizens, not, desirable, having [sadistic thinking]; pitraa+ nirvaasitaH + puraat= by father, expatriated; tasya+putraH+amshumaan+naama= his [Asamanja's,] son, Anshuman, by name; asamanjasya+viiryavaan= of Asamanja, valorous one.

Thus, his father King Sagara expatriated Asamanja for his undesirable activities towards citizens... but that Asamanja had a valorous son by name Anshuman... [1-38 -22]

सम्मतः सर्व लोकस्य सर्वस्य अपि प्रियम् वदः ।
ततः कालेन महता मतिः समभिजायत ॥ १-३८-२३

23. sammataH+sarva+lokasya [Anshuman]= acceptable, by all, people, is Anshuman; sarvasya+ api + priyam +vadaH= with all [people,] even, dearly, talking; tataH+kaalena= then, after long time; mahataa + matiH+sam+abhijaayata = great, thought, well, chanced.

"That Anshuman was an acceptable one for all the people as he talks dearly with all the people. Then, after a long time, a great thought chanced [to Sagara...] [1-38-23]

सगरस्य नरश्रेष्ठ यजेयम् इति निश्चिता ।
स कृत्वा निश्चयम् राजा स उपाध्याय गणः तदा ।
यज्ञ कर्माणि वेदज्ञो यष्टुम् समुपचक्रमे ॥ १-३८-२४

24. sagarasya= Sagara's; narashreSTha= oh, best-of-men [Rama]; yajeyam+iti+ nishcitaa= perform ritual, thus, inclined to; saH+kR^itvaa+nishcayam= he, took, decision; raajaa+ saH+upaadhyaaya+ gaNaH+tadaa= king, along with, religious-teachers, assemblages, then; yaj~na+ karmaNi= Vedic-ritual's, proceedings; veda+ j~naH+ yaSTum+ sam+ upa+cakrame= Veda-knowing king, to perform ritual, [well, near, started] proceeded.

"Oh, Rama, Best of men, then he that Veda-knowing King Sagara, inclined to perform Vedic-ritual took the decision accordingly, and then with the assemblages of his religious-teachers, he proceeded to perform the proceedings of Vedic-ritual... [1-38-24]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे अष्टा त्रिंशः सर्ग

Thus, this is the 38th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 39

Introduction

The ritual horse released by Sagara, the Emperor, is snatched away by Indra in order to cause hindrance to the ritual. The ritual cannot proceed to culmination without the horse. Then Sagara orders his sixty thousand sons to search for it. If it is no found on the surface of earth, he asks them to dig over the earth. And the princes do accordingly, to the grief of beings living in netherworlds. Then all pray for the mercy of Brahma to alleviate this dangerous situation.

विश्वामित्र वचः श्रुत्वा कथान्ते रघुनंदन ।
उवाच परम प्रीतो मुनिम् दीप्तम् इव अनलम् ॥ १-३९-१

1. vishvaamitra+vacaH+shrutvaa= Vishvamitra's, words, on listening; katha+ante= episode, at the end of; raghu+nandana= oh, Raghu's delight; uvaaca+parama+priitaH= spoken, highly, rejoiced; munim+diiptam+ iva+ analam= to sage, glowing, like, fire.

On listening to the words of Vishvamitra highly rejoiced is Rama, of Raghu's dynasty, at the end of the episode, spoke to sage, who is fire-like in his glow. [1-39-1]

श्रोतुम् इच्छामि भद्रम् ते विस्तरेण कथाम् इमाम् ।
पूर्वजो मे कथम् ब्रह्मन् यज्ञम् वै समुपाहरत् ॥ १-३९-२

2. shrotum+icChaami+bhadram+te= to listen, I am interested, safe, be you; vistareNa+ kathaam+imaam= extensively, episode, this; puurva+jaH+me+katham= earleir, born [ancestor, Sagara,] of mine, how; brahman= oh Brahman, yaj~nam+vai+samupaaharat= worship, how, conducted.

"I am interested to listen this episode exhaustively, oh, Brahman, as to how my ancestor Sagara conducted the Vedic-ritual... [1-39-2]

तस्य तत् वचनम् श्रुत्वा कौतूहल समन्वितः ।
विश्वामित्रः तु काकुत्स्थम् उवाच प्रहसन्निव ॥ १-३९-३

3. tasya+tat+vacanam= his, that, words; shrutvaa+kautuuhala+samanvitaH= on listening, enthusiastic [words,] inclusive of; vishvaamitraH+tu+kaakutsthsam= Vishvamitra, to the descendent of Kakutstha; uvaaca + prahasan+iva= spoke, smilingly, as if.

On listening the words of Rama, which are inclusive of his enthusiasm, Sage Vishvamitra spoke to that descendent of Kakutstha, as if smilingly...[1-39-3]

श्रूयताम् विस्तरो राम सगरस्य महात्मनः ।
शंकर श्वशुरो नाम हिमवान् इति विश्रुतः ॥ १-३९-४

4. shruuyataam+vistaraH= be listened, vividly; raama= oh, Rama; sagarasya+ mahaatmanaH = of Sagara's, great-souled

one's [Vedic-ritual]; shankara+shvashuraH= Sankara, father-in-law; naama+ himavaan + iti+vi+srutaH= by name, Himavanta, thus, well, known.

"Let this be listened vividly, oh, Rama, about the great-souled Sagara's Vedic-ritual... the father-in-law of Lord Sankara is well-known by the name of Himavan... [1-39-4]

विंध्य पर्वतम् आसाद्य निरीक्षेते परस्परम् ।
तयोर् मध्ये संभवत् यज्ञः स पुरुषोत्तम ॥ १-३९-५

5. vindhya+parvatam+aasaadya= Vindhya, mountain, [Himavan] attaining, on reaching [by sight, setting eyes on,]; nir+iikSete+parasparam= without, eye-wink [stares,] each other; tayoH+ madhye= of them two [Vindhya and Himalayas,] between; sambhavat yaj~naH+saH= come to pass, Vedic ritual, at that place; puruSa+uttama= oh, man, the best.

"And Himavan setting eyes on Mt. Vindhya [stands loftily and] they stare at each other... in between those two, [namely Himalayas and Vindhya ranges,] oh, Rama, the best of men, that Vedic-ritual came to pass... [1-39-5]

स हि देशो नरव्याघ्र प्रशस्तो यज्ञ कर्मणि ।
तस्य अश्व चर्याम् काकुत्स्थ दृढ धन्वा महारथः ॥ १-३९-६

6. sa+hi+deshaH= that, very, area; nara+vyaaghra= oh, manly, tiger; prashastaH+ yaj~na + karmaNi= renowned, for Vedic ritual, performances; tasya+ashva+caryaam= his [Sagara's,] in horse-ritual, course of performance; kaakutstha= oh, descendant of Kakutstha; dR^iDha+ dhanvaa+mahaa+ rathaH= unfaltering, bow, great chariot-rider.

That very area, oh, Rama, the Tigerly-man, is much renowned for the performances of Vedic-rituals... and in the course of the performance, oh, descendant of Kakutstha, of that Sagara's horse-ritual [Amshuman, Sagara's grandson, and the son of exiled Asamanja who is] a great chariot-rider with an unfaltering bow... [1-39-6]

अंशुमान् अकरोत् तात सगरस्य मते स्थितः ।
तस्य पर्वणि तम् यज्ञम् यजमानस्य वासवः १-३९-७

7. amshumaan+akarot= Amshuman, managed; taata= oh, dear sire; sagarasya+mate+ sthitaH= in Sagara's, conviction, abiding by; tasya+parvaNi+tam+yaj~nam= his [Sagara's,] at auspicious time [ukthya, the day of sacred function,] of that, Vedic ritual; yajamaanasya+vaasavaH= chief [presiding authority,] Indra.

"Amshuman managed abiding by his grandfather Sagara's convictions [followed the course of the ritual-horse...] and at an auspicious time, on the day of *ukthyam,* [the day for a sacred function,] Indra [stole the ritual horse of that] ritual's chief, namely Sagara... [1-39-7]

राक्षसीम् तनुम् आस्थाय यज्ञिय अश्वम् अपाहरत् ।
ह्रियमाणे तु काकुत्स्थ तस्मिन् अश्वे महात्मनः ॥१-३९-८

8. raakSasiim+tanum+aasthaaya= demonic, form, on assuming; yaj~niya+ashvam+ apaaharat= Vedic-ritual, horse, snatched away; hriyamaaNe+tu= being stolen, thus; kaakutstha= oh, Rama of Kakutstha; tasminn +ashve+mahaatmanaH= that, horse, great-souled one [Sagara.]

"On assuming a demonic form Indra snatched away that ritual-horse, and oh, Rama, when that ritual-horse of that great-souled Sagara being stolen thus... [1-39-8]

उपाध्याय गणाः सर्वे यजमानम् अथ अब्रुवन् ।
अयम् पर्वणि वेगेन यज्ञिय अश्वो अपनीयते ॥१-३९-९

9. upaadhyaaya+gaNaaH+sarve= religious-teachers [ritwiks,] congregation of, all; yajamaanam+ atha +abruvan= to propitiator, then, spoke to; ayam+parvaNi+vegena= at this, auspicious time, eagerly; yaj~niya + ashvaH+apaniiyate= Vedic-ritual's, horse, taken away.

"All the congregations of the Ritviks, the religious-teachers, then spoke to the chief propitiator, Sagara, 'at this auspicious time the ritual horse is eagerly taken away... [1-39-9]

हर्तारम् जहि काकुत्स्थ हयः च एव उपनीयताम्।
यज्ञः च्छिद्रम् भवति एतत् सर्वेषाम् अशिवाय नः ॥ १-३९-१०

10. hartaaram+jahi+kaakutstha= who stole [thief], kill, oh, decedent of Kakutstha, [namely Sagara] hayasH+ca+eva+upaniiyataam= horse, also, that, be fetched; yaj~naH+cChidram+ bhavati+etat= Vedic-ritual, hindered, becomes, all this; sarveSaam+a+shivaaya+naH= for all, not, propitious, of us.

" 'Kill him who stolen the horse, oh, Sagara, the descendent of Kakutstha, and that horse shall also be fetched, lest all this Vedic-ritual becomes hindered and for all of us it is unpropitious... [1-39-10]

तत् तथा क्रियताम् राजन् यज्ञो अच्छिद्रः कृतो भवेत्।
सो उपाध्याय वचः श्रुत्वा तस्मिन् सदसि पार्थिवः ॥१-३९-११

11. tat+tatha+kriyataam= that, thus, be done; raajan= oh, king, yaj~naH+a+chidraH+ krutaH+ bhavet= Vedic-ritual, not, obstructively, will be [be completed;] saHa+upaadhyaaya+ vacaH+ shrutvaa= he Sagara, religious-teachers, words, on hearing; tasmin+sadasi+paarthivaH= in that, religious-council, that king, Sagara.

" 'Oh, king, that shall be done thus and let the Vedic-ritual be completed unobstructedly...' [Thus, the Ritviks spoke to the king and] he that king Sagara, on hearing the words of religious-teachers, in that religious-council, that king Sagara... [1-39-11]

षष्टिम् पुत्र सहस्राणि वाक्यम् एतत् उवाच ह।
गतिम् पुत्रा न पश्यामि रक्षसाम् पुरुषर्षभाः ॥१-३९-१२

12. SaSTim+putra+sahasraaNi= sixty, sons, thousands; vaakyam+etat+uvaaca+ha= words, this much, spoke to, verily; gatim+putraa+na+pashyaami= approach, oh, sons, not, I discern [I believe]; rakSasaam + puruSarSabhaaH= of demons [approaching here,] oh, best ones among men.

To his sixty thousand sons spoke this much, 'oh, best ones among men, for me it is unbelievable that demons can approach [this ritual place...] [1-39-12]

मंत्र पूतैः महाभागैः आस्थितो हि महाक्रतुः।
तत् गच्छत विचिन्वध्वम् पुत्रका भद्रम् अस्तु वः ॥१-३९-१३

13. mantra+puutaiH+mahaa+bhaagaiH= by hymns, sanctified, by holy, sanctifiers; aasthitaH+hi+ mahaa +kratuH= performed by, verily, glorious, Vedic-ritual; tat+gacChata+vicin+ adhvam= therefore, be gone, to quest after, path [of the thief]; putrakaa+bhadram+astu+vaH= oh, sons, safe be, to you all.

" 'For this very glorious Vedic-ritual is being performed duly sanctified by the Vedic-hymns by the holy-sanctifiers... therefore, be gone, my sons, to quest after the path [of horse-thief,] be safe, you all... [1-39-13]

समुद्र मालिनीम् सर्वाम् पृथिवीम् अनुगच्छत।
एक एकम् योजनम् पुत्रा विस्तारम् अभिगच्छत ॥ १-३९-१४

14. samudra+maaliniim+sarvaam= ocean, garlanded [encompassed,] of all, pR^ithiviim + anugacchata= of earth, followed up; eka+ekam+yojanam= one by, one, yojana; putraa+vistaaram + abhigacchata= oh, sons, square area, advance [searchingly].

" 'Oh, sons, let all of the earth encompassed by the oceans be followed up, [for vast is the earth's surface you allocate among yourselves the searching area, each to each] square yojana area and advance... [1-39-14]

यावत् तुरग संदर्शः तावत् खनत मेदिनीम्।
तम् एव हय हर्तारम् मार्गमाणा मम आज्ञया ॥१-३९-१५

15. yaavat+turaga+samdarshaH= until, horse's, appearance; taavat+khanata+ mediniim = then on, dig over, earth; tam+eva+haya+hartaaram= him, alone, horse, stealer; maargamaaNaa + mama+aaj~nayaa= search out, by my, order.

" 'Until the appearance of the horse [you search on the surface, and if it is not found on the plane of earth...] from then on you dig over the earth [and search the subterranean planes even...] search him out, that horse-stealer... [1-39-15]

दीक्षितः पौत्र सहितः स उपाध्याय गणः तु अहम्।
इह स्थास्यामि भद्रम् वो यावत् तुरग दर्शनम् ॥१-३९-१६

16. diikSitaH+pautra+sahitaH= I am under vow, grand son [Amshuman,] along with; sa+ upaadhyaaya + gaNaH+tu= along with, religious-teachers, congregation, but; aham+iha+ sthaasyaami = till then, I, here, stay; bhadram+vaH= be safe, to you; yaavat+turaga+darshanam= till, horse, appears.

" 'For I am under vow of ritual, I along with my grandson, namely Amsuman, and with my religious-teachers, I stay here only... till the horse appears... safe be to you all... [proceed for searching...' Thus Sagara instructed to his sixty-thousand sons and stayed back at the ritual place.] [1-39-16]

ते सर्वे हृष्टमनसो राज पुत्रा महाबलाः।
जग्मुर् मही तलम् राम पितुर् वचन यंत्रिताः ॥१-३९-१७

17. te+sarve+hR^iSTa+manasaH= they, all, gladdened, at heart; raaja+putraa+mahaa+ balaaH= king's, sons, great, mighty; jagmuH+mahii+talam= proceeded, on earth's, surface; raama= oh, Rama; pituH+ vacana +yantritaaH= of father, words, animated by.

"They, oh, Rama, those great-mighty princes are all gladdened at heart, and proceeded onto earth's surface, animated by their father's words, [in their preliminary round of their search.] [1-39-1]

गत्व तु पृथिवीम् सर्वम् अदृष्टा तम् महबला।
योजनायाम् अविस्तारम् एकैको धरणी तलम्।
बिभिदुः पुरुषव्याघ्र वज्र स्पर्श समैः भुजैः ॥१-३९-१८

18. gatva+tu+pR^ithiviim+sarvam= proceeding, but, on earth, in entirety; a+dR^iShTaa +tam+mahaa balaa = not, found, that horse, great mighty ones; yojanaayaam+avistaaram= one square yojana, area; eka+ ekaH+dharaNii+talam= each, every [area on,] earth, surface; bibhiduH+ puruSa+vyaaghra= hollowed out, men, tigerly; vajra+sparsha+samaiH+bhujaiH [nakhaiH]= diamond, touch, similar, arms.

"On proceeding thus on earth in its entirety those great-mighty ones did not find that horse, [then as said by their father, they mapped the earth as] one square yojana area for each of them, and each and every area on the surface of earth is hollowed out by those tigerly-men, who have diamond-similar touch for their arms [or, nails.] [1-39-18]

शूलैः अशनि कल्पैः च हलैः च अपि सुदारुणैः।
भिद्यमाना वसुमती ननाद रघुनंदन ॥१-३९-१९

19. shuulaiH+ashani+kalpaiH+ca= with spears, thunderbolt, similar, also; halaiH+ca+ api+su+ daaruNaiH= with ploughs, also, even, very, gruelling; bhidyamaanaa+vasumatii+nanaada= being dug, mother earth, bewailed; raghunandana= oh, Raghu's dynasty.

"With spears that are thunderbolt-similar and even with ploughs that are very gruelling, when the earth is being dug, Mother Earth bewailed, oh, Rama, of Raghu's dynasty... [1-39-19]

नागानाम् वध्यमानानाम् असुराणाम् च राघव ।
राक्षसानाम् च दुर्धर्षः सत्त्वानाम् निनदो अभवत् ॥१-३९-२०

20. naagaanaam+vadhyamaanaanaam= serpents, being killed, asuraaNaam+ca= asura-s, also; raaghava= oh, Raghava; raakSasaanaam+ca= demons, also; durdharSaH+ sattvaanaam + ninadaH+abhavat= unbearable [unstoppable,] other beings, rumpuses, emerged.

"Then on being killed, the serpents, asura-s, demons, and other beings [living underneath the earth's surface, suffering the hollowing, and from them] oh, Rama, emerged is an unbearable rumpus [that is unstoppable...] [1-39-20]

योजनानाम् सहस्राणि षष्टिम् तु रघुनंदन ।
बिभिदुर् धरणीम् राम रसा तलम् अनुत्तमम् ॥१-३९-२१

21. yojanaanaam+sahasraaNi+SaSTim+tu= yojana-s, thousand, sixty, thus; raghu nandana = oh, Raghu's dynasty; bibhiduH+dharaNiim+raama= hollowed, of earth, oh, Rama; rasaa+ talam+ anuttamam= as sixth, subterranean field, unsurpassed field.

"Oh, Rama of Raghu's dynasty, thus sixty thousand [square] yojana-s of the earth is dug over, [as though to make the earth's outermost plane] as the unsurpassed *rasaa tala,* the sixth subterranean, nethermost plane... [1-39-21]

एवम् पर्वत संबाधम् जम्बू द्वीपम् नृपात्मजाः ।
खनन्तो नृपशार्दूल सर्वतः परिचक्रमुः ॥१-३९-२२

22. evam+parvata+sam+baadham= thus, mountains, verily, congested with, jambuu+ dviipam+ nR^ipa+ aatmajaaH= Jambu Island [plateau,] king's, sons; khanantaH+nR^ipa+ shaarduula = duly digging, oh, kingly tiger, Rama; sarvataH+paricakramuH= all places, essayed at.

"Oh, Rama, the kingly tiger, the sons of Sagara, thus digging over the Jambu Island, which is verily congested with mountains, and thus they essayed in all places... [1-39-22]

Comment: The jambu dwiipa is a continent according to Hindu mythology where the total continents listed are seven.

jambū plakṣāhya dvīpau śālmaliḥ ca aparo dvija | kuśaḥ krauncaḥ tathā śakaḥ puṣkaraḥ ca eva ca saptamaḥ

the seven continents are 'jambu- plaksha - shaalmali- kusha - kraunca - shaaka - puSkara... and jambu dwiipa is one among them.

ततो देवाः स गंधर्वाः स असुराः सह पन्नगाः ।
संभ्रांत मनसः सर्वे पितामहम् उपागमन् ॥१-३९-२३

23. tataH+devaaH+sa+gandharvaaH= then, gods, along with, gandharva-s; sa+ asuraaH+saha + pannagaaH= with asura-s, and with, reptiles; sambhraanta+manasaH+sarve= distraught, at heart, all; pitaamaham+upaagaman= to Forefather, Brahma, neared.

"Then all the gods, with gandharva-s, asura-s, and reptiles who are distraught at heart [about their extinction due to the nethermost digging of the earth,] neared the Forefather, Brahma... [1-39-23]

ते प्रसाद्य महात्मानम् विषण्ण वदनाः तदा ।
ऊचुः परम संत्रस्ताः पितामहम् इदम् वचः ॥१-३९-२४

24. te+prasaadya+mahaatmaanam= they, seeking grace, great-souled Brahma; viSaNNa+vadanaaH + tada= with distressed, faces, then; uucuH+parama+sam+trastaaH= spoke, with great, fear; pitaamaham+ idam + vacaH= to Brahman, this, sentence.

"They, on seeking the grace of Brahma, the great-soul, then with their distressed faces spoke this sentence with great fear to Brahma... [1-39-24]

भगवन् पृथिवी सर्वा खन्यते सगर आत्मजैः।
बहवः च महात्मानो वध्यन्ते जल चारिणः॥१-३९-२५

25. bhagavan+pR^ithivii+sarvaa= oh, god Brahma, earth, in entirety; khanyate+sagara + aatmajaiH= dug over, Sagara, sons of; bahavaH+ca+mahaatmaanaH= many, also, great souled ones; vadhyante+ jala+ caariNaH [tala+vaasinaH]= being killed, water, moving [in rasaa tala, living.]

"Oh, God Brahma, the sons of Sagara are digging over all the earth, thus, many a great-soul that move in waters [or, those that live in netherworlds,] are being killed... [1-39-25]

अयम् यज्ञ हरो अस्माकम् अनेन अश्वो अपनीयते।
इति ते सर्व भूतानि हिंसन्ति सगर आत्मजः॥१-३९-२६

26. ayam+yaj~na+haraH+asmaakam= this one, ritual, destroyer, of ours; anena+ ashvaH + apaniiyate= by him, horse, carried off; iti+te+sarva+bhuutaani= thus, they, all, living beings; himsanti+sagara+aatmajaH= torturing, Sagara, sons.

" 'This one is the destroyer of our ritual... by him alone our ritual-horse is carried off...' [thinking thus and suspecting everyone,] they, the sons of Sagara are torturing all living beings, [Thus all the gods appealed to Brahma..." So said Sage Vishvamitra to Rama and others.] [1-39-26]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एकोन चत्वारिंशः सर्ग

Thus, this is the 39th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 40

Introduction

Sage Vishvamitra's narration of Sagara's legend is continued. Sagara's sons dig out all the quarters of earth and when they enter northeast to find out the horse thief, there they fin kapila, Vishnu in the semblance of sage. When they wanted to attack Kapila, Kapila renders them to heaps of ashes by his yogic powers.

देवतानाम् वचः श्रुत्वा भगवान् वै पितामहः ।
प्रत्युवाच सुसंत्रस्तान् कृतान्त बल मोहितान् ॥ १-४०-१

1. devataanaam+vacaH+shrutvaa= of gods, words, on hearing; bhagavaan+vai+ pitaamahaH= esteemed, verily, Forefather; prati+vuvaaca+su+sam+trastaan= in turn, spoke to, verily, bewildered gods; kR^ita+ anta+ bala+mohitaan= effectuating, end of [all beings,] by might [of Sagara's sons,] bewildered ones [gods.]

"On hearing the words of gods, the Esteemed Forefather Brahma spoke to them, who are verily bewildered by the might of Sagara's sons for they are effectuating the end of all beings. [1-40-1]

यस्य इयम् वसुधा कृत्स्ना वासुदेवस्य धीमतः ।
महिषी माधवसय स एषा स एव भगवन् प्रभुः ॥ १-४०-२

2. yasya+iyam+vasudhaa= to whom, this, Mother Earth [belongs to]; kR^itsnaa+ vaasudevasya + dhiimataH= in entirety, Vaasudeva's, prescient; mahiShii+maadhavasaya+eShaa= consort, of Maadhava, She; saH+eva+bhagavan+prabhuH= He, alone, reverential, Lord [Vishnu.]

" 'To whom this Mother Earth belongs to in all her entirety, he is that prescient Vasudeva... also she is the consort of that Maadhava... He, that reverential one alone... [1-40-2]

Comment: The with seven islands, or also called **dviipa-s, 'jambu- plaksha - shaalmali- kusha - kraunca - shaaka - puSkara...** are the seven continents...' and some say the earth is having nine continents, yet some others prefer eighteen... however entire globe **bhuu devi** belongs to Vishnu as she is His another consort.

कापिलम् रूपम् आस्थाय धारयत्य अनिशम् धराम् ।
तस्य कोपाग्निना दग्धा भविष्यंति नृपात्मजा ॥ १-४०-३

3. kaapilam+ruupam+aasthaaya= Kapila, semblance of, on donning; dhaarayatya+ anisham+ dharaam= pops up, eternally, earth; tasya+kopa+agninaa+dagdhaa= in his [Kapila,] fury's, fire, burnt down; bhaviSyanti + nR^ipa+aatmajaa= will be, sons of the king [Sagara.]

'On donning the semblance of Kapila, [that Lord Vishnu alone] eternally props up the earth... and in the fire of fury of Kapila the sons of Sagara will be burnt down... [1-40-3]

पृथिव्याः च अपि निर्भेदो दृष्ट एव सनातनः ।
सगरस्य च पुत्राणाम् विनाशो दीर्घ दर्सिनीम् ॥१-४०-४

4. pR^ithivyaaH+ca+api+nir+bhedaH= earth's, also, even, complete, digging out; dR^iSTa+eva+ sanaatanaH= envisaged, thus, providential ancients; sagarasya+ca+putraaNaam= Sagara's, as well, son's; vi+naashaH+diirgha+darsiniim= complete, ruination, by far, sighted ones.

'Even the complete digging out of the earth is envisaged by the providential ancients, and the complete ruination of Sagara's sons as well, by those farsighted ones..." [So said Brahma to gods.] [1-40-4]

Comment: This is the cosmic routine. Every of Brahma is one kalpa and in each kalpa Brahma starts to create the universe afresh. Though it is just like the bygone era, it is anew but the presiding souls of each object of universe change. If one soul presides the Sun or the Moon in this era, in the next era they attain a step more in the ladder of 'snakes and ladders' called vaikunTha paali and a soul-in-wait takes up the job, just as good as official's promotion. In this cosmic destruction even the gods or god-likes will be destroyed if they tend to cause ruination unnecessarily to the beings anena bahu praṇi upadrava kāriṇām devā api vadha upāyam abhīpsanti - daiva hatānām ca teṣām avicāreṇa nāso bhavatya eveti sūcitam -dk

This is same even with Indra. Vishnu in His Trivikrama incarnation blesses the demonic Emperor Bali with such Indra-hood in some era, when Bali's sin is counted down.

पितामह वचः श्रुत्वा त्रयः त्रिंशत् अरिन्दमः ।
देवाः परम संहृष्टाः पुनर् जग्मुर् यथा आगतम् ॥ १-४०-५

5. pitaamaha+vacaH+shrutvaa= Forefather's, words, on hearing; trayaH+trimshat+ arimdamaH = three, thirty, [thirty three] enemy-destroyers; devaaH+parama+samhR^iSTaaH= gods, with utmost, satisfaction; punaH+ jagmuH+yathaa+aagatam= again, went away, as, they came.

"On hearing the words of great Forefather Brahma all the thirty three gods, went away with utmost satisfaction, as they have came... [1-40-5]

Comment: The gods that have come to appeal to Brahma are said to be thirty-three in numbers. It is not that all the gods put together are thirty-three, but there are others besides the prominent groups of thirty-three. The thirty-three primary god-groups are aSTa vasu-s 'eight Vasu gods' ekaadasha rudraa-s 'eleven Rudra gods' ashvini dvaya twin brothers called 'ashvini-gods'

सगरस्य च पुत्राणाम् प्रादुर् आसीन् महास्वनः ।
पृथिव्याम् भिद्यमानायाम् निर्घात सम निःवनः ॥ १-४०-६

6. sagarasya+ca+putraaNaam= Sagara's, also, of sons; praaduraasiit+mahaa+ svanahaH= emanated, tremendous, unbearable, noise; pR^ithivyaam+bhidyamaanaayaam= of earth, while digging out; nirghaata + samaH+nisvanaH= thunder, similar, cracking.

"When the sons of Sagara are digging the earth out then emanated an unbearable tremendous noise similar to the cracking of a thunder. [1-40-6]

ततो भित्त्वा महीम् सर्वाम् कृत्वा च अपि प्रदक्षिणम् ।
सहिताः सगराः सर्वे पितरम् वाक्यम् अब्रुवन् ॥ १-४०-७

7. tataH+bhittvaa+mahiim+sarvaam= then, hollowing out, earth, completely; kR^itvaa+ ca+api+ pradakSiNam= on making, also, even, round trips; sahitaaH+sagaraaH+sarve= on meeting together, Sagara, all; pitaram+ vaakyam+abruvan= to father, words, spoke.

"Then on hollowing the earth completely and on making round trips [and not finding the horse,] al of them on meeting together [and on going to their father,] spoke these words to Sagara, their father. [1-40-7]

परिक्रांता मही सर्वा सत्त्ववन्तः च सूदिताः ।
देव दानव रक्षांसि पिशाच उरग पन्नगाः ॥ १-४०-८

8. pari+kraantaa+mahii+sarvaa= around, trekked, earth, entirety; sattvavantaH+ca+ suuditaaH = mighty beings, also, eliminated; deva+daanava+rakSaamsi+pishaaca+ uraga+ pannagaaH = gods, demons, monsters, evil-spirits, fiends, serpents, naga-s.

" 'Trekked round is the earth in its entirety and the mighty beings like gods, demons, monsters, evil-spirits, fiends, serpents, naga-s are also eliminated... [1-40-8]

न च पश्यामहे अश्वम् ते अश्व हर्तारम् एव च ।
किम् करिष्याम भद्रम् ते बुद्धिः अत्र विचार्यताम् ॥ १-४०-९

9. na+ca+pashyaamahe+ashvam+te= not, also, we saw, horse, yours; ashva+ hartaaram+ eva +ca= horse, stealer, even, either; kim+kariSyaama= what, to be carried out; bhadram+te+ buddhiH+ atra+ vicaaryataam= safe and sound you be, sagacity, that matter, ponder on.

" 'We could not see the horse of yours, even the stealer of the horse either, what now is to be carried out, you be safe and sound, let you sagacity ponder on that matter... [So said those princes to their father.] [1-40-9]

तेषाम् तत् वचनम् श्रुत्वा पुत्राणाम् राज सत्तमः ।
समन्युः अब्रवीत् वाक्यम् सगरो रघुनंदन ॥ १-४०-१०

10. teSaam+tat+vacanam+shrutvaa= their, that, sentence, on hearing; putraaNaam+ raaja+ sattamaH= of his sons, king, exalted; sa+manyuH+abraviit+vaakyam+sagaraH= with, fury [infuriated] spoke, words, Sagara; raghunandana= oh, Raghu's descendent.

"On hearing that sentence of his sons, that exalted Sagara is infuriated and spoke these words oh, Rama, descendent of Raghu... [1-40-10]

भूयः खनत भद्रम् वो विभेद्य वसुधा तलम्
अश्व हर्तारम् आसाद्य कृतार्थाः च निवर्तत ॥ १-४०-११

11. bhuuyaH+khanata+bhadram+vaH= deeper, dig earth, safety be with you; vi+bhedya + vasudhaa+ talam = verily, splitting open, earth's, surface; ashva+hartaaram+aasaadya= horse's, thief, catch hold of; kR^ita+arthaaH + ca+nivartata= on achieving, means, also, return [to me].

" 'The earth may be dug deeper, may safety be with you, and verily splitting open the surface of the earth, you catch hold of the thief of the horse, on achieving your means you may return to me..." [So said Sagara ordered his sons.] [1-40-11]

पितुर् वचनम् आसाद्य सगरस्य महात्मनः ।
षष्टिः पुत्र सहस्राणि रसातलम् अभिद्रवन् ॥ १-४०-१२

12. pituH+vacanam+aasaadhya= father's, words, on catching up; sagarasya+maha atmanaH= Sagara's, great-souled; SaSTiH+putra+sahasraaNi= sixty, sons, thousands; rasaa+talam+ abhi+ dravan= netherworld's, surface, towards, rushed in.

"On catching up the words of that great-souled Sagara, his sixty thousand sons rushed towards the surface of the *rasaa tala,* the netherworld... [1-40-12]

Comment: The last but one mantle of the earth from its crust to its inner core, called **atala, vitala, sutala, talaatala, rasstala, paataala...** planes of earth. These are not hells.

खन्यमाने ततः तस्मिन् ददृशुः पर्वत उपमम् ।
दिशा गजम् विरूपाक्षम् धारयंतम् महीतलम् ॥ १-४०-१३

13. khanyamaane+tataH+tasmin= digging, while, there; dadR^ishuH+parvata+ upamam= beheld, mountain, similar; dishaa+gajam+viruupaakSam= direction [easterly,] elephant, Viruupaaksa; dhaarayantam + mahii+talam= bearing the, [eastern side of] earth's, plane.

"While digging, they beheld there a mountain similar easterly elephant named Viruupaaksha, which is bearing the eastern side of earth on its head... [1-40-13]

स पर्वत वनाम् कृत्स्नाम् पृथिवीम् रघुनंदन ।
धारयामास शिरसा विरूपाक्षो महागजः ॥ १-४०-१४

14. sa+parvata+vanaam+kR^itsnaam+pR^ithiviim= with, mountains, forests, in its entirety, earth; raghunandana= oh, Raghu's delight; dhaarayaamaasa+shirasaa= bearing, by its head; viruupaakSaH + mahaa gajaH= by name Viruupaaksa, great elephant.

"The earth in all its entirety with mountains and forests, oh, Rama, Raghu's delight, that great elephant Viruupaaksha is bearing on its head... [1-40-14]

यदा पर्वणि काकुत्स्थ विश्रमार्थम् महागजः ।
खेदात् चालयते शीर्षम् भूमि कम्पः तदा भवेत् ॥ १-४०-१५

15. yadaa+parvaNi+kaakutstha= when, on certain occasions, oh, Rama of Kakutstha; vishrama+ artham+ mahaa+gajaH= respite, desiring, great, elephant; khedaat+caalayate+ shiirSam= tiresomeness, moves, its head; bhuumi+kampaH+tadaa+bhavet= earth, quack, then, occurs.

"On certain occasions, oh, Rama of Kakutstha, when that great-elephant in its tiresomeness desiring respite moves its head, then earthquakes occur on earth... [1-40-15]

ते तम् प्रदक्षिणम् कृत्वा दिशा पालम् महागजम् ।
मानयन्तो हि ते राम जग्मुर् भित्त्वा रसातलम् ॥ १-४०-१६

16. te+tam+pradakSiNam+kR^itvaa= they, at elephant, circumabulations, after making; dishaa+ paalam + mahaa+gajam= easterly direction, ruler of, great, elephant; maanayantaH+hi+te= worshiping, that elephant, verily, raama= oh, Rama; jagmuH= proceeded into, bhittvaa= splitting [earth,] rasaatalam= netherworld.

"They on making circumambulations to the great elephant [in supplication,] and on worshipping that elephant, the ruler of easterly direction, oh Rama, they proceeded to netherworld splitting the earth... [1-40-16]

ततः पूर्वाम् दिशम् भित्त्वा दक्षिणाम् बिभिदुः पुनः ।
दक्षिणस्याम् अपि दिशि ददृशुः ते महागजम् ॥ १-४०-१७

17. tataH+puurvaam+disham+bhittvaa= then, eastern, direction, on splitting; dakSiNaam + bibhiduH= south, split open; punaH+dakSiNasyaam+api+dishi= again, in the south, dadR^ishuH+te+mahaa+ gajam= be held, they, mammoth, elephant.

"After splitting the eastern direction then they split opened the southern direction, and in southern direction, they beheld a mammoth elephant... [1-40-17]

महा पद्मम् महात्मानम् सुमहा पर्वतोपमम् ।
शिरसा धारयंतम् गाम् विस्मयम् जग्मुर् उत्तमम् ॥ १-४०-१८

18. mahaapadmam+mahaatmaanam= at Mahapdama [southerly elephant,] great-souled ones [on seeing]; su+mahaa+parvata+upamam= very, great, mountain, similar; shirasaa+ dhaarayantam+ gaam= by head, sustaining [southerly side of] earth, verily; vismayam+jagmuH+uttamam= astonishment, undergone, inordinate.

"Those great-souled sons of Sagara have undergone an inordinate astonishment on seeing at that

Mahapadma, a very great and mountain similar southerly elephant, sustaining southerly side of earth on its head... [1-40-18]

ते तम् प्रदक्षिणम् कृत्वा सगरस्य महात्मनः ।
षष्टिः पुत्र सहस्राणि पश्चिमाम् बिभिदुर् दिशम् ॥ १-४०-१९

19. te+tam+pradakSiNam+kR^itvaa= they, to it, circumambulations, on making; sagarasya+ maha aatmanaH= Sagara's, great souled sons; SaSTiH+putra+sahasraaNi= sixty, sons, thousand; pashcimaam + bibhiduH+disham= westerly, scooped out, direction.

"On making circumambulations to that elephant [in supplication,] they the great-souled sixty thousand sons of Sagara scooped out the westerly direction... [1-40-19]

पश्चिमायाम् अपि दिशि महांतम् अचलोपमम् ।
दिशा गजम् सौमनसम् ददृशुः ते महा बलाः ॥ १-४०-२०

20. pashcimaayaam+api+dishi= in western, even, direction; mahaantam+acala+ upamam= endless, mountain, similar; dishaa+gajam+saumanasam= western direction, elephant, Saumanasa; dadR^ishuH + te+mahaabalaaH= beheld, they, great mighty ones.

"Even in the westerly direction those great mighty sons of Sagara beheld Sumanasa, the endless and mountain similar elephant of western direction... [1-40-20]

ते तम् प्रदक्षिणम् कृत्वा पृष्ट्वा च अपि निरामयम् ।
खनंतः समुपक्रांता दिशम् सोमवतीम् तदा ॥ १-४०-२१

21. te+tam+pradakSiNam+kR^itvaa= they, to it, circumambulations, on performing; pR^iSTvaa+ ca+ api+ niraamayam= asking, also, its, felicity; khanantaH+sam+upa+kraantaa= digging, well, over, stepping [conquering]; disham+somavatiim+tadaa= direction [northern,] of Somavati, then.

"After on performing circumambulations to that elephant also asking its felicity, they then moved digging and conquering the northern direction of Somavati... [1-40-21]

उत्तरस्याम् रघुश्रेष्ठ ददृशुर् हिम पाण्डुरम् ।
भद्रम् भद्रेण वपुषा धारयंतम् महीम् इमाम् ॥ १-४०-२२

22. uttarasyaam+raghushreSTha= in the northern direction, Rama, best of Raghu's dynasty; dadR^ishuH+hima+paaNDuram= beheld, snow, white; bhadram+bhadreNa+vapuSaa= Bhadra, bright, body; dhaarayantam+mahiim+imaam= bear, earth [northern side of earth,] this.

"In the northern direction oh, Rama, they beheld Bhadra, the snow-white elephant with its bright body bearing this earth's northern side... [1-40-22]

समालभ्य ततः सर्वे कृत्वा च एनम् प्रदक्षिणम् ।
षष्टिः पुत्र सहस्राणि बिभिदुर् वसुधा तलम् ॥ १-४०-२३

23. samaalabhya+tataH+sarve= on touching [reverently,] then all; kR^itvaa+ca+enam+ pradakSiNam= making, also, to elephant, circumambulations, SaSTiH+putra+sahasraaNi= sixty, sons, thousands; bibhiduH + vasudhaa+talam= burrowed, earth's, core.

"On touching that elephant reverently and also on making circumambulations to it, those sixty thousands sons of Sagara burrowed to the core of the earth... [1-40-23]

ततः प्राक् उत्तराम् गत्वा सागराः प्रथिताम् दिशम् ।
रोषात् अभ्यखनन् सर्वे पृथिवीम् सगर आत्मजाः ॥ १-४०-२४

24. tataH+praak+uttaraam+gatvaa= then, east, north, on going; saagaraaH+ prathitaam + disham= sons of Sagara, auspicious, direction; roSaat+abhyakhanan+sarve= with rancour, tunnelled, all; pR^ithiviim sagara + aatmajaaH= earth, Sagara's, sons.

"Then on going the auspicious northeast direction, *iishaana digbhaaga, Shiva sthaana,* the sons of Sagara tunnelled all the earth with their rancour... [1-40-24]

ते तु सर्वे महत्मानो भिमवेग महबलाः ।
ददृशुः कपिलम् तत्र वासुदेवम् सनातनम् ॥ १-४०-२५

25. te+tu+sarve= they, but, all; mahatmaanaH+bhimavega+mahabalaha= great-soled ones, of terrible dash, great mighty ones; dadR^ishuH+kapilam+tatra= descried, Kapila, there; vaasudevam+sanaatanam= at Vasudeva, the Infinite.

"All of them are great-souled and great-mighty ones with terrible dash, and there [in northeast direction,] they descried Kapila, the Infinite Vasudeva [Lord Vishnu in the form of Kapila...] [1-40-25]

हयम् च तस्य देवस्य चरन्तम् अविदूरतः ।
प्रहर्षम् अतुलम् प्रप्तः सर्वे ते रघुनंदन ॥ १-४०-२६

26. hayam+ca= horse, also; tasya+devasya+carantam+a+vi+duurataH [dadR^ishuH] = of that god, moving, grazing, not very far [nearby Kapila,] [they saw]; praharSam+atulam= delight, matchless; praptaH+ sarve + te= obtained, all, they; raghunandana= oh, decedent of Raghu.

"On seeing the horse, moving and grazing nearby that god Kapila, oh, descendant of Raghu, the sons of Sagara obtained a matchless delight... [1-40-26]

ते तम् हय हरम् ज्ञात्वा क्रोध पर्याकुल ईक्षणाः ।
खनित्र लांगला धर नाना वृक्ष शिला धराः ॥ १-४०-२७

27. te+tam+yaj~na+haya+haram [yaj~na+hanam]+j~naatvaa= they, him, vedic-ritual, horse, thief, [ritual-destroyer,] construing, krodha+paryaakula+iikSaNaaH= with fury, agitating, eyes; khanitra+laangalaa + dharaa = crowbars, ploughs, handler; naanaa+vR^iksha+shilaa+dharaaH= various, trees, boulders, handlers.

"There on construing him to be the thief of horse with their eyes agitating in fury, those that the handlers of crowbars, ploughs, and various trees and boulders... [1-40-27]

अभ्यधावन्त संक्रुद्धाः तिष्ठ तिष्ठ इति च अब्रुवन् ।
अस्माकम् त्वम् हि तुरगम् यज्ञियम् हृतवान् असि ॥ १-४०-२८

28. abhyadhaavanta+samkruddhaaH= towards [Kapila,] dashed, very furiously; tiSTha+tiSTha+iti+ca+ abruvan= stay, stay, said, thus, saying; asmaakam+tvam+hi= ours, you, alone; turagam +yaj~niyam+hR^itavaan+asi= horse, of vedic ritual, stealer, you are.

"Very furiously they dashed towards Kapila, saying 'Stay, Stay... you alone are the stealer of the horse of our Vedic-ritual... [1-40-28]

दुर्मेधः त्वम् हि संप्राप्तान् विद्धि नः सगरात्मजान् ।
श्रुत्वा तत् वचनम् तेषाम् कपिलो रघुनंदन ॥ १-४०-२९

29. dur+medhaH+tvam+hi= evil, minded [malicious one,] you, alone; sampraaptaan+ viddhi+naH + sagara+ aatmajaan= arrived, know, us, as Sagara's, sons; shrutvaa+tat+vacanam+ teSaam= on hearing, that, words, of theirs; kapilaH+raghunandana= Kapila, oh, descendant of Raghu.

" 'You the malicious one [you alone stole the horse] and know us who arrived here as the sons of

Sagara...' [Thus shouted Sagara's sons at Kapila.] Oh, Rama, then Kapila on hearing their words... [1-40-29]

रोषेण महता आविष्टो हुम् कारम् अकरोत् तदा ।
ततः तेन अप्रमेयेण कपिलेन महात्मना ।
भस्म राशी कृताः सर्वे काकुत्स्थ सगरात्मजाः ॥ १-४०-३०

30. roSeNa+mahataa+aaviSTaH= with rancour, greatly, stirred; hum+kaaram+akarot+ tadaa= hum [in dissent,] sound, on making, then; tataH+tena+aprameyeNa+ kapilena+maha atmanaa= then, by him, of unimaginable power, by Kapila, great-souled one; bhasma+raashii+ kR^itaaH+ sarve= ashes, heap, rendered to, all; kaakutstha+sagara+aatmajaaH= oh, Rama of Kakutstha, Sagara's, sons.

"Greatly stirred up with rancour is that Kapila, a great-souled and one with unimaginable power, then on making a hum-sound [in dissent,] oh, Rama of Kakutstha, rendered all the sons of Sagara to heaps of ashes... [Thus Sage Vishvamitra is narrating the legend of Sagara to Rama and others.] [1-40-30]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे चत्वारिम्शः सर्ग

Thus, this is the 40th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 41

Introduction

Amshuman's search for horse reveals that Kapila rendered his paternal-uncles to ashes. When he wanted to offer obsequies water oblation to their souls he did not find water. Then Garuda, the Bird-vehicle of Vishnu and maternal uncle of Amshuman advises to get River Ganga onto earth whereby the souls are cleansed and they go to heaven. He reports the same to King Sagara, but Sagara not finding any way to get Ganga onto earth departs to heaven at the end of his time.

पुत्रान् चिर गतान् ज्ञात्वा सगरो रघुनंदन ।
नप्तारम् अब्रवीत् राजा दीप्यमानम् स्व तेजसा ॥ १-४१-१

1. putraan+cira+gataan+j~naatvaa= sons, long time back, gone; on observing; sagaraH= Sagara; raghunandana= oh, Rama, descendent of Raghu; naptaaram+abraviit+raajaa= to grand son, spoke, king; diipyamaanam+sva+tejasaa= resplendent, with his own, resplendence.

"On observing that his sons have gone long time back, oh, Rama, King Sagara spoke to his grandson, who is resplendent with his self-resplendence. [Thus Vishvamitra continued his narration about Sagara.] [1-41-1]

शूरः च कृत विद्यः च पूर्वैः तुल्यो असि तेजसा ।
पितृणाम् गतिम् अन्विच्छ येन च अश्वो अपहारितः ॥ १-४१-२

2. shuuraH+ca+kR^ita+vidyaH+ca= brave, also, completed, education [in warfare]; puurvaiH+ tulyaH+ asi+tejasaa= forefathers, equal to, you are, by magnificence; pitR^INaam+ gatim+anvic Chayena+ca= your fathers [paternal-uncles',] course, you search; yena+ca+ ashvaH+apa haaritaH= by whom, also, horse, stolen.

" 'You are brave and completed your education [in warfare,] and you are equal to your forefathers in magnificence, thus you search the course of your paternal uncles, also the one by whom the horse is stolen... [Thus King Sagara spoke to his grandson Amshuman.] [1-41-2]

अन्तर् भौमानि सत्त्वानि वीर्यवन्ति महान्ति च ।
तेषाम् त्वम् प्रतिघात अर्थम् स असिम् गृह्णीष्व कार्मुकम् ॥ १-४१-३

3. antar+bhaumaani+sattvaani= netherworld, of earth, beings; viiryavanti+mahaanti+ ca= intrepid, mighty, also; teSaam+tvam+pratighaata+artham= them, you, retaliation, for reason of; sa+asim gR^i hNiiSva+ kaarmukam= with sword, take, bow.

" 'The beings in netherworlds of earth are intrepid and mighty, and to retaliate them, [should they attack you,] take the sword along with the bow... [1-41-3]

अभिवाद्य अभिवाद्यान् त्वम् हत्वा विघ्न करान् अपि ।
सिद्धार्थः संनिवर्तस्व मम यज्ञस्य पारगः ॥ १-४१-४

4. abhivaadya+abhivaadyaan+tvam= salute, that are to be saluted, you; hatvaa+vighna+ karaan+api= kill, obstructions, causers of, even; siddha+arthaH+samnivartasva= on achieving, your purpose, you return [to me]; mama+yaj~nasya+paara+gaH= my, of Vedic-ritual, to other shore, be crossed over [effectuated.]

" 'You salute that are worthy to be saluted, kill the causers of obstructions, and on achieving your purpose you return to me and by you let my Vedic-ritual be crossed over to the other shore [of mortality...] [1-41-4]

एवम् उक्तो अंशुमान् सम्यक् सगरेण महात्मना ।
धनुर् आदाय खड्गम् च जगाम लघुविक्रमः ॥ १-४१-५

5. evam+uktaH+amshumaan= thus, said, Amshuman; samyak+sagareNa+maha atmanaa= thoroughly, by Sagara, great-souled one; dhanuH+aadaaya+khaDgam+ca= bow, on taking, sword, also; jagaama+laghu+ vikramaH = proceeded, quick-footed, valiant.

"Thus, the great souled Sagara said to Amshuman thoroughly, he proceeded on taking bow and a sword also, as he is a quick-footed valiant. [1-41-5]

स खातम् पितृभिः मार्गम् अन्तर् भौमम् महात्मभिः ।
प्रापद्यत नरश्रेष्ठ तेन राज्ञा अभिचोदितः ॥ १-४१-६

6. sa+khaatam+pitR^ibhiH= he [Amshuman,] hollowed out [earth,] by fathers [paternal-uncles]; maa rgam+antar+bhaumam+mahaatmabhiH= way, inside, of earth, by great-souled ones; praapadyata+nara shreSTha = on attaining, oh, best of men [Rama]; tena+raaj~naa+ abhicoditaH= by him, by king, motivated.

"Motivated by the King Sagara, Amshuman attained the way inside the earth, oh, Rama, the best of men... that was hollowed out by his great-souled paternal-uncles... [1-41-6]

देव दानव रक्षोभिः पिशाच पतग उरगैः ।
पूज्यमानम् महातेजा दिशा गजम् अपश्यत ॥ १-४१-७

7. deva+daanava+rakSobhiH= by gods, monsters, demons, pishaaca+pataga+uragaiH= by imps, vultures, serpents; puujyamaanam+mahaatejaa= being venerated, resplendent, dishaa+ gajam+apashyata= directional, elephant, beheld.

"The gods, monsters, demons, imps, vultures and serpents are venerating the directional elephant [of that direction of earth,] and that resplendent Amshuman beheld it... [1-41-7]

स तम् प्रदक्षिणम् कृत्वा पृष्ट्वा चैव निरामयम् ।
पितृन् स परिपप्रच्छ वाजि हर्तारम् एव च ॥ १-४१-८

8. saH+tam+pradakSiNam+kR^itvaa= he, him [elephant,] circled; pR^iSTvaa+caiva+ niraamayam= asking, also thus, well being of; pitR^iin+saH+paripapracCha= about fathers, he, in detail enquired; vaaji+ hartaaram+eva+ca= horse, robber, even, also.

He circled the elephant [in supplication,] and asking for its well-being, and he enquired in detail about his paternal-uncles and even about the robber of the horse also... [1-41-8]

दिशा गजः तु तत् श्रुत्वा प्रत्युवाच महामतिः ।
आसमंज कृतार्थः त्वम् सह अश्वः शीघ्रम् एष्यसि ॥ १-४१-९

9. dishaa+gajaH+tu= directional, elephant, but; tat+shrutvaa+prati+uvaaca+ mahaamatiH= that, on hearing, in turn, spoke [replied,] great percept [elephant]; aasamanja= oh, son of Asamanja; kR^ita+ arthaH+ tvam+ saha+ashvaH+shiighram+eSyasi= achieving, your mission, you, along with, horse, expeditiously, you will proceed.

"But that directional elephant of great percept on hearing that [enquiry of Amshuman,] replied, 'Oh

Amshuman, son of Asamanja, achieving your mission you will proceed expeditiously along with the horse... [1-41-9]

तस्य तद् वचनम् श्रुत्वा सर्वान् एव दिशा गजान् ।
यथा क्रमम् यथा न्यायम् प्रष्टुम् समुपचक्रमे ॥ १-४१-१०

10. tasya+tat+vacanam+shrutvaa= his [elephant's,] that, word, on hearing; sarvaan+eva+dishaa+ gajaan= all, like that, directional, elephants; yathaa+kramam+yathaa+ nyaayam= according to, positioning, [i.e., their standing, north, east, south, west etc.,] according to, procedure; praSTum+ samupacakrame= to ask, he commenced.

"On hearing that word of that directional elephant, he commenced to ask the other directional elephants, [that are abiding in other directions of earth, the same enquiry which he made with the first,] according to their positioning and according to the [established] procedure... [1-41-10]

तैः च सर्वैः दिशा पालैः वाक्यज्ञैः वाक्यकोविदैः ।
पूजितः स हयः चैव गन्ता असि इति अभिचोदितः ॥ १-४१-११

11. taiH+ca+sarvaiH+dishaa+paalaiH= by them, all, directions, safeguarding ones; vaakya j~naiH+ vaakyakovidaiH= sentence knower, sentence expert; puujitaH+sa+hayaH+caiva= he is adored, with, horse, also even; gantaaasi+iti+abhicoditaH= he will go, thus, motivated.

"By all of the elephants that safeguard the directions, sentence-knowers and sentence-experts, he that Amshuman is adored and motivated in saying that he will go [from there] even with the horse... [1-41-11]

तेषाम् तत् वचनम् श्रुत्वा जगाम लघुविक्रमः ।
भस्म राशी कृता यत्र पितरः तस्य सागराः ॥ १-४१-१२

12. teSaam+tat+vacanam+shrutvaa= of them [elephants,] that, word, on hearing; jagaama+laghu+ vikramaH= gone, quick-footed valiant; bhasma+raashii+kR^itaa= ash, mound, made; yatra+ pitaraH+ tasya+ saagaraaH= where, fathers, [paternal-uncles,] his, sons of Sagara.

"On hearing the words of all the directional-elephants, he that quick-footed valiant Amshuman, gone to the place where his paternal-uncles, sons of Sagara, were rendered to a mound of ashes... [1-41-12]

स दुःख वशम् आपन्नः तु असमंज सुतः तदा ।
चुक्रोश परम आर्तः तु वधात् तेषाम् सुदुःखितः ॥ १-४१-१३

13. saH+duHkha+vasham+aapannaH+tu= he, anguish, into control, chanced upon, but; asamanja+ sutaH+tadaa= Asamanja's, son of; cukrosha+parama+aartaH+tu= wept, highly, agonised; vadhaat+ teSaam+ su+duHkhitaH= at the destruction, of them, extremely, lamented.

"But he, upon whom the control of anguish has chanced [for not seeing his paternal-uncles,] that son of Asamanja wept, highly agonised at the destruction of them, his paternal-uncles and lamented extremely... [1-41-13]

यज्ञियम् च हयम् तत्र चरन्तम् अविदूरतः ।
ददर्श पुरुषव्याघ्रो दुःख शोक समन्वितः ॥ १-४१-१४

14. yaj~niyam+ca+hayam= of vedic-ritual, also, horse; tatra+carantam+aviduurataH= there, grazing, not very far [nearby]; dadarsha+puruSavyaaghraH= he beheld, Tigerly-man; duHkha+ shoka+samanvitaH= anguish, agony, overwhelmed by.

"There he also beheld the Vedic-ritual horse that is grazing nearby, that Tigerly-man is overwhelmed by agony and anguish... [1-41-14]

स तेषाम् राज पुत्राणाम् कर्तु कामो जल क्रियाम् ।
स जलार्थम् महातेजा न च अपश्यत् जल आशयम् ॥ १-४१-१५

15. saH+teSaam+raaja+putraaNaam= he, them, King Sagara's, sons; kartu+kaamaH+jala+ kriyaam= to perform, wanted, [obsequial] water oblation; saH+jala+artham+mahaatejaa= he, water, requiring, great resplendent one; na+ca+apashyat+jala+aashayam= not, even, see, water, fount.

"He wanted to perform obsequial water-oblations to the sons of King Sagara, but requiring water he the great resplendent Amshuman [searched for water,] but could not even see a fount of water... [1-41-15]

विसार्य निपुणाम् दृष्टिम् ततो अपश्यत् खग अधिपम् ।
पितृणाम् मातुलम् राम सुपर्णम् अनिल उपमम् ॥ १-४१-१६

16. visaarya+nipuNaam+dR^iSTim= spanning, expert, glance; tataH+apashyat+khaga+ adhipam = then, saw, bird's, king [Garuda]; pitR^iNaam+maatulam= father's, maternal uncle; raama= oh, Rama; su+parNam+ anila+ upamam= rapid, winged, gust, similar [in flight.]

"Spanning his expert glances, oh, Rama, then he saw the king of birds, namely Garuda [Eagle-vehicle of Vishnu,] who is the maternal uncle of his father and his paternal-uncles, and the one with rapid-wings and who is similar to gust [in flight...] [1-41-16]

स च एनम् अब्रवीत् वाक्यम् वैनतेयो महाबलः ।
मा शुचः पुरुषव्याघ्र वधो अयम् लोक सम्मतः ॥ १-४१-१७

17. saH+ca+enam+abraviit+vaakyam= he [Garuda,] also, to him [to Amshuman,] spoke, sentence; vainateyaH+mahaabalaH= son of Vinata [Garuda,] great-mighty; maa+shucaH+ puruSavyaaghra = do not, bemoan, Tigerly-man; vadhaH+ayam+loka+sammataH= eradication [of your paternal-uncles,] this one, agreeable [worthwhile] to the worlds.

"That great-mighty son of Vinata, Garuda, also spoke this word to Amshuman, 'do not bemoan, oh, Tigerly-man, this eradication of your paternal-uncles is worthwhile to the worlds... [1-41-17]

कपिलेन अप्रमेयेण दग्धा हि इमे महाबलाः ।
सलिलम् न अर्हसि प्राज्ञ दातुम् एषाम् हि लौकिकम् ॥ १-४१-१८

18. kapilena+aprameyeNa+dagdhaa= by Kapila, inestimable one, burnt down, hi+ime+mahaa balaaH= verily, these [paternal-uncles of yours,] great-mighty ones, salilam+na+arhasi= water-oblations, not, apt of you; praaj~na= oh, observant Amshuman; daatum+eSaam+hi+ laukikam= to offer, to them, verily, mundane [obsequial water-oblations.]

" 'That inestimable Kapila burnt down those great-mighty paternal-uncles of yours, oh, observant Amshuman, as such it is verily inapt of you to offer the mundane obsequial water-oblations to them... [1-41-18]

गंगा हिमवतो ज्येष्ठा दुहिता पुरुषर्षभ ।
तस्याम् कुरु महाबाहो पितृणाम् तु जल क्रियाम् ॥ १-४१-१९

19. gangaa+himavataH+jyeSThaa+duhitaa= Ganga, Himavanta's, elder, daughter; puruSarSabha= man the best; tasyaam+kuru+mahaabaahuH= in her, [in Ganga waters,] give, oh, dextrous one, pitR^INaam+ tu+ jala+kriyaam= [to your departed] fathers [paternal-uncles,] but, water, oblation.

" 'Ganga is the elder daughter of Himavanta, oh, man, the best, give water-oblation to the departed paternal-uncles of yours in the waters of Ganga, oh, dextrous one... [1-41-19]

भस्म राशी कृतान् एतान् पावयेत् लोक कांतया ।
तया क्लिन्नम् इदम् भस्म गंगया लोक कान्तया ।
षष्टिम् पुत्र सहस्राणि स्वर्ग लोकम् गमिष्यति ॥ १-४१-२०

20. bhasma+raashii+kR^itaan= ash, mounds, burnt down; etaan+plaavayet+loka+ pavanii= them [sons of Sagara,] drifts, world, purifier [Ganga]; tayaa+klinnam+idam+bhasma= in her, drenched, this, ash; gangayaa + loka+kaantayaa= by Ganga, by worlds, adored; SaSTim+putra+ sahasraaNi= sixty, sons, thousands; svarga+lokam+gamiSyati= to empyrean, world, she can lead them.

" 'Ganga the world-purifier will drift them, the sons of Sagara, now burnt down to ashes [to heavens...] and by that Ganga, on who is adored by all worlds, drenching this ash in her, she can lead these sixty-thousand sons of Sagara to the empyrean world... [1-41-20]

निर्गच्छ च अश्वम् महाभाग संगृह्य पुरुषर्षभ ।
यज्ञम् पैतामहम् वीर निर्वर्तयितुम् अर्हसि ॥ १-४१-२१

21. nirhgacCha+ca+ashvam= proceed, also, with horse; mahaabhaaga+samgR^ihya+ puruSa rSabha= great fortunate one, taking along, oh, best one among men; yaj~nam+ paitaamaham= Vedic- ritual, of grand father; viira+nirvartayitum+arhasi= oh, brave one, to carry out, apt of you.

" 'Oh, great fortunate and best one among me, proceed along with the horse... oh, brave one, it will be apt of you to carry out the Vedic-ritual of your grandfather...[Thus Garuda said to Amshuman.] [1-41-21]

सुपर्ण वचनम् श्रुत्वा सः अंशुमान् अतिवीर्यवान् ।
त्वरितम् हयम् आदाय पुनर् आयान् महायशाः ॥ १-४१-२२

22. suparNa+vacanam+shrutvaa= great-winged eagle [Garuda's,] words, on hearing; saH+amshumaan+ ati+viiryavaan= he, Amshuman, highly, braving one, tvaritam+hayam+aadaaya= swiftly, horse, taking along; punaH+ aayaan+mahaayashaaH= again, came, highly renowned one.

"On hearing the words of that great-winged eagle, Garuda, he that highly brave Amsuman of high distinction swiftly came again [to the ritual place,] taking the horse... [1-41-22]

ततो राजानम् आसाद्य दीक्षितम् रघुनंदन ।
न्यवेदयत् यथा वृत्तम् सुपर्ण वचनम् तथा ॥ १-४१-२३

23. tataH+raajaanam+aasaadya+diikSitam= then, at king, on reaching, sanctified [Sagara]; raghu nandana= oh, Rama, the descendant of Raghu; nyavedayat+yathaa+vR^ittam= described, what, betided; suparNa+vacanam+tathaa= Garuda's, words, as well.

"Then on reaching the King Sagara, who is sanctified [for he is under the vow of ritual,] oh, Rama, and described what has betided and the words of Garuda, as well... [1-41-23]

तत् श्रुत्वा घोर संकाशम् वाक्यम् अंशुमतो नृपः ।
यज्ञम् निर्वर्तयामास यथा कल्पम् यथा विधि ॥ १-४१-२४

24. tat+shrutvaa+ghora+samkaasham+vaakyam= that, on hearing, unendurable, similar, words; amshumataH+nR^ipaH= from Amshumaan, king; yaj~nam+nirvartayaamaasa= Vedic ritual, on carrying through; yathaa+kalpam+yathaa+vidhi= as per, scriptures, as per procedure.

"On hearing those unendurable words from Amshuman, the king then on carrying through the Vedic- ritual, scripturally and procedurally [completed the Vedic-ritual...] [1-41-24]

स्व पुरम् च अगमत् श्रीमान् इष्ट यज्ञो महीपतिः।
गंगायाः च आगमे राजा निश्चयम् न अध्यगच्छत॥ १-४१-२५

25. sva+puram+ca+agamat= his own, capital, also, arrived; shriimaan+iSTa+yaj~naH+ mahiipatiH= fortunate, having completed, Vedic-ritual, king; gangaayaaH+ca+aagame= about Ganga's, also, arrival; raajaa+ nishcayam+na+adhyagacChata= king, decision, not, arrived at.

"On completing the Vedic-ritual King Sagara arrived at his capital... but that king could not arrive at a decision about the arrival of Ganga [onto this earth...] [1-41-25]

अगत्वा निश्चयम् राजा कालेन महता महान्।
त्रिंशत् वर्ष सहस्राणि राज्यम् कृत्वा दिवम् गतः॥ १-४१-२६

26. a+gatvaa+nishcayam+raajaa= not, getting at, any resolve, king; kaalena+ mahataa= in time, longest; mahaan= great king; great, trimshat+varSa+sahasraaNi= thirty, years, thousands; raajyam+kR^itvaa+divam+ gataH= kingdom, on ruling, to heaven, voyaged.

"Not getting at any resolve in his longest time, that great King Sagara on ruling kingdom for thirty-thousand years, voyaged to heaven... [Thus Vishvamitra continued his narration about the ancestors of Rama.] [1-41-26]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एक चत्वारिंशः सर्ग

Thus, this is the 41st chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 42

Introduction

Bhageeratha's effort for Ganga is fulfilled. Amshuman and his son Dileepa could not make any effort to bring the divine river to earth. But Bhageeratha, the son of Dileepa, staunch at heart tries earnestly to get her onto earth. Brahma agreeing for this designates lord Shiva to bear the burden of the onrush of Ganga, because the earth cannot sustain it.

कालधर्मम् गते राम सगरे प्रकृती जनाः ।
राजानम् रोचयामासुर् अम्शुमन्तम् सुधार्मिकम् ॥ १-४२-१

1. kaala+dharmam+gate= by Time's, virtue, passing away; raama= oh, Rama; sagare+ prakR^itii+ janaaH = of Sagara, native, subjects; raajaanam+rocayaamaasuH= as king, sought; amshumantam+ su dhaarmikam= Amshuman, honourable one.

"On passing away of King Sagara by the [irrefutable] virtue of the Time, the native subjects [of that kingdom] sought the honourable Amshuman as their king... [Thus Vishvamitra continued narration about the predecessors of Rama...] [1-42-1]

स राजा सुमहान् आसीत् अंशुमान् रघुनंदन ।
तस्य पुत्रो महान् आसीत् दिलीप इति विश्रुतः ॥ १-४२-२

2. saH+raajaa+sumahaan+aasiit= he, as king, very great, turned out; amshumaan= Amshuman; raghu nandana= oh, Raghu's dynasty; tasya+putraH+mahaan+aasiit= his, son, greater, became; diliipa+iti+ vishrutaH= Dileepa, as, renowned.

"He that Amshuman turned out to be a very great king, oh, Rama of Raghu's dynasty, and his son, renowned as Dileepa, became still greater. [1-42-2]

तस्मै राज्यम् समादिश्य दिलीपे रघुनंदन ।
हिमवत् शिखरे रम्ये तपः तेपे सुदारुणम् ॥१-४२-३

3. tasmai+raajyam+sam+aadishya+diliipe= to him, kingdom, completely ordering [assigning,] to Dileepa; raghu+nandana= oh, Rama, Raghu's descendent; himavat+shikhare+ramye= on Himalayas, peak, pleasant; tapaH+tepe+su+daaruNam= asceticism, undertook, very, stern.

"Assigning the kingdom to Dileepa, oh, Rama of Raghu's dynasty, he that Amshuman undertook very stern asceticism on a pleasant peak of Himalayas [desiring River Ganga's flow down from heaven.] [1-42-3]

द्वा त्रिंशत् सहस्राम् वर्षाणि सुमहा यशाः ।
तपोवन गतो राजा स्वर्गम् लेभे तपोधनः ॥१-४२-४

4. dvaa+trim+shataH+ca+sahasraam+varSaaNi= two, three, hundred, also, thousands, years [thirty-two thousand years];

su+mahaa+yashaaH= of very great, renown; tapaH+vana+gataH+ raajaa= to ascetic, woods, on going, king; svargam+lebhe+tapaH+dhanaH= heaven, achieved, asceticism, wealth [on earning.]

"That king of very great renown, namely Amshuman, on his going into the ascetic-woods [and on practising ascesis for] thirty-two thousand years [and on earning the] wealth of asceticism, he achieved heaven. [1-42-4]

Comment: Instead of achieving the down-flow of River Ganga, he could achieve only his personal wealth of his penance, namely an abode in heaven.

दिलीपः तु महातेजाः श्रुत्वा पैतामहम् वधम् ।
दुःख उपहतया बुद्ध्या निश्चयम् न अध्यगच्छत ॥१-४२-५

5. diliipaH+tu+mahaa+tejaaH= Dileepa, but, very, great, resplendent one; shrutvaa+ paitaamaham+ vadham= on hearing, grandfather's [sixty thousand sons of Sagara,] destruction of; duhkha+ upa hatayaa+ buddhyaa= by agony, thrashed, with mind; nishcayam+na+ adhyagacChata= decision, not, reached at.

"That very great resplendent Dileepa on hearing the destruction of his grandfathers, [the sixty thousand sons of Sagara at the hand of Kapila,] he could not reach at any decision as his mind was thrashed by agony. [1-42-5]

कथम् गंगा अवतरणम् कथम् तेषां जलक्रिया ।
तारयेयम् कथम् च एतान् इति चिंतापरो अभवत् ॥१-४२-६

6. katham+gangaa+ava+taraNam= how, Ganga, alighting; katham+teSaam+ jala+ kriyaa= how, to them [grandfathers, offer] water, oblation; taarayeyam+katham+ca= cross over [them from this mortal bindings of heaps of ashes,] how, also; etaan+iti+cintaa+paraH+abhavat= all of them, thus, thoughtful of, he [Dileepa] became.

"Thus, that Dileepa became thoughtful as to how to alight River Ganga [onto earth from heaven,] and as to how water-oblations are to be offered for them, [the sons of Sagara and grandparents of Dileepa,] and as to how to cross them over [this mortal world, as they lay in the shape of ash mounds...] [1-42-6]

तस्य चिंतयतो नित्यम् धर्मेण विदित आत्मनः ।
पुत्रो भगीरथो नाम जज्ञे परम धार्मिकः ॥१-४२-७

7. tasya+cintayataH+nityam+dharmeNa= to him, who was thinking [about alighting of Ganga to earth], always, righteously; vidita+aatmanaH [a+vidita+aatmanaH]= knower, of soul [self-mortified one, or, unclear at mind]; putraH+ bhagiirathaH+ naama+ jaj~ne= son, Bhageeratha, by name, born; parama+dhaarmikaH= most, virtuous one.

"To him who always was thinking righteously [about the alight of Ganga onto earth,] and to that self-mortified Dileepa, a most-virtuous son was born who by his name is Bhageeratha. [1-42-7]

दिलीपः तु महातेजा यज्ञैः बहुभिः इष्टवान् ।
त्रिंशत् वर्ष सहस्राणि राजा राज्यम् अकारयत् ॥ १-४२-८

8. diliipaH+tu+mahaa+tejaa= Dileepa, but, great, resplendent one; yaj~naiH+bahubhiH+ iSTavaan= by Vedic rituals, numerous, performed; trimshat+varSa+sahasraaNi= thirty, years, thousands [thirty thousand years]; raajaa+raajyam+akaarayat= king, kingdom, ruled.

"By the performance of numerous Vedic-rituals his great resplendence [spread over in all quarters, and] he ruled the kingdom for thirty thousand years [to the delight of each of his subjects, but could not find a way to fetch Ganga...] [1-42-8]

अगत्वा निश्चयम् राजा तेषाम् उद्धरणम् प्रति ।
व्याधिना नर शार्दूल काल धर्मम् उपेयिवान् ॥ १-४२-९

9. a+gatvaa+nishcayam+raajaa= not, attaining, a choice, king; teSaam+ut+dharaNam+ prati= of their, up, lifting [to

heaven,] towards; vyaadhinaa+narashaarduula= with illness, oh, Rama, man, the tiger; kaala+ dharmam+upeyivaan= Time, virtue of, attained.

"Oh, Rama, the tigerly-man, that king Dileepa by not attaining any choice towards the uplifting [the souls of his grandparents to heaven by bringing Ganga to earth, and by that reason] he took to illness and he attained the [ultimate] virtue of Time, [namely the death.] [1-42-9]

इन्द्रलोकम् गतो राजा स्व अर्जितेन एव कर्मणा।
रज्ये भगीरथम् पुत्रम् अभिषिच्य नरर्षभः ॥१-४२-१०

10. indra+lokam+gataH+raajaa= Indra's, abode, went to, king [Dileepa]; sva+ aarjitena + eva+ karmaNaa = self, acquired, only, by merits of deeds; rajye+bhagiiratham+ putram+abhiSicya = in kingdom, Bhageeratha, son, anointed; naraR^iSabhaH= oh, Rama, best one among men.

"Oh, Rama, the best among men, that king Dileepa went to the abode of Indra, namely the heaven, only by the self-acquired merits of deeds, after anointing his son Bhageeratha in the kingdom. [1-42-10]

भगीरथः तु राजर्षिः धार्मिको रघुनंदन।
अनपत्यो महारजाः प्रजा कामः स च प्रजाः ॥१-४२-११

11. bhagiirathaH+tu+raaja+R^iSiH+dhaarmikaH= that Bhageeratha, even, kingly, sage, self-righteous one; raghunandana= oh, Rama, Raghu's descendent; anapatyaH+mahaa+rajaaH= without children, great, king; prajaa+kaamaH+saH+a+prajaaH= offspring, cherishing, he, without, children.

"Oh, Rama, that Bhageeratha is kingly-sage and self-righteous one, but he is without offspring... and he, cherishing children for he is without offspring... [1-42-11]

मंत्रिषु आधाय तत् रज्यम् गङ्ग अवतरणे रतः।
तपो दीर्घम् समातिष्ठत् गोकर्णे रघुनंदन ॥१-४२-१२

12. mantriShu+aadhaaya+tat+rajyam [bhagiirathaH+tu+raaja]= to ministers, on delegating that, kingdom [Bhageeratha, the king]; ganga+avataraNe+rataH= alighting, Ganga, interested in; tapaH+ diirgham+ sam+aa+tiSThat+gokarNe= asceticism, sustained, verily, came, sat tight, [firmed up,] at Gokarna [in Himalayas]; raghunandana= oh, Rama, Raghu's descendent.

"On delegating that kingdom to [the custody of his] ministers, oh, Rama, that king Bhageeratha, [who was interested in the alighting of River Ganga,] firmed up himself in sustained asceticism on Mt. Gokarna, [in Himalayas...] [1-42-12]

ऊर्ध्व बाहुः पंच तपा मास आहारो जितेन्द्रियः।
तस्य वर्ष सहस्राणि घोरे तपसि तिष्ठतः ॥१-४२-१३

13. uurdhva+baahuH+panca+tapaa= upraised, hands, [standing amid] five fires; maasaa+ahaaraH+ jite+ indriyaH+tasya= [once in a] month, sustenance, conquered, senses, his; varSa+ sahasraaNi= years, thousands; ghore+tapasi+tiSThataH= for intense, asceticism, sat tight [firmed up.]

"Upraising his hands and standing amid five-fires, on a monthly sustenance and with his sense conquered, he firmed up for an intense asceticism for thousands of years... [1-42-13]

Comment: The five-fires are panca agni-s the four earthly fires in four corners of directions and the sun's fire overhead.

अतीतानि महबहो तस्य राज्ञो महात्मनः।
सुप्रीतो भगवान् ब्रह्मा प्रजानाम् पतिः ईश्वरः ॥१-४२-१४

14. atiitaani+[varSa+sahasraaNi]mahababahuH= lapsed, [years, thousands,] oh, dextrous Rama; tasya+ raaj~naH+mahaatmanaH= his, of king, great-souled one; su+priitaH+bhagavaan+ brahmaa= well, pleased, God, Brahma; prajaanaam+patiH+iishvaraH= to all beings, master, lord.

"Oh, dextrous Rama, thousands of years elapsed during that great-souled king's asceticism and then God Brahma, the lord and master of all beings, is well pleased [with his asceticism...] [1-42-14]

ततः सुर गणैः सार्धम् उपागम्य पितामहः।
भगीरथम् महात्मानम् तप्यमानम् अथ अब्रवीत् ॥१-४२-१५

15. tataH+sura+gaNaiH= then, gods, with assemblages; saardham+upaagamya+ pitaamahaH= along with, came, Forefather [Brahma]; bhagiiratham+mahaatmaanam= to Bhageeratha, great-souled one; tapya maanam+ atha+abraviit= who is in penance, then, spoken.

"Then Brahma along with the assemblages of gods came to that great-souled Bhageeratha who is in penance and then spoke to him... [1-42-15]

भगीरथ महाराज प्रीतः ते अहम् जनाधिप।
तपसा च सुतप्तेन वरम् वरय सुव्रत ॥१-४२-१६

16. bhagiiratha+mahaa+raaja= Bhageeratha, great, king; priitaH+te+aham+jana+ adhipa= delighted, of you, I am, oh, people's, king; tapasaa+ca+su+taptena= with your penance, also, perfectly conducted; varam+ varaya+ su+vrata= boon, you beseech, truly, committed one.

" 'Oh, great king Bhageeratha, I am verily delighted with you, and oh, king of people, and with the perfectly conducted penance, hence oh, truly committed one, you may beseech a boon... [1-42-16]

तम् उवाच महातेजाः सर्वलोक पितामहम्।
भगीरथो महाबाहुः कृत अंजलिपुटः स्थितः॥ १-४२-१७

17. tam+uvaaca+mahaatejaaH= to him [to Brahma,] spoken, great-resplendent one; sarva+loka+ pitaa maham= to all, worlds, Forefather; bhagiirathaH+mahaabaahuH= Bhageeratha, the dextrous one; kR^ita+ anjali+ puTaH+ sthitaH= making, adjoined-palms, together, abiding.

"Then that great resplendent and dextrous king Bhageeratha abiding by adjoining his palms together [in supplication,] spoke to Him, the Forefather of all worlds... [1-42-17]

यदि मे भगवान् प्रीतो यदि अस्ति तपसः फलम्।
सगरस्य आत्मजाः सर्वे मत् सलिलम् आप्नुयुः ॥१-४२-१८

18. yadi+me+bhagavaan+priitaH= if, with my [asceticism], oh, God, gladdening; yadi+ asti+tapasaH+ phalam= if, there is, asceticism's, fruition; sagarasya+aatmajaaH+sarve= Sagara's, sons, all; mat+salilam+ aapnuyuH= through me, water, they get.

" 'Oh, God, if my asceticism is gladdening, and if there be any fruition to that asceticism of mine... all the sons of Sagara will get water through me [as their oblational waters...] [1-42-18]

गन्गायाः सलिल क्लिन्ने भस्मनि एषाम् महात्मनाम्।
स्वर्गम् गच्छेयुर् अत्यंतम् सर्वे मे प्रपितामहाः ॥१-४२-१९

19. gangaayaaH+salila+klinne= of Ganga's, by water, drenched; bhasmani+eSaam+ mahaatmanaam= ashes, of those, great souls; svargam+gacCheyuH+atyantam= to heaven, depart, eternally; sarve+me+ pra+ pitaa+ mahaaH= all of them, of mine, great, grandfathers.

" 'The ashes of those great souls, when drenched with the waters of Ganga, all of those great-grandfathers of mine, will depart to heaven, eternally... [1-42-19]

देव याचे ह संतत्यै न अवसीदेत् कुलम् च नः।
इक्ष्वाकूणाम् कुले देव एष मे अस्तु वरः परः॥१-४२-२०

20. deva+yaace+ha+santatyai= oh, God, I pray, indeed, for offspring; na+avasiidet+kulam+ ca= not, to dwindle, dynasty, also; naH+ikSvaakuuNaam+kule= in our, Ikshvaku, dynasty; deva+eSa+me+ astu+ varaH+ paraH= oh, God, this, be, boon, the other.

" 'Oh God, I indeed pray for offspring in our Ikshvaku dynasty... let not our dynasty dwindle [as I am issueless,] oh, God, let this be the other boon... [1-42-20]

उक्त वाक्यम् तु राजानम् सर्वलोक पितामहः।
प्रत्युवाच शुभाम् वाणीम् मधुरम् मधुर अक्षराम्॥१-४२-२१

21. ukta+vaakyam+tu+raajaanam= said, words, but, of king [that way addressed by king]; sarva+ loka+ pitaa mahaH= all worlds, Forefather; prati+uvaaca= in rely, spoke; shubhaam+ vaaNiim+ madhuraam+ madhura+ akSaraam= in auspicious, tongue, sweetly, with sweet wordily.

"Thus that way addressed by the king, the Forefather of all the worlds spoke in reply with an auspicious tongue, sweetly and sweet wordily... [1-42-21]

मनोरथो महान् एष भगीरथ महारथ।
एवम् भवतु भद्रम् ते इक्ष्वाकु कुल वर्धन॥ १-४२-२२

22. manorathaH+mahaan+eSa= aspiration, sublime, this one; bhagiiratha+ mahaaratha= Bhageeratha, great charioteer; evam+bhavatu+bhadram+te= so, be it, safe be, to you; ikSvaaku+kula+vardhana= Ikshvaku, dynasty, furtherer of.

" 'This aspiration of yours is sublime, oh, Bhageeratha, the great-charioteer... so be it... you be safe, oh, the furtherer of Ikshvaku dynasty... [1-42-22]

इयम् हैमवती ज्येष्ठा गंगा हिमवतः सुता।
ताम् वै धारयितुम् राजन् हरः तत्र नियुज्यताम्॥ १-४२-२३

23. iyam+haimavatii+jyeSThaa+gangaa= this one, snow-broth, elder daughter, Ganga; himavataH+ sutaa= Himavanta's, daughter; taam+vai+dhaarayitum+raajan= her, to sustain, oh, king; haraH+ tatra+ niyujyataam= Lord Siva, there, be designated.

" 'This is the snow-broth Ganga, the elder daughter of Himavanta, [the Himalaya,] and oh, king Bhageeratha, to sustain her [force in the course of her alighting onto earth,] Lord Shiva is to be designated there [on earth to receive her...] [1-42-23]

गंगायाः पतनम् राजन् पृथिवी न सहिष्यते।
ताम् वै धारयितुम् राजन् न अन्यम् पश्यामि शूलिनः॥ १-४२-२४

24. gangaayaaH+patanam+raajan= Ganga's, downfall, oh, king; pR^ithivii+na+ sahiSyate= earth, can not, endure; taam+vai+dhaarayitum= her [Ganga,] verily, to sustain [Ganga]; raajan+na+anyam+ pashyaami+ shuulinaH= oh king, not, any other, I behold, [except] Trident wielder [Lord Shiva.]

" 'Oh, king Bhageeratha, the earth cannot endure the downfall of Ganga and to sustain Ganga, oh, king I do not behold none other than the Trident-wielder, Lord Shiva... [Thus Brahma spoke to Bhageeratha.] [1-42-24]

तम् एवम् उक्त्वा राजानम् गंगाम् च आभाष्य लोककृत्।
जगाम त्रिदिवम् देवैः सर्वैः सह मरुत् गणैः॥ १-४२-२५

25. tam+evam+uktvaa+raajaanam= to him [to king,] thus, spoke, to king; gangaam+ca+ aabhaaSya+ loka+kR^it= to Ganga, also, on speaking, world creator [Brahma]; jagaama+ tridivam+ devaiH+ sarvaiH= gone, to heaven, with gods, all of them; saha+marut+gaNaiH= along with, Wind-god, groups.

"Thus speaking to the king Bhageeratha and with Ganga also, that Creator of Worlds, Brahma, left for heaven along with all gods and the groups of Wind-gods... [Thus Vishvamitra continued narration about the arrival of River Ganga to earth.] [1-42-25]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे द्वि चत्वारिंशः सर्ग

Thus, this is the 42nd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 43

Introduction

Ganga's descent onto earth by the extraordinary effort of Bhageeratha is depicted. Shiva agrees to the alighting of Ganga on His head and from there she is released into a lake called Bindusarovar and from there she flows in seven courses. When Bhageeratha ushers her on land and up to netherworld, where his grandparent's heaps of ashes are there, she enters netherworld and inundates those mounds of ashes according salvation to those souls.

देव देवे गते तस्मिन् सो अंगुष्ठ अग्र निपीडिताम् ।

कृत्वा वसुमतीम् राम वत्सरम् समुपासत ॥ १-४३-१

1. deva+deve+gate+tasmin= god, of gods [Brahma,] on leaving, from there; saH+anguSTha+ agrani= he [Bhageeratha], big toe, tip of; piiDitaam+kR^itvaa+vasumatiim+raama= pressure, made, on earth, oh, Rama vatsaram+upaasata= for one year, praying.

"When Brahma, the god of gods, left from there he that Bhageeratha stood on the tip of his big-toe for one year praying [for the mercy of Lord Shiva, while that tip of his big-toe] pressurised the earth... [Thus Vishvamitra continued his narration about Bhageeratha's effort to bring Ganga to earth.] [1-43-1]

Comment: Bhageeratha stood on one big-toe with an unwavering intent and bodily movement with his hands upraised in prayer, for a period of one year by day and night, sustaining himself on mere air, and thus his yogic concentration increased and that alone pressurised the earth.

अथ संवत्सरे पूर्णे सर्व लोक नमस्कृतः ।

उमापतिः पशुपती राजानम् इदम् अब्रवीत् ॥ १-४३-२

2. atha+samvatsare+puurNe= after, one year, completion; sarva+loka+namakR^itaH= by all, worlds, venerated; umaa+patiH+pashu+patii= Uma's, consort, animal's, god of, [God Shiva]; raajaanam+ idam+ abraviit= to king, this, spoke.

"On completion of one year, He who is venerated by all worlds and the consort of Uma and the god of animals [including insects to humans,] God Shiva, revealed Himself to the king and] spoke this to the king. [1-43-2]

प्रीतः ते अहम् नरश्रेष्ठ करिष्यामि तव प्रियम् ।

शिरसा धारयिष्यामि शैलराज सुताम् अहम् ॥१-४३-३

3. priitaH+te+aham+nara+shreSTha= delighted, of you, I am, oh, among human, the best; kariSyaami+ tava+ priyam= I fulfil, your, cherish; shirasaa+dhaarayiSyaami= by my head, I sustain, shaila+ raaja+ sutaam+ aham= mountain, king's [Himavanta's,] daughter [Ganga,] I will.

"Oh, best one among humans, I am delighted of you [and your unwavering effort, and] I fulfil your cherish... I will sustain the mountain king Himavanta's daughter Ganga by my head... [1-43-3]

ततो हैमवती ज्येष्ठा सर्व लोक नमस्कृता ।

तदा सा अति महत् रूपम् कृत्वा वेगम् च दुःसहम् ॥१-४३-४

4. tataH+haimavatii+jyeSThaa= then, daughter of Himavanta, elder one Ganga; sarva+loka+ namaH kR^itaa = by all, worlds, reverenced; tadaa+ati+mahat+ruupam+kR^itvaa= then, supremely, incredible, shape, on assuming; vegam+ca+duH+saham= rapidity, also, not, supportable.

"Then Ganga, the elder daughter of Himavanta, who is reverenced by all worlds, on assuming a supremely incredible shape and with an insupportable rapidity... [1-43-4]

आकाशात् अपतत् राम शिवे शिव शिरस्य् उत ।

अचिन्तयः च सा देवी गंग परम दुर्धरा ॥१-४३-५

5. aakaashaat+apatat= from the sky, plunged; raama= oh, Rama; shive+shiva+ shirasi+uta= pious, Shiva's, on pate, certainly; acintayat+ca+saa+devii= speculated, also, that, goddess; ganga+ parama+ dur+ dharaa= Ganga, extremely, unendurable.

"She plunged onto the pious pate of Shiva and oh, Rama, she that extremely unendurable goddess Ganga also speculated [how she might take Shiva with her.] [1-43-5]

विशामि अहम् हि पातालम् स्त्रोतसा गृह्य शंकरम् ।

तस्या वलेपनम् ज्ञत्व क्रुद्धः तु भगवन् हरः ॥ १-४३-६

6. vishaami+aham+hi+paataalam= will enter, I, verily, netherworld; strotasaa+ gR^ihya+ shamkaram= with stream, taking [drifting,] Shiva; tasyaa+valepanam+j~natva= her, egotism, on discerning; kruddhaH+ tu+ bhagavan+haraH= infuriated, but, God, Shiva.

" 'I will enter netherworld verily drifting Shiva by my stream...'[Ganga thought so,] but God Shiva on discerning her egotism He is infuriated... [1-43-6]

तिरोभावयितुम् बुद्धिम् चक्रे त्रिनयनः तदा ।

सा तस्मिन् पतिता पुण्या पुण्ये रुद्रस्य मूर्धनि ॥१-४३-७

7. tirobhaavayitum+buddhim+chakre= to restrain [to pent-up,] thinking, made [thought of]; tri+ nayanaH+ tadaa = Three, eyed one, [Shiva], then; saa+tasmin+patitaa= she, there, on descent; puNyaa+puNye+ rudrasya+muurdhani= venerated [Ganga,] on venerable, Rudra's, [Shiva's,] head.

"Then that Three-eyed Shiva thought to pent her up [in his head-hair tufts,] and she, that venerated Ganga, on her descent onto the venerable head of God Shiva [is restrained...] [1-43-7]

हिमवत् प्रतिमे राम जटा मण्डल गह्वरे ।

सा कथंचित् महीम् गंतुम् न अशक्नोत् यत्नम् आस्थिता ॥१-४३-८

8. himavat+pratime= Himalayas, equalling [Ganga]; raama= oh, Rama; jaTaa+ maNDala+ gahvare [badhvaa]= hair-tuft, curls, cavities [confined]; saa+kathamcit+mahiim gantum= that, in any way, earth, to go; na+ashaknot+yatnam+aasthitaa= not, capable, endeavour, sat on.

"God Shiva confined her, that Himalayan Ganga, in the cavities of the curls of His hair-tufts... yet she sat on endeavouring in every way to go to earth, [but in vain...] [1-43-8]

न एव सा निर्गमम् लेभे जटा मण्डल अंततः ।

तत्र एव आबंभ्रमत् देवी संवत्सर गणान् बहून् ॥१-४३-९

9. na+eva+saa+nir+gamam+lebhe= not, thus, she, out, going [outlet,] gained access to; jaTaa+ maNDalam+ antataH= at hair-tuft, coils, any edge of; tatra+eva+aabam+bhramat+devii= there [in coils of tufts,] only, whirled round and round, goddess [Ganga]; samvatsara+gaNaan+ bahuun= year, number of, many.

"She did not gain access to any outlet at any edge of those coils of hair-tufts and that goddess Ganga whirled round and round in the coils of tufts only for a number of years... [1-43-9]

ताम् अपश्यत् पुनः तत्र तपः परमम् आस्थितः ।

स तेन तोषितः च असीत् अत्यंतम् रघुनंदन ॥ १-४३-१०

10. taam+a+pasyat= her [Ganga,] on not, seeing; punaH+tatra+tapaH+parama+asthitaH= again, there, in penance, marvellous, firmed up; saH+tena+toShitaH+ca+asiit+atyantam= He [Shiva], with that [penance,] delighted, also, became, very much; raghunamdana= oh, Rama, of Raghu's dynasty.

"On not seeing Ganga [coming out from Shiva's head, Bhageeratha] again firmed up in a marvellous penance, and oh, Rama, of Raghu's dynasty, again God Shiva also became very much delighted with that penance... [1-43-10]

विससर्ज ततो गंगाम् हरो बिन्दु सरः प्रति ।

तस्यम् विसृज्यमानायाम् सप्त स्रोतांसि जज्ञिरे ॥ १-४३-११

11. visasarja+tataH+gangaam+haraH= released, then, Ganga, Siva; bindu+saraH+prati= Bindu, lake, towards; tasyaam+visR^iujyamaanaayam= of her, being released; sapta+srotaamsi+jaj~nire= seven, streams, emerged.

"God Shiva then released Ganga towards Bindu Lake [in Himalayas,] and when she is thus being released into Bindu Lake, emerged are seven streams [out of Bindu Lake...] [1-43-11]

ह्लादिनी पावनी चैव नलिनी च तथा एव च ।

तिस्रः प्राचीम् दिशम् जग्मुः गंगाः शिव जलाः शुभाः ॥ १-४३-१२

12. hlaadinii+paavanii+caiva= Hladinii, pavanii, also thus; nalinii+ca+tathaa+eva+ ca= Nalini, like that, also; tisraH+praaciim+disham+jagmuH= three, towards east, direction, gone; gangaaH+shivaa+ jalaaH+ shubhaaH= those Ganga-s, with auspicious, waters, holy.

"Three Ganga-s called Hlaadini, Paavani also thus Nalini are [the three streams of Ganga from Bindu Lake,] that have gone eastward with their auspicious and holy waters... [1-43-12]

सुचक्षुः च एव सीता च सिन्धुः च एव महानदी ।

तिस्रः एता दिशम् जग्मुः प्रतीचीम् तु शुभ उदकाः ॥१-४३-१३

13. suchakshuH+ca+eva= Sucakshu, also, thus; siitaa+ca+sindhuH+ca+iva= Seetha, also, Sindhu, also, thus; mahaa+nadii+tisraH+ca+etaa= excellent, rivers, three, also, these; disham+jagmu+ pratiichiim+ tu+ shubhaH+ udakaaH= direction, gone [streamed,] westward, even, holy, waters.

"Also thus Sucakshu, Seetha, and Sindhu, these three excellent rivers with their holy waters streamed to the westward direction [1-43-13]

सप्तमी च अन्वगात् तासम् भगीरथ रथम् तदा ।

भगीरथो अपि रजर्षि दिव्यम् स्यंदनम् आस्थितः ॥ १-४३-१४

14. saptamii+ca+anvagaat+taasam= seventh Ganga, also, followed path, among them; bhagiiratha+ ratham+ tadaa= Bhageeratha's, chariot, then; bhagiirathaH+api+rajaR^ishi= Bhageeratha, even, sagely king; divyam+syandanam+aasthitaH= divine, on chariot, sitting.

"Among them the seventh Ganga followed the path of Bhageeratha' chariot, and even that kingly sage Bhageeratha who is sitting on his divine chariot... [1-43-14]

प्रायात् अग्रे महातेजा गंग तम् च अपि अनुव्रजत् ।

गगनात् शंकर शिरः ततो धरणिम् आगता ॥ १-४३-१५

15. prayaat+agre+mahaatejaa= moved, in front, great resplendent [Bhageeratha]; ganga+tam+ca+api+ anuvrajat= Ganga, him, followed, also, also; gaganaat+shamkara+shiraH= from heaven, to Sankara's, head; tataH+dharaNim+aagataa= from there, onto earth, came.

"That great-resplendent Bhageeratha moved in front and Ganga followed him... thus Ganga came from heavens onto Shankara's head and from there onto the earth... [1-43-15]

Comment: The River Ganga is also called as **tri patha gaa** 'she courses in three ways...' of which one kind of thinking is that she flowed from heaven to Shiva's head and from there to earth. In the above context also, she is said to have the three-way-flow one eastward, second westward and the third is southward as led by Bhageeratha. The westward river Sindhu is the Indus valley and the eastward Nalini is now called Brahmaputra.

असर्पत जलम् तत्र तीव्र शब्द पुरस्कृतम् ।

मत्स्य कच्छप संघैः च शिशुमार गणैः तथा ॥ १-४३-१६

16. asarpata+jalam+tatra= flowed, water, there; tiivra+shabda+purarskR^itam= with tumultuous, sound, ahead; matsya+kacChapa+sanghaiH+ca= fishes, tortoises, shoals, also; shishumaara+gaNaiH+tathaa= porpoises [toothed wales,] number of, then.

"There the water flowed with a tumultuous sound ahead of it, then shoals of fish and a number of tortoises and porpoises [are also seen falling...] [1-43-16]

पतद्भिः पतितैः च एव व्यरोचत वसुंधरा ।

ततो देव ऋषि गंधर्वा यक्ष सिद्ध गणाः तथा ॥ १-४३-१७

17. patatbhiH+patitaiH+ca+eva= still falling, and already fallen, also; vyarochat+vasundhara= verily, shone forth, earth; tataH+deva+R^iSi+gandharvaa= then, gods, sages, gandharva-s; yakSaaH+siddha+ gaNaaH+ tathaa= Yaksha-s, siddha-s, assemblages, then.

"With them that are already fallen and still falling [fishes and other aquatic beings, along with the stream of Ganga onto earth,] the earth verily shone forth and then the assemblages of gods, sages, gandharva-s, yaksha-s, siddha-s... [1-43-17]

व्यलोकयन्त ते तत्र गगनात् गाम् गताम् तदा ।

विमानैः नगर आकारैः हयैः गज वरैः तथा ॥१-४३-१८

18. vyalokayanta+te+tatra= curiously seen [Ganga,] they, there [heavens]; gaganaat+gaam+ gataam+ tadaa= from heaven, to earth, proceeded to [swoop of,] then; vimaanaiH+nagara+ aakaaraiH= from aircrafts, city like, in shape [and size]; hayaiH+gaja+varaiH+ [paariplava+ gataaH+]tathaa= on horses, on elephants, prancing, went into, then.

"Then they have curiously seen from heavens the swoop of Ganga from heaven to earth, remaining in their aircrafts that are like cities in shape and size, and on horsebacks and elephant-rides [that are prancing about,] and then... [1-43-18]

पारिप्लव गताः च अपि देवताः तत्र विष्ठिताः ।

तत् अद्भुततमम् लोके गंगा अवतरम् उत्तमम् ॥१-४३-१९

19. paariplava+gataaH+ca+api= staggering, got into; devataaH+tatra+viSThitaaH= gods, there, standing; tat+adbhuta+tamam+loke= that, marvel, highest, in worlds, gangaa+patanam+ uttamam= Ganga's, plunge, excellent.

"The gods standing staggeringly there [in firmament have seen] the excellent plunge of Ganga, the highest marvel in all the worlds... [1-43-19]

दिदृक्षवो देव गणाः समीयुः अमित ओजसः ।

संपतद्भिः सुर गणैः तेषाम् च आभरण ओजसा ॥ १-४३-२०

20. didR^ikSavaH+deva+gaNaaH= anxious to see, gods, groups; sameyuH+amita+ojasaH= gathered, unlimited, energy; sampatadbhiH+sura+gaNaiH+teSaam+ca= approaching speedily, in assemblages, their, also; aabharaNa+ojasaa= ornaments, with glitter of.

"The groups of gods of unlimited energy approaching speedily gathered in their assemblages and with the glitter of their ornaments... [1-43-20]

शत आदित्यम् इव आभाति गगनम् गत तोयदम् ।

शिंशुमार उरग गणैः मीनैः अपि च चंचलैः ॥ १-४३-२१

21. shata+aadityam+iva+aabhaati= hundred, suns, as if, shone forth; gaganam+gata+toyadam= sky, cleared, clouds; shimshumaara+uraga+gaNaiH= with porpises, serpents, scores of; miinaiH+api+ca+cancalaiH= fishes, even, also, twitching.

"The cloud-clear sky shone forth as if a hundred suns [are shining out there...] and with the scores of porpoises, serpents and twitching fishes... [1-43-21]

विद्युद्भिः इव विक्षिप्तैः आकाशम् अभवत् तदा ।

पाण्डुरैः सलिल उत्पीडैः कीर्यमाणैः सहस्रधा ॥१-४३-२२

22. vidyudbhiH+iva+vikSiptaiH= flashes of lightning, as though, bestrewn; aakaasham+ abhavat+tadaa= sky, became, then; paaNDuraiH+salila+ut+piiDaiH= whitish, water's upward, pressure born [=froth]; kiiryamaaNaiH+sahasradhaa= being strewn about, in thousands [innumerable.]

"The sky became as though bestrewn with the flashes of lightning and with the whitish froth [generated by the splashes of streams of Ganga and] being strewn about innumerably... [1-43-22]

शारद अभ्रैः इव आकीर्णम् गगनम् हंस संप्लवैः ।

क्वचित् द्रुततरम् याति कुटिलम् क्वचित् आयतम् ॥१-४३-२३

23. shaarada+abhraiH+iva= autumnal, silver-clouds, as if; aakriiNam+gaganam= spread over, skies; hamsa+sam+plavaiH= swans, well flying, kvacit+drutataram+yaati= somewhere, with great rapidity, rivering [Ganga]; kuTilam+kvacit+aayatam= sinuously, elsewhere, straightly.

"And the skies is as if spread over by autumnal silver-clouds with well-flying swans [and with other whitish frillery...] and Ganga in her rivering she rivered somewhere with great rapidity and elsewhere sinuously, and somewhere else straightly... [1-43-23]

विनतम् क्वचित् उद्धूतम् क्वचित् याति शनैः शनैः ।

सलिलेन एव सलिलम् क्वचित् अभ्याहतम् पुनः ॥ १-४३-२४

24. vinatam+kvacit+uddhuutam+kvacit= down faced [falling,] somewhere, rising, elsewhere else; yaati+shanaiH+shanaiH= rivering, slowing, slowing; salilena+eva+salilam+kvacit= by water, alone, water, elsewhere; abhi+aahatam+punaH= headlong, splashing, again.

"Somewhere her rivering is falling and elsewhere surging and somewhere else it is slowing and slowing... and elsewhere water is splashed headlong with water alone, and then... [1-43-24]

मुहुर् ऊर्ध्वं पथम् गत्वा पपात वसुधाम् पुनः ।

तत् शंकर शिरो भ्रष्टम् भ्रष्टम् भूमि तले पुनः ॥१-४३-२५

25. muhuH+uurdhva+patham+gatvaa= repeatedly, upper, side [upwardly] on going; papaata+ vasudhaam+ punaH= fall, on earth, again; tat+shamkara+shiraH+bhraSTam= that, God Sankara's, on head, alighted; bhraSTam+bhuumi+tale+punaH= alighted, on earth's, surface, in turn.

"On going upwardly again falls on earth again [when splashed by up-surging streams...] and that which is alighted onto the head of Shankara, in turn alighted onto earth... [1-43-25]

व्यरोचत तदा तोयम् निर्मलम् गत कल्मषम् ।

तत्र ऋषि गण गन्धर्वा वसुधा तल वासिनः १-४३-२६

26. vyarocata+tadaa+toyam= glistening, then, water; nirmalam+gata+kalmaSam= pellucid, without, dirt [immaculate]; tatra+R^iSi+gaNa+gandharvaa= at that place, sages, assemblages, gandharva-s; vasudhaa+ tala+ vaasinaH= on earth's, surface, residents.

"And then glistening is that pellucid and immaculate water of Ganga... and at that place the assemblages of sages, gandharva-s, and those that are residents on the surface of earth... [1-43-26]

भव अंग पतितम् तोयम् पवित्रम् इति पस्पृशुः ।

शापात् प्रपतिता ये च गगनात् वसुधा तलम् ॥१-४३-२७

27. bhava+anga+patitam+toyam= Bhava's [Shiva's,] limb [head,] fell from, water; pavitram+ iti+ paspR^ishuH= sanctifier, [asserting] thus, touched; shaapaat+prapatitaa+ye+ca= by malediction, fallen down, those, also; gaganaat+vasudhaa+talam= from skies, onto earth's, surface.

" 'The water fell from the head of Bhava, another name for Shiva, is a sanctifier...' asserting thus they touched that water... and those that are fallen down from skies by any malediction onto the surface of earth... [1-43-27]

कृत्वा तत्र अभिषेकम् ते बभूवुः गत कल्मषाः ।

धूत पापाः पुनः तेन तोयेन अथ शुभ अन्विता ॥ १-४३-२८

28. kR^itvaa+tatra+abhiSekam+te= taking, there, anointment, they; babhuuvuH+gata+ kalmaSaaH= became, free from, blemishes; dhuuta+paapaaH+punaH= washed away, sins, again; tena+toyena+atha+ subha+ anvitaa= by that, water, then, sanctity, having.

"They on taking anointment there [in the form of dip-bathing,] became free from their blemishes... and when their sins are washed away by that water, which is having sanctity, then... [1-43-28]

पुनः आकाशम् आविश्य स्वान् लोकान् प्रतिपेदिरे ।

मुमुदे मुदितो लोकः तेन तोयेन भास्वता ॥ १-४३-२९

29. punaH+aakaasham+aavishya= again, to skies, gone up; svaam+lokaan+pratipedire= their own, empyrean-worlds, obtained, mumude+muditaH+lokaH= blissful, blissfully, people, tena+toyena+ shubha+ anvitaa= by that, water, sanctity, having.

"They again gone up to the skies having obtained their own empyrean worlds... and the people are blissful by that sanctifying water and they blissfully [took dip-baths in it...] [1-43-29]

कृत अभिषेको गंगायाम् बभूव गत कल्मषः ।

भगीरथो राजर्षिः दिव्यम् स्यंदनम् आस्थितः ॥१-४३-३०

30. kR^ita+abhiSekaH+gangaayaam= on taking, dip-baths, in Ganga; babhuuva+vi+gata+ klamaH= remained, totally, removed, strain; bhagiirathaH+hi+raajaR^iSiH= Bhageeratha, verily, kingly, sage; divyam+ syandanam+aasthitaH= divine,

on chariot, sitting.

"On taking dip-baths in Ganga [they the people] remained totally removed of their strains... and then Bhageeratha, the kingly sage who is sitting on his divine chariot... [1-43-30]

प्रायात् अग्रे महाराजाः तम् गंगा पृष्ठतो अन्वगात्।

देवाः स ऋषि गणाः सर्वे दैत्य दानव राक्षसाः॥ १-४३-३१

31. praayaat+agre+mahaa+raajaaH+tam= set out, in van, great, king, of her; gangaa+ pR^iSThataH+ anvagaat= Ganga, at his behind, moved; devaaH+sa+R^iSi+gaNaaH+sarve= gods, with, sages', assemblages, all; daitya+daanava+raakSasaaH= ogres, monsters, demons.

"That great-king set out in the van while Ganga moved behind him and all the assemblages of ogres, monsters, and demons [followed them...] [1-43-31]

गन्धर्व यक्ष प्रवराः स किंनर महोरगाः।

सर्पाः च अप्सरसो राम भगीरथ रथ अनुगाः॥ १-४३-३२

32. gandharva+yakSa+pravaraaH+sa+kinnara+mahaa+uragaaH= gandharva-s, yaksha-s, with kinnara-s, great uraga-s; sarpaaH+ca+apsarasaH= serpents, also, apsara-s; raama= oh, Rama; bhagiiratha+ ratha+ anugaaH= Bhageeratha's, chariot, followed.

"Also gandharva-s, yaksha-s, kinnara-s, great uraga-s, serpents, also apsara-s, oh, Rama, followed Bhageeratha's chariot [and Ganga...] [1-43-32]

गंगाम् अन्वगमन् प्रीताः सर्वे जल चराः च ये।

यतो भगीरथो राजा ततो गंगा यशस्विनी॥ १-४३-३३

33. gangaam+anvagaman+priitaaH= Ganga, moved after, delightedly; sarve+jala+caraaH+ca+ ye= all, water, moving beings, also, those; yataH+bhagiirathaH+raajaa= to where, Bhageeratha, king [proceeded]; tataH+gangaa+yashasvinii= to there, Ganga, glorious one [proceeded.]

"Also those beings that move in waters moved after Ganga delightfully and to where the chariot of Bhageeratha proceeded to there that glorious Ganga has coursed after... [1-43-33]

जगाम सरिताम् श्रेष्ठा सर्व पाप प्रणाशिनी।

ततो हि यजमानस्य जह्नोः अद्भुत कर्मणः॥१-४३-३४

34. jagaama+saritaam+shreSThaa= proceeded, of rivers, prominent River Ganga; sarva+paapa+ pra+ Naashinii= all, sins, complete, obliterator; tataH+hi+yajamaansya= then, actually, while performing Vedic-ritual; jahnoH+adbhuta+karmaNaH= of sage Jahnu, one with marvellous, feats.

"That prominent River Ganga among all rivers and a complete obliterator of sins proceeded thus, then while Sage Jahnu was actually performing a Vedic-ritual, a sage with marvellous feats... [1-43-34]

गंग संप्लावयामास यज्ञ वाटम् महत्मनः ।

तसया वलेपनम् ज्ञत्व कृद्धो जह्नुः च राघव ॥ १-४३-३५

35. ganga+sam+plaavayaamaasa= Ganga, fully, flowed over; yaj~na+vaaTam+mahaa tmanaH= ritual, field, of great-soul; tsayaa+valepanam+j~natva= her, proudness, on knowing; kR^iddhaH+ jahnuH+ ca+ raaghava= angered, Jahnu, also, Raghava.

"River Ganga flowed over the ritual field of that great-soul Jahnu, and oh, Raghava, that Sage Jahnu is angered on knowing the proudness of Ganga... [1-43-35]

अपिबत् तु जलम् सर्वम् गंगयाः परम अद्भुतम् ।

ततो देवाः स गंधर्व ऋषयः च सु विस्मिताः ॥ १-४३-३६

36. apibat+tu+jalam+sarvam= drank off, but, water, entirely [Sage jahnu]; gangayaaH+ parama+ adbhutam= extremely, marvellous; tataH+devaaH+sa+gangharva+ R^ishayaH+ca+su+ vismitaaH= then, gods,, with, gandharva-s, sages, also, highly, astounded.

"Sage Jahnu drank off that water of Ganga entirely, then highly astounded are the gods with gandharva-s and sages at that extremely marvellous [feat of Sage Jahnu...] [1-43-36]

पूजयन्ति महत्मनम् जह्नुम् पुरुष सत्तमम् ।

गंगम् च अपि नयन्ति स्म दुहितृत्वे महात्मनः ॥ १-४३-३७

37. puujayanti+mahatmanam+jahnum+puruSha+sattamam= worshipped, great-souled, Jahnu, human, ablest; gangam+ca+api+nayanti+sma= of Ganga, also, even, taken as [ascribed,] they are; duhitR^itve+ mahaa atmanaH= daughterhood, of great-souled Jahnu.

"Then that great-souled Sage Jahnu is worshipped [by gods and sages,] and they even ascribed the daughterhood of Ganga to that great-souled Sage Jahnu... [1-43-37]

ततः तुष्टः महातेजाः श्रोत्राभ्याम् असृजत् प्रभुः ।

तस्मात् जह्नु सुता गंग प्रोच्यते जाह्नवी इति च ॥ १-४३-३८

38. tataH+tuSTaH+mahaatejaaH= then, delighted, great-radiant sage Jahnu; shrotraabhyaam+ asR^iujat+prabhuH= from two ears, released, godly [sage]; tasmaat+jahnu+sutaa+ganga= from then, Sage Jahnu's, daughter, Ganga; pra+ucyate+jaahnaviiti+ca= well, said [renowned,] Jahnavi, also.

"Then that great-radiant Sage Jahnu is delighted and that godly sage released Ganga from both of his ears, and from then, on Ganga becoming the daughter of Jahnu she is also renowned as Jahnavi... [1-43-38]

जगाम च पुनः गंग भगीरथ रथ अनुगा ।

सागरम् च अपि संप्रप्ता सा सरित् प्रवरा तदा ॥१-४३-३९

39. jagaama+ca+punaH+ganga= proceeded, again, Ganga; bhagiiratha+ratha+anugaa= Bhageeratha's, chariot, following; saagaram+caapi+sam+praptaa= ocean, also, even, well, reached; saa+sarit+pra+ varaa+ tadaa= she, river, very, best, then.

"Ganga again proceeded following the chariot of Bhageeratha, and then she, the very best one among rivers, even reached the ocean well... [1-43-39]

रसातलम् उपागच्छत् सिद्ध्यर्थम् तस्य कर्मणः ।

भगीरथो अपि रजार्षि गंगम् आदाय यत्नतः ॥ १-४३-४०

40. rasaatalam+upaagacChat= rasaatala netherworld, entered; siddhyartham+tasya+karmaNaH + to accomplish, his [Bhageeratha's,] exploit; bhagiirathaH+api+rajaarSi= Bhageeratha, even, kingly-sage; gangam+ aadaaya+yatnataH= Ganga, on taking [ushering,] with [wondrous] endeavour.

"She entered the *rasaatala,* the netherworld [after merging with ocean,] to accomplish Bhageeratha's exploit [in bringing Ganga to earth,] and even kingly-sage Bhageeratha on ushering Ganga with his wondrous endeavour [to netherworld...] [1-43-40]

पितमहान् भस्म क्रुतम् अपश्यत् गत चेतनः ।

अथ तत् भस्मनाम् राशिम् गंग सलिलम् उत्तमम् ।

प्लावयत् पूत पाप्मानः स्वर्गम् प्रप्ता रघु उत्तम ॥१-४३-४१

41. pitamahaan+bhasma+kR^itam= grandparents, ashes, made as; apasyat+gata+chetanaH= seen, gone is his, anima [broken-heartedly, Bhageeratha]; atha+tat+bhasmanaam+raashim= then, that, ashes, mound; ganga+salilam+uttamam+plaavayat= Ganga's, water, best [holy]; deluged; puuta+paapmaanaH+ svargam+ praptaa+ raghu+uttama= cleansing, sins [of Sagara's sons, their souls] heaven, reached, oh, Raghu, the best.

"He that Bhageeratha has seen his grandparents rendered to ashes, and became broken-hearted, and then Ganga deluged that mound of ashes by which cleansed are the sins of the sons of Sagara, and they reached heaven thus, oh, Rama, the best of Raghu's dynasty... [Thus Vishvamitra continued his narration...] [1-43-41]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे त्रि चत्वारिम्शः सर्ग

Thus, this is the 43rd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 44

Introduction

Brahma commends Bhageeratha in bringing Ganga onto earth which none his of the forefathers of Bhageeratha could do. Brahma blesses Ganga to be the daughter of Bhageeratha and even advises him to offer water-oblations to his manes with the sanctified waters of Ganga. Thus, Sage Vishvamitra continues his narration to Rama.

स गत्वा सागरम् राजा गंगया अनुगतस् तदा ।
प्रविवेश तलम् भूमेः यत्र ते भस्मसात् कृताः ॥ १-४४-१

1. saH+gatvaa+saagaram+raajaa= he [Bhageeratha,] on going, to ocean, king,; gangayaa+anu gataH+ tadaa = by Ganga, followed by, then, pravivesha+talam+bhuumeH= entered, substratum, of earth; yatra+ te+ bhasmat+ kR^itaaH= where, they [sons of Sagara,] ashes, mades as [rendered into.]

"He, the king Bhageeratha on going to the ocean [the dredged up place by Sagara's sons,] followed by Ganga, entered the subterranean of earth, where the sons of Sagara are rendered to ashes... [Thus Vishvamitra continued his narration about the Plunge of Ganga.] [1-44-1]

भस्मनि अथ आप्लुते राम गंगाः सलिलेन वै ।
सर्व लोक प्रभुः ब्रह्मा राजानम् इदम् अब्रवीत् ॥ १-४४-२

2. bhasmani+atha+aaplute= ashes, then, inundated; raama= oh, Rama; gangaayaaH+ salilena+ vai= by Ganga's, waters, verily; sarva+loka+prabhuH+brahmaa= all, worlds, Lord, Brahma; raajaanam+ idam+ abraviit= to king Bhageeratha, this, spoke.

"Oh, Rama, when Ganga's waters inundated the ashes, then the Lord of all worlds, Brahma spoke this to the king Bhageeratha. [1-44-2]

तारिता नरशार्दूल दिवम् याताः च देववत् ।
षष्टिः पुत्र सहस्राणि सगरस्य महात्मनः ॥ १-४४-३

3. taaritaa+narashaarduula= crossed over [the sea of mortality,] oh, tigerly-man; divam+yaataaH+ ca+ devavat= to heaven, transited, also, like gods; SaSTiH+putra+sahasraaNi= sixty, sons, thousands [sixty thousand sons]; sagarasya+mahaatmanaH= of Sagara, great-souled.

" 'Oh, tigerly-man, on crossing over [the ocean of mortality] the sixty thousands sons of great souled Sagara, transited to heaven like gods... [1-44-3]

सागरस्य जलम् लोके यावत् स्थास्यति पार्थिव ।
सगरस्य आत्मजाः सर्वे दिवि स्थास्यन्ति देववत् ॥१-४४-४

4. saagarasya+jalam+loke= oceans, waters, in worlds; yaavat+sthaasyati+paarthiva= as long as, abides, on earth, oh, king;

sagarasya+aatmajaaH+sarve= Sagara's, sons, all; divi+sthaasyanti+ devavat= in heaven, will be abiding, as gods.

" 'As long as the oceanic waters abides on earth, oh, king, so long the sons of Sagara abideth in heaven as gods... [1-44-4]

इयम् च दुहिता ज्येष्ठा तव गंगा भविष्यति ।
त्वत् कृतेन च नाम्ना अथ लोके स्थास्यति विश्रुता ॥१-४४-५

5. iyam+ca+duhitaa+jyeSThaa= this [Ganga,] also, daughter, elder; tava+gangaa+bhaviSyati= yours, Ganga, will become; tvat+kR^itena+ca+naamna+atha= by your, deed, also, with name, hereafter; loke+ sthaasyati+ vishrutaa= in world, will remain, renowned.

" 'This Ganga will become your eldest daughter and hereafter she will remain renowned in the world with the name [associated] with your deed [of bringing her onto earth...] [1-44-5]

Comment: Otherwise, 'by your fatherhood she will be called Bhaageerathi... and your names becomes her surname...'

गंगा त्रिपथगा नाम दिव्या भागीरथी इति च ।
त्रीन् पथो भावयन्ति इति तस्मत् त्रिपथगा स्मृता ॥ १-४४-६

6. gangaa+tripathagaa+naama [sthaasyati+vishrutaa] = Ganga, Tri-patha-gaa [three-way coursing, by name [will be renowned henceforth as]; divyaa+bhaagiirathii+iti+ca= Divine [Ganga,] Bhaageerathi, thus, also; triin+pathaH+bhaavayanti+iti= three, ways [world,] sanctifying; tasmat+tripathagaa+smR^itaa= therefore, Tri-patha-ga, memorized as.

" 'Henceforth Ganga will be renowned as 'Divine Ganga,' 'Bhaageerathi,' and as 'Tri-patha-ga,' and since this river is sanctifying three worlds [*svarga, bhuu, paataala loka-s* 'heaven, earth and netherworld...'] therefore it will be memorized as 'Tri-patha-ga...' [1-44-6]

पितामहानाम् सर्वेषाम् त्वम् अत्र मनुजाधिप ।
कुरुष्व सलिलम् राजन् प्रतिज्ञाम् अपवर्जय ॥ १-४४-७

7. pitaamahaanaam+sarveSaam+tvam= to forefathers, to all, yours; atra+manuja+adhipa= therein [in Ganga,] oh, people's, lord; kuruSva+salilam+raajan= offer, water-oblations, oh, king; pratij~naam+ apa+ varjaya = pledge, aside, cast.

" Oh, lord of people, offer water-oblations to all of your forefathers in there, in Ganga, and thus, oh, king, you can cast aside your [hierarchical] pledge... [1-44-7]

पूर्वकेण हि ते राजन् तेन अतियशसा तदा ।
धर्मिणाम् प्रवरेण अथ न एष प्राप्तो मनोरथः ॥ १-४४-८

8. puurvakeNa+hi+te+raajam= by ancestor, verily, yours, oh, king; tena+ati+yashasaa+tadaa= by him, highly, renowned, then; dharmiNaam+pravareNa+atha= among righteous ones, best one [viz. Sagara,] this way; na+eSa+praaptaH+manorathaH= not, this, had this, achieved, aspiration.

" 'Oh, king, verily by your ancestor Sagara, though highly renowned and the best among righteous ones, by him this aspiration has not been achieved then, this way... [1-44-8]

तथैव अंशुमता वत्स लोके अप्रतिम तेजसा ।
गंगाम् प्रार्थयता नेतुम् प्रतिज्ञा न अपवर्जिता ॥ १-४४-९

9. tathaiva+amshumataa+vatsa= thus, by Amshuman, oh, son; loke+a+pratima+ tejasaa= in world, not, equal, by his resplendence; gangaam+praarthayata+aanetum= to Ganga, supplicating, to lead forth; pratij~naa+ na+ apavarjitaa= vow, not, cast aside.

" 'Oh, son, thus Amshuman also, who is unequalled in his resplendence in this world and who was supplicant to lead forth Ganga, he also could not cast aside his vow... [1-44-9]

राजर्षिणा गुणवता महर्षि सम तेजसा ।
मत् तुल्य तपसा चैव क्षत्र धर्म स्थितेन च ॥ १-४४-१०

10. raajarSiNaa+guNavataa[diliipena]= by kingly sage, merited one[by King Dileepa]; maharSi+sama+ tejasaa= great sage, similar to, in resplendence; mat+tulya+ tapasaa+ ca+eva= to me, equal, by penance, also, thus; kSatra+dharma+sthitena+ca = kingly, observance, abided by, also.

" 'By that merited kingly-sage Dileepa, whose resplendence is similar to great sages, also thus who is equal to me by his penance, and who is abided by the observances of Kshatriya-s, [the ruling class...] [1-44-10]

दिलीपेन महाभाग तव पित्रा अतितेजसा ।
पुनर् न शकिता नेतुम् गंगाम् प्रार्थयत अनघ ॥ १-४४-११

11. diliipena+mahaabhaaga= by Dileepa, fortunate one; tava+pitraa+ati+tejasaa= your, father, most, resplendent one; punaH+na+shakitaa+netum= again, not, possible to, to lead forth; gangaam+ praarthayata+ anagha= to Ganga, supplicant, oh, impeccable Bhageeratha.

" 'Even for that fortunate and most resplendent father of yours, Dileepa, again it was impossible to lead forth Ganga, oh, impeccable Bhageeratha, even though he was supplicating to Ganga... [1-44-11]

Comment: The content of verse 10 at times will be attributed to verse 9, viz., to Amshuman, rather than to Dileepa.

सा त्वया समतिक्रान्ता प्रतिज्ञा पुरुषर्षभ ।
प्राप्तो असि परमम् लोके यशः परम संमतम् ॥ १-४४-१२

12. saa+tvayaa+samatikraantaa [sam+ati+kraantaa]+pratij~naa= that [pledge,] by you, [verily, over, crossed] fulfilled, pledge; puruSa+R^iSabha= best among men; praaptaH+asi+paramam= achieved, you have, excellence; loke+yashaH+parama+sammatam= in world, renown, much, adorable.

" 'That pledge is verily fulfilled by you, oh, the best among men, and you have achieved excellence and a much adorable renown in the world... [1-44-12]

तत् च गंगा अवतरणम् त्वया कृतम् अरिन्दम ।
अनेन च भवान् प्राप्तो धर्मस्य आयतनम् महत् ॥ १-४४-१३

13. tat+ca+gangaa+ava+taraNam= that, Ganga, to low, flowing [Plunge]; tvayaa+kR^itam= by you, perfected; arin+dama= oh, enemy, represser; anena+ca+bhavaan+praaptaH= by this, also, you, acquired; dharmasya+aayatanam+mahat= for righteousness, basis, genuine.

" 'That *ganga avataraNa,* 'The Plunge of Ganga' is perfected by you, and by this you acquired a genuine basis for righteousness [in this world, and thereby a base for yourself in my Brahmaloka, Abode of Brahma...] [1-44-13]

प्लावयस्व त्वम् आत्मानम् नरोत्तम सदा उचिते ।
सलिले पुरुषश्रेष्ठ शुचिः पुण्यफलो भव ॥ १-४४-१४

14. plaavayasva+tvam+aatmaanam= deluge, you, yourself; nara+uttama= oh, best among men [phenomenal one]; sadaa+ucite+salile = eternally, choicest, waters [of Ganga]; puruSa shreSTha= oh, best among men [persona grata]; shuciH+puNya+phalaH+bhava= cleansed, merit, be fructified, you become.

" 'Oh, phenomenal one, you deluge yourself in the eternally choicest [holy] waters of Ganga and thus be cleansed, and oh, persona grata, let your merit be fructified thus... [1-44-14]

Comment: The waters of other rivers have a blemish called **rajasvala doSa** 'the blemish of menstruation...' when the sun is in Leo-Cancer, i.e., during monsoon and with new waters come in it is as good as that lady river menstruates. But Ganga is beyond these taboos because it is perennial. Some more details are given in endnote of this chapter.

पितामहानाम् सर्वेषाम् कुरुष्व सलिलक्रियाम् ।
स्वस्ति ते अस्तु गमिष्यामि स्वम् लोकम् गम्यताम् नृप ॥ १-४४-१५

15. pitaamahaanaam+sarveSaam= forefathers, to all; kuruSva+salila+kriyaam= perform, water- oblation, ritual; svasti+te+astu= safe, to you, be; gamiSyaami+svam+lokam= here I go, to my own, sphere; gamSyataam [ellipse: tvam+svam+lokam] = be gone, you, to your own, world; nR^ipa= oh, king.

" 'To all of your forefathers you perform the ritual of water-oblations and here I go to my own sphere and oh, king, you be safe and be gone to your own world...' [Thus Brahma said to Bhageeratha.] [1-44-15]

इति एवम् उक्त्वा देवेशः सर्वलोक पितामहः ।
यथा आगतम् तथा अगच्छत् देव लोकम् महायशाः ॥ १-४४-१६

16. iti+evam+uktvaa= thus, that way, on saying; deva+iishaH+sarva+loka+pitaa mahaH= gods', god, for all, worlds, forefather; yathaa+aagatam+tathaa+agacChat= as came in, thus, [Brahma] went away; deva+ lokam+ mahaayashaaH= to empyreal, world, of great-renown.

"Thus on saying that way, that god of gods and the Forefather for all the worlds, Brahma of great-renown, went away as He came, to the empyrean worlds. [1-44-16]

भगीरथः तु राजर्षिः कृत्वा सलिलम् उत्तमम् ।
यथाक्रमम् यथान्यायम् सागराणाम् महायशाः ॥ १-४४-१७

17. bhagiirathaH+api+raajaR^iSiH= Bhageeratha, even, kingly-sage; kR^itvaa+salilam+ uttamam [uttama+ loka+ praapaka]= performing, water-oblation, best [superior, realms, endowing]; yathaa+ kramam+ yathaa+ nyaayam= as per, regularity [precedency,] as per, rationale of scriptures; saagaraaNaam = of Sagara [souls of the sons and grandsons of Sagara]; mahaayashaaH= greatly renowned one [Bhageeratha.]

"Even the kingly-sage and greatly renowned Bhageeratha, on performing water-oblations that endow superior realms to the souls of sons and grandsons of Sagara, as per precedency and as per the rationale of scriptures... [1-44-17]

कृतोदकः शुची राजा स्वपुरम् प्रविवेश ह ।
समृद्धार्थो नरश्रेष्ठ स्वराज्यम् प्रशशास ह ॥१-४४-१८

18. kR^ita+udakaH [itare]= making [offering,] water-oblation, [to other manes]; shucii+ raajaa= cleansed [sanctified,] king; sva+puram+pravivesha+ha= his own, city, [re-]entered, verily; samR^iddha+arthaH= overachieved, his purposes; nara shreSTha sva+raajyam+ pra+ shashaasa+ha= best among men [outstanding man,] his own, kingdom, well, ruled, verily.

"On offering water-oblations to his other manes that king is cleansed and sanctified [then only] he re-entered his own city and when his purpose is overachieved, that outstanding man, Bhageeratha, verily ruled his kingdom well. [1-44-18]

प्रमुमोद च लोकः तम् नृपम् आसाद्य राघव ।
नष्टशोकः समृद्धार्थो बभूव विगतज्वरः ॥ १-४४-१९

19. pramumoda+ca+lokaH= overjoyed, also, subjects of kingdom; tam+nR^ipam+aasaadya= him, as king, on [re-] gaining; raaghava= oh, Raghava; naSTa+shokaH+samR^iddha+arthaH= relieved of, grief, overabundant, means; babhuuva+vi+gata+jvaraH= became, verily, gone, febrility.

"On regaining him as their king, the subjects of the kingdom are overjoyed, and oh, Raghava, they are relieved of their grief, verily gone is their febrility and they became overabundant with means [and the yields, at the grace of Ganga...] [1-44-19]

एष ते राम गंगाया विस्तरो अभिहितो मया ।
स्वस्ति प्राप्नुहि भद्रम् ते संध्या कालो अतिवर्तते ॥ १-४४-२०

20. eSa+te+raama= this way, to you, oh, Rama; gangaayaa+vistaraH+abhihitaH+ mayaa= of Ganga's [Plunge,] in detail, described, by me; svasti+praapnuhi+bhadram+te= all good blessings, possess [you be blest,] be safe, to you; sandhyaa+kaalaH+ati+vartate= vesperal, time, much, passing [elapsing.]

"Oh, Rama, this way I described to you about 'The Plunge of Ganga' in detail, thus you be blest and be safe... as the vesperal time is elapsing, [no more questions from you for now, and let us meditate on Gayatri... but listen to the fruits of listening the legend of *ganga avataraNa,* 'The Plunge of Ganga...'] [1-44-20]

धन्यम् यशस्यम् आयुष्यम् पुत्र्यम् स्वर्ग्यम् अथ अपि च ।
यः श्रावयति विप्रेषु क्षत्रियेषु इतेरेषु च ॥ १-४४-२१

21. dhanyam+yashasyam+aayuSyam= [endower of] prosperity, fame, longevity; putryam+ svargyam + atha+api+ca= sons, heaven, then, even, also; yaH+shraavayati+vipreShu+ kshatriyeSu+itereSu+ca= who, lets [this legend] heard, [intones,] among Brahmins, among Kshatriya-s, among others, also.

"The listening of this legend endows prosperity, fame, longevity, sons and even heaven and he who intones this among Brahmin-s, Kshatriya-s and also among others... [1-44-21]

प्रीयन्ते पितरः तस्य प्रीयन्ते दैवतानि
इदम् आख़्यनम् आयुश्यम् गंगा अवतरणम् शुभम् ॥ १-४४-२२

22. priyante+pitaraH+tasya= rejoices, manes, his; priyante+daivataani= glory in, gods; idam+akhyanam+ aayushyam= this, legend, accorder of longevity; ganga+avataraNam+ shubham= Ganga, Plunge of, auspicious one.

"His manes rejoice and his gods glory in, and this legend, 'The Plunge of Ganga' is an accorder of longevity, for it is auspicious... [1-44-22]

यः श्रुणोति च काकुत्स्थ सर्वान् कामान् अवाप्नुयात् ।
सर्वे पापाः प्रणश्यन्ति आयुः कीर्तिः च वर्धते ॥ १-४४-२३

23. yaH+shruNoti+ca= whoever, hears, also; kaakutstha= oh, Kakutstha; sarvaan+ kaamaan+avaapnu yaat= all, wishes, achieves; sarve+paapaaH+pra+Nashyanti= all, sins, completely, obliterated; aayuH+kiirtiH+ca+vardhate= long life, reputation, also, enhances.

"Oh, Kakutstha, whoever hears this his wishes are achieved, all his sins are obliterated and enhanced are his reputation and longevity... [Thus Vishvamitra concluded the episode of 'The Plunge of Ganga.' [1-44-23]

Ganga

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Almost every ***puraaNa,*** mythological treatise, deals with the sanctity of Ganga. It is therefore queried and counter-queried as to why and how she is sanctifying. This river emerges from the nail of the left foot's big-toe of Vishnu as said in Vishnu Puraana: gangā deva anganā angānām anulepanā api pinjarā | vāma pāda ambuja angușța nakha sroto vinirgatā | visṇor bhibharti yām bhaktyā sirasā ahar nisam dhṛvam - sivaḥ

and thus it is said sankarasya sirasi bhrașțam patitam kalmașa apahā - mahesvara tīrtha

'the one which plunged onto Shankara's head and the very same is the remover of sins...'

Even if it is fallen onto the head of Shiva at a later time, its original birth place is at the feet of Vishnu hence

it is sanctified. After falling on the head of Shiva it is released and it rapidly flowed onto earth so that river by itself is a sanctified one and a sanctifier nadī vegena sudhyati - govinda rāja

'a river cleanses itself by its rapidity...' as such after incarceration by Shiva it flowed rapidly and thus its sanctity is kept up, by its very rapidity.

On bearing these sanctifying waters on His head, Shiva became a sanctified Shiva as said in ***bhaagavata puraaNa*** - sarit praparodakena tīrthena - candra- mauli vidhṛtena sivaḥ sivo ābhūt - bhāgava

Shiva presumed that he is honoured for the falling of Ganga on his head as said ***Mahaa Bhaarata*** tat ambu patitam dṛṣṭvā dadhāra sirasā haraḥ | pāvanārtham jaṭā madhye - mahā bhārata

Even in ***aadhyatma raaamayaNa*** Sage Vashishta says to Vishnu tvat pāda salilam dhṛtvā dhanvo bhūt girijā patiḥ - ādhyātma rāmāyaṇa

'on bearing your foot's waters Shiva became pious...'

In the legend of ***Trivikrama*** at one place it is said that due to the pressure of the foot of Vamana, the incarnation of Vishnu, the shell of the universe is pierced and water available outside has gone in and it is said to be the Divine Ganga. At another place it is said when Brahma washed the feet of Vishnu that water from his ***kamanDulu*** 'handy vessel' flowed as Ganga. Still at another place it is said that the ***dharma*** itself flowed as Ganga at the behest of Brahma. These three are correlated and said that ‘when Brahma washed the feet of Vishnu the waters were not sufficient enough to drench, then Brahma order ***dharma*** to flow like water, but that too was not enough, and when Vamana pierced the shell of universe then dharma flowed as Ganga.

The ***yoga*** take yet another view of Ganga. For their great ***guru*** is Shiva, yogis say that every fraction of second Ganga, or cetana flows in ones own body. tat pāda padmajam gaṅgām nipatantīm sva mūrdhani | cintayet brahma randhreṇa praviśantīm svakām tanūm | tayā saṅkṣālayet deham bāhyam abhyantaram malam | tat kṣaṇāt virajo mantra jāyate sphaṭika upamam ||

According to the six-plexus theory ***cetana shakti*** ‘vitality’ flows through ***brahma randhra*** ‘the hole in the mid of the pate...’ to ***sahasraa kamala*** the multi-petal-lotus, the Internal Capsule or the Reticular Activating System and from there to ***aaj~naa cakra*** ‘plexus of discrimination..’ back at the third eye, and from there the vitality flows down the lines of the three spinal nerves, viz., ***idaa, pingala, susumna*** sympathetic, parasympathetic and central spinal cord. These three are the three replicas of ***Ganga, Yamuna, and Saraswati.*** This confluence occurs once at ***aaj~naa cakra*** ‘third eye' and again at the perineum and on going to the perineum this Ganga activates the dormant particles of vitality to raise them up the spinal system. Thus, the Supreme Yogi Shiva ordains the vitality called Ganga to flow up an d down the plexuses, from grey matter down to the perineum, only to activate the system. More Information than this will become unjustifiable here.

Ganga is ever holy because she does not have any womanly stigmas. dvi māsam saritah sarvā bhavanti rajasvalāḥ - mārkanḍeya - - simha karkāṭakayoḥ madhye sarvā nadyā rajasvalāḥ - vyāghrapāda

‘for two months all the rivers menstruate – Maakandeya Puraana. ‘When sun in Leo-Cancer all rivers menstruate...’ that is due to monsoon and new waters, and bathing in them is prohibitive. But River Ganga draws its river from Himalayas thus she has no such blemish.

For all these diverse opinions the reply is given in Ramayana itself as said in Ayodhya viśṇu pāda udbhavām divyam - ayodhya

and also at 1-43-7 of Ramayana sā tasmin puṇyā - puṇye rudrasya mūrdhani - rāmāyaṇa

which imports the meaning: 'she that pious River Ganga, fell onto the pious head of Shiva...' i.e., 'without any mutation, both Shiva and Ganga are the sanctifiers by themselves, while helping each other, i.e., Shiva helped Ganga to gain a foothold on His head, while Ganga helped Shiva to become the root cause to bear and release her brunt, and in turn, both of them helped the humankind...' Thus helping the created being is ***dharma.***

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे चतुर् चत्वारिम्शः सर्ग

Thus, this is the 44th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 45

Introduction

The legend of churning Milk Ocean is narrated to Rama and Lakshmana when they reach and see a city named Vishaala. Vishvamitra narrates how Haalahala, the lethal poison as well as Amrita, the ambrosial elixir, emerged from the churning of Milk Ocean, and how Shiva contained the poison and how Vishnu helped the churning in His incarnation as Tortoise.

विश्वामित्र वचः श्रुत्वा राघवः सह लक्ष्मणः ।
विस्मयम् परमम् गत्वा विश्वामित्रम् अथ अब्रवीत् ॥ १-४५-१

1. vishvaamitra+vacaH+shrutvaa= Vishvamitra's, words, on listening; raaghavaH+ saha+lakSmaNaH= Raghava, with, Lakshmana; vismayam+paramam+gatvaa= astonishment, great, gone into; vishvaamitram+ atha+ abraviit= to Vishvamitra, then, spoke.

On listening to Sage Vishvamitra's words, Rama went into a great astonishment along with Lakshmana and then spoke to Vishvamitra... [1-45-1]

अति अद्भुतम् इदम् ब्रह्मन् कथितम् परमम् त्वया ।
गंगा अवतरणम् पुण्यम् सागरस्य अपि पूरणम् ॥ १-४५-२

2. ati+adbhutam+idam+brahman= highly, amazing, this, oh, Brahman; kathitam+ paramam+tvayaa= narrated, extremely [blessed legend,] by you; gangaa+avataraNam+puNyam= Ganga's, alighting, blessed; saagarasya+api+puuraNam= Sagara's, even, filling [the ocean.]

"Oh, Brahman, highly amazing is this narration of yours about the extremely blessed alighting of Ganga and even that of Sagara's filling [the ocean dug out by his sons...] [1-45-2]

क्षण भुत इव नौ रात्रिः संवृत्त इयम् परंतप ।
इमाम् चिंतयतोः सर्वम् निखिलेन कथम् तव ॥ १-४५-३

3. kshaNa+bhuta+iva+nau+raatriH= a moment, became, like, for us two, night; samvR^itta+ iyam+ parantapa= enveloped, by this, enemy-inflamer; imaam+chintayatoH+sarvam= this, think, all; nikhilena+ katham+ tava= in detail, legend of, yours

"Oh, enemy-inflamer, while thinking about legend in detail, entire night passed away as a moment for two of us... [1-45-3]

तस्य सा शर्वरी सर्वा मम सौमित्रिणा सह ।
जगाम चिंतयान् अस्य विश्वामित्र कथाम् शुभाम् ॥१-४५-४

4. tasya+saa+sharvarii+sarvaa= that, he [Rama], night, all; mama+saumitriNaa+saha= to me, Lakshmana, along with; jagaama+cintayaan+asya= passed away, while thinking, about it; then, vishvaamitra+ kathaam+shubhaam= oh, Vishvamitra, narration, auspicious one.

"Oh, Vishvamitra, while thinking about the auspicious narration, the whole night passed away to me along with Lakshmana..." [Thus Rama is addressing Vishvamitra.] [1-45-4]

ततः प्रभाते विमले विश्वामित्रम् तपोधनम् ।
उवाच राघवो वाक्यम् कृत आह्निकम् अरिन्दमः ॥ १-४५-५

5. anvaya/word-order: tataH= thereafter; arindamaH= enemy-oppressor; raaghavaH= Raghava; vimale+prabhaate= fresh, [next] dawn; kR^ita+aahnikam= who performed, morning chores; vishvaamitram + tapaH+ dhanam+uvaaca+vaakyam= to Vishvamitra, asceticism, affluent in, spoke, sentence.

Thereafter, in the next fresh dawn Raghava, the enemy-oppressor, spoke these words to Sage Vishvamitra, who by now performed his daily chores and an affluent one in asceticism. [1-45-5]

गता भगवती रात्रिः श्रोतव्यम् परमम् श्रुतम् ।
तराम सरितम् श्रेष्टम् पुण्यम् त्रि पथ गाम् नदीम् ॥१-४५-६

6. gataa+bhagavatii+raatriH= elapsed, reverential, night; shrotavyam+paramam+ shrutam= listenable, excellent [legend,] listened; taraama+saritam+shreSTam+puNyam= we now cross over, waters, prominent, merited [Ganga]; tri+patha+gaam+nadiim= three, ways, coursing, river [Ganga.]

" 'Listened is the listenable excellent [legend of Ganga] and lapsed is the reverential night, [for it is filled with the light of glory of Ganga, thus it is reverential...] we now cross over [the very same] prominent, merited and tri-way-coursing River Ganga... [1-45-6]

नौः एषा हि सुख आस्तीर्णा ऋषीणाम् पुण्य कर्मणाम् ।
भगवंतम् इह प्राप्तम् ज्ञात्वा त्वरितम् आगता ॥ १-४५-७

7. anvaya/word-order: bhagavantam+iha+praaptam+j~naatvaa= [you a] venerable one, here, chanced, on knowing; eSaa+nauH= this, boat; tvaritam+aagataa= speedily, [boat] came [fetched by them]; sukha+ aastiirNaa= comfortably, blanketed [floor with mats etc.,]; R^iSiiNaam+puNya+ karmaNaam= by sages, of august, laurels; hi= so to speak.

"On knowing that a venerable one like you has chanced here, this boat is fetched by those sages of august laurels, comfortably blanketing [its deck with mats etc.,] so to speak..." [Thus Rama spoke to Vishvamitra.] [1-45-7]

तस्य तत् वचनम् श्रुत्वा राघवस्य महात्मनः ।
संतारम् कारयामास स ऋषि संघस्य कौशिकः ॥ १-४५-८

8. tasya+tat+vacanam+shrutvaa= his [Rama's,] that, sentence, on hearing; raaghavasya+ mahaa aatmanaH= Raghava's, great-souled one; samtaaram+kaarayaamaasa= to cross over [river,] started to; sa+ R^iSi+ sanghasya+kaushikaH= along with, sages, assemblage, Kaushika, [Vishvamitra.]

On hearing the words of great-souled Raghava, Vishvamitra of Kusha dynasty, started to cross over the river along with assemblage of sages. [1-45-8]

उत्तरम् तीरम् आसाद्य संपूज्य ऋषि गणम् ततः ।
गंगा कूले निविष्टाः ते विशालाम् ददृशुः पुरीम् ॥ १-४५-९

9. uttaram+tiiram+aasaadya= north side, bank, on arriving at; sampuujya+R^iSi+ gaNam= adoring, sages, assemblage; gangaa+kuule+niviSTaaH= then, Ganga's, on bank, sojourned; te+tataH+vishaalaam+ dadR^ishuH + puriim= they, therefrom, at Vishaala [named city,] seen, city.

On arriving at the northern bank of River Ganga, adored the assemblage of sages [who ferried them up to here,] then after a sojourn on the northern bank of Ganga, therefrom they have seen at the city, named Vishaala. [1-45-9]

ततो मुनि वरः तूर्णम् जगाम सह राघवः।
विशालाम् नगरीम् रम्याम् दिव्याम् स्वर्ग उपमाम् तदा॥ १-४५-१०

10. tataH+muni+varaH+tuurNam= therefrom, great sage [Vishvamitra,] quickly; jagaama+ saha+ raaghavaH= started, with Raghava; vishaalaam+nagariim+ramyaam= to Vishaala, city, charming; divyaam+ svarga+ upamaam+tadaa= to heaven, comparable, likewise.

Therefrom, that great Sage Vishvamitra started quickly along with Raghava to the city Vishaala, which is charming and comparable with the heaven, likewise. [1-45-10]

अथ रामो महाप्राज्ञो विश्वामित्रम् महामुनिम्।
पप्रच्छ प्रांजलिः भूत्वा विशालाम् उत्तमाम् पुरीम्॥ १-४५-११

11. atha+raamaH+mahaapraaj~naH= then, Rama, highly intelligent; vishvaamitram+mahaa munim= at Vishvamitra, great sage; papracCha+praanjaliH+bhuutvaa= asked, with folded palms, becoming [gesturing]; vishaalaam+uttamaam+puriim= about Vishaala, prominent, city.

Then the highly intelligent Rama gesturing with folded palms [in supplication,] asked the great Sage Vishvamitra about that prominent city Vishaala. [1-45-11]

कतमो राज वंशो अयम् विशालायाम् महामुने।
श्रोतुम् इच्छामि भद्रम् ते परम् कौतूहलम् हि मे॥ १-४५-१२

12. katamaH [kataraH]+raaja+vamshaH+ayam= which, king's, dynasty, is this; vishaalaayaam+ mahaa+ mune= from Vishaala, oh, great, sage; shrotum+icChaami+bhadram+te= for hearing, interested, be sage to, you; param+kautuuhalam+hi+me= highly, inquisitiveness, indeed, to me.

"Oh, great sage, which dynastic king is ruling from this city of Vishaala? I am interested to hear of it and indeed, I am highly inquisitive about it..." [Thus Rama spoke to Vishvamitra.] [1- 45-12]

तस्य तत् वचनम् श्रुत्वा रामस्य मुनिपुंगवः।
आख्यातुम् तत् समारेभे विशालस्य पुरातनम्॥ १-४५-१३

13. tasya+tat+vacanam+shrutvaa= then, those, words, on hearing; raamasya+muni+ pungavaH= of Rama, sage, the eminent; aakhyaatum+tat+samaarebhe= for narrating, about that, started; vishaalasya+ puraatanam= about Vishaala, ancient [legend.]

Then on hearing those words of Rama, that eminent Sage Vishvamitra started to narrate about the ancient legend of Vishaala. [1-45-13]

श्रूयताम् राम शक्रस्य कथाम् कथयतः श्रुताम्।
अस्मिन् देशे हि यत् वृत्तम् शृणु तत्त्वेन राघव॥ १-४५-१४

14. shruuyataam+raama= I tell of, oh, Rama; shakrasya+kathaam+kathayataH+ shrutaam= Indra's, legend, as told by me, as I was told; asmin+deshe+hi= in this, country, really; yat+ vR^ittam= what, chanced; shR^iNu+tattvena+raaghava= be listened, in quintessence, oh Raghava.

"Oh, Rama, I tell of the legend of Indra as I was told and listen to it as I tell... what really chanced in this country, oh, Raghava, that be listened in its quintessence... [1-45-14]

पूर्वम् कृत युगे राम दितेः पुत्रा महाबलाः।
अदितेः च महाभागा वीर्यवन्तः सुधार्मिकाः॥ १-४५-१५

15. puurvam+kR^ita yuge= once, in Krita, era; raama=oh, Rama, diteH+putraa+mahaa+ balaaH= Diti's, sons, extremely, energetic ones; aditeH+ca+mahaabhaagaa= Aditi's, also, venerable ones; viiryavantaH+ su+ dhaarmikaaH= vigorous ones,

highly righteous ones.

"Once in Krita era, oh, Rama, the sons of Lady Diti were extremely energetic ones [in their brawniness, whereas the sons of her younger sister] Lady Aditi were venerable, vigorous and highly righteous ones... [1-45-15]

Comment: Diti is the elder sister of Aditi and the first wife of Sage Kashyapa and her sons, originally called *asura-s*, whereas Aditi, the second wife of that sage gave birth to the progeny of *sura-s* gods. These two ladies are the daughters of Daksha Prajaapati.

ततः तेषाम् नरव्याघ्रः बुद्धिः आसीत् महात्मनाम् ।
अमरा विजराः चैव कथम् स्यामो निरामयाः ॥ १-४५-१६

16. tataH+teSaam+naravyaaghraH= then, for them, oh, tigerly-man; buddhiH+aasiit+ mahaa atmanaam = thinking, was there, to those great-souls; a+maraa+vi+jaraaH+caiva= without death, without, decay, also; katham+syaamaH+niraamayaaH= how, we shall [thrive,] ageless.

"Oh, tigerly-man, Rama, there was a thinking to those great-souls then, as to 'how we shall [thrive] deathless, ageless and wasteless...' [Thus thought the sons of Diti and Aditi.] [1-45-16]

तेषाम् चिंतयताम् तत्र बुद्धिः आसीत् विपश्चिताम् ।
क्षीर उद मथनम् कृत्वा रसम् प्राप्स्याम तत्र वै ॥ १-४५-१७

17. teSaam+cintayataam+tatra= for them, thus thinking, in that [subject]; buddhiH+ aasiit+ vipashcitaam= thought, occurred, for those masterminds; kSiira+uda+mathanam+kR^itvaa= milk, ocean, churning, on performing; rasam+praapsyaama+tatra+vai= elixir, we will get, therein, indeed.

"For them who were thinking thus on that [subject] a thought occurred to those masterminds, 'on churning the Milky Ocean, therein we get its elixir, indeed... [1-45-17]

ततो निश्चित्य मथनम् योक्त्रम् कृत्वा च वासुकिम् ।
मन्थानम् मन्दरम् कृत्वा ममन्थुर् अमित ओजसः ॥ १-४५-१८

18. tataH+nishcitya+mathanam= then, deciding, to churn; yoktram+kR^itvaa+ca+ vaasukim= as churning-rope, made, also, Vasuki [King of Snakes]; manthaanam+mandaram+ kR^itvaa+ mamanthuH= as stirrer, mountain Mandara, made, stated churning; a+mita+ojasaH= un, limited, energetic ones.

"Then on deciding to churn [the Milky Ocean,] they made Vasuki, [the mighty King of Snakes, with thousand heads,] as the churning rope and Mt. Mandara as stirrer and those who have unlimited energy started churning [the Milky Ocean...] [1-45-18]

अथ वर्ष सहस्रेण योक्त्र सर्प शिरांसि च ।
वमन्तो अति विषम् तत्र ददंशुर् दशनैः शिलाः ॥ १-४५-१९

19. atha+varSa+sahasreNa= then, by years, thousand [after a thousand years]; yoktra+sarpa+shiraamsi + ca= churning rope, serpent, from heads; vamantaH+ati+viSam+tatra= disgorged, poisonous, venom, there; dadamshuH+dashanaiH+shilaaH= fanged, with fangs, cliffs [of Mt. Mandara.]

"Then, after a thousand years from the heads of the serpent that is used as churning rope, [namely the Thousand-headed serpent Vasuki,] and when its fangs of Vasuki fanged the cliffs of Mt. Mandara, disgorged is a poisonous venom, [which on melting the rocks of Mt. Mandara became the lethal and flaming *Haalahala...*] [1-45-19]

उत्पाताम् अग्नि संकाशम् हालाहल महाविषम् ।
तेन दग्धम् जगत् सर्वम् स देव असुर मानुषम् ॥ १-४५-२०

20. utpaataam+agni+sankaasham= up-heaved, fire, similar; haalaahala+mahaa+ viSam= Halahala, lethal, poison; tena+dagdham+jagat+sarvam= by that, burnt down, universe, whole; sa+ deva+ asura+ maanuSam= together with, gods,

demons, humans.

"Up-heaved is that fire-similar lethal poison *Haalahala,*, and by it the whole universe is burnt down, together with gods, non-gods, and humans... [1-45-20]

अथ देवा महादेवम् शंकरम् शरणार्थिनः ।
जग्मुः पशुपतिम् रुद्रम् त्राहि त्राहि इति तुष्टुवुः ॥ १-४५-२१

21. atha+devaaH+mahaadevam= then, gods, Cardinal God; sham+karam+sharaNa+ arthtinaH= Solace, Endower, shelter, seeking; jagmuH+pashu+patim+rudram= approached, animal's, husband, to Rudra; traahi + traahi +iti+tuSTuvuH= save, save us, thus, they prayed to Him 'save.

"Then the gods seeking shelter approached Rudra, the Cardinal God, Endower of Solace, and who husbands all the created animals, [inclusive of human-animals,] and they prayed 'save, save us...' [1-45-21]

एवम् उक्तः ततो देवैः देवेश्वरः प्रभुः ।
प्रादुर् आसीत् ततो अत्र एव शंख चक्र धरो हरिः ॥ १-४५-२२

22. evam+uktaH+tataH+devaiH= this way, prayed, then, by gods; deva+iishvaraH+ prabhuH= God of Gods, the Lord [Shiva]; praaduraasiit+tataH= [Shiva] appeared, immediately, there; atra+eva+shankha+ cakra+ dharaH+hariH= there, only [in the meanwhile,] conch, disc, handling, Hari [Vishnu.]

"This way when prayed by gods, the God of Gods and the Lord, Shiva appeared there immediately, and in the meanwhile, handling the disc and conch Vishnu also appeared there alone... [1-45-22]

उवाच एनम् स्मितम् कृत्वा रुद्रम् शूलधरम् हरिः ।
दैवतैः मध्यमानो तु तत् पूर्वम् समुपस्थितम् ॥ १-४५-२३

23. uvaaca+enam+smitam+kR^itvaa= spoken, this, smile, making [smilingly]; rudram+shuula+dharam + hariH= to Rudra, Trident, Wielder of, daivataiH+madhyamaanaH+tu= by gods, while churning, but; tat+ puurvam+samupasthitam= that, firstly, emerged [element.]

"And spoke smilingly to Rudra, the Wielder of Trident, 'while gods churning the Milk Ocean, that which has emerged firstly... [1-45-23]

तत् त्वदीयम् सुरश्रेष्ठः सुराणाम् अग्रतो हि यत् ।
अग्र पूजामि इह स्थित्वा गृहाण इदम् विषम् प्रभो ॥ १-४५-२४

24. tat+tvadiiyam+sura+shreSThaH= that, yours, oh, among gods, best god; suraaNaam+agrataH+ hi+ yat= among gods, foremost, verily, by which reason; agra+puujaam= as prime, oblation; iha+ sthitvaa+ gR^ihaaNa+idam+viSam+prabho= here, staying, oblige, this, poison, Oh, Lord.

" 'Oh, Best God among gods, that is yours, for the reason of your being the Foremost God among gods and oh, Lord, staying here [remotely, you are capable to] oblige this poison, Haalahala, as a prime oblation... [1-45-24]

इति उक्त्वा च सुरश्रेष्ठः तत्र एव अंतर्धीयत ।
देवतानाम् भयम् दृष्ट्वा श्रुत्वा वाक्यम् तु शारङ्गिणः ॥ १-४५-२५

25. iti+uktvaa+ca+surashreSThaH= so, saying, also, best one among gods [Vishnu]; tatra+eva+ antardhiiyata = there, only, disappeared; devataanaam+bhayam+dR^iSTvaa= god's, scare, on observing [Shiva]; shrutvaa+vaakyam+tu+shaara~NgiNaH= on listening, words of, but, [the wielder of bow called shaara~nga, so, shaara~Ngidhanvan, i.e., Vishnu.]

"Saying so Vishnu, the best one among gods disappeared there only... and Shiva on observing the scare of gods and also on listening the words of the Wielder of *Shaaranga* bow, namely Vishnu...

[1-45-25]

हालाहलम् विषम् घोरम् संजग्राह अमृत उपमम् ।
देवान् विसृज्य देवेशो जगाम भगवान् हरः ॥ १-४५-२६

26. haalaahalam+viSam+ghoram= Halahala, poison, lethal; samjagraaha+amR^ita+ upamam= gulped, ambrosia, as if; devaan+visR^iujya+deveshaH= gods, leaving, god of gods; jagaama+bhagavaan+haraH= left, God, Hara, [Shiva.]

"Gulped that *Haalahala*, the lethal poison, as if it is ambrosia and that God of Gods leaving those gods, left [for His Abode,] that God Hara, namely Shiva... [1-45-26]

ततो देव असुराः सर्वे मनथू रघुनंदन ।
प्रविवेश अथ पातालम् मन्थानः पर्वतोत्तमः ॥ १-४५-२७

27. tataH+deva+asuraaH+sarve= then, gods, non-gods, all; manathuu= continued churning; raghu+ nandana = oh Raghu's dynasty, delight [Rama]; pravivesha+atha+paataalam= entered [caved in,] then, netherworld; manthaanaH+parvata+uttamaH= stirrer, mountain, loftiest.

"Then on the continued churning of gods and non-gods, oh, Rama, the joy of Raghu's dynasty, that Mt. Mandara, the loftiest mountain then caved in to the netherworld... [1-45-27]

ततो देवाः स गन्धर्वाः तुष्टुवुः मधुसूदनम् ।
त्वम् गतिः सर्व भूतानाम् विशेषेण दिवौकसाम् ॥ १-४५-२८

28. tataH+devaaH+sa+gandharvaaH= then, gods, with, gandharva-s; tuSTuvuH+ madhusudanam = prayed to, Madhusuudana [Vishnu]; tvam+gatiH+sarva+bhuutaanaam= you, recourse, to all, beings; visheSeNa + divaukasaam= specially, to heaven, dwellers.

"Then the gods along with gandharva-s prayed to Madhusuudana, [the other name of Vishnu,] 'you alone are the recourse to all beings, specially to the dwellers in heavens... [1-45-28]

पालय अस्मान् महाबाहो गिरिम् उद्धर्तुम् अर्हसि ।
इति श्रुत्वा हृषीकेशः कामठम् रूपम् आस्थितः ॥ १-४५-२९

29. paalaya+asmaan+mahaabaaho= safeguard, us, oh, dextrous one; girim+uddhartum+arhasi= mountain, to elevate, apt of you; iti+shrutvaa+hR^iSiikeshaH= thus, on hearing, Hrisheekesha, [another name of Vishnu]; kaamaTham+ruupam+aasthitaH= tortoise, form, adopted.

"Oh dextrous one, safeguard us, it will be apt of you elevate the mountain...' and Hrisheekesha, [another name of Vishnu,] on hearing thus [from the prayers of all gods,] adopting Himself into the form of a tortoise... [1-45-29]

पर्वतम् पृष्टतः कृत्वा शिश्ये तत्र उदधौ हरिः ।
पर्वत अग्रम् तु लोकात्मा हस्तेन आक्रम्य केशवः ॥ १-४५-३०

30. parvatam+pR^iSTataH+kR^itvaa= mountain [Mt. Mandara,] on back [on tortoiseshell,] on making [positioning]; shishye+tatra+udadhau+hariH= recumbent, therein, in Ocean, Hari, [another name of Vishnu]; parvata+agram+tu= mountain, peak, but; loka+aatmaa+hastena+ aakramya+keshavaH = Cosmic-Soul, [held] with hand, reached out, Keshava, [another name of Vishnu.]

"Hari, namely Vishnu, was recumbent [at the bottom of the Milky Ocean,] on positioning Mt. Mandara on his back, [viz., on tortoiseshell as a base,] and that Cosmic-Soul, Keshava also reached out the peak of that mountain and held it [uprightly] with his hand... [1-45-30]

देवानाम् मध्यतः स्थित्वा ममन्थ पुरुषोत्तमः।
अथ वर्ष सहस्रेण आयुर्वेदमयः पुमान्॥ १-४५-३१

31. devaanaam+madhyataH+sthitvaa= of gods, amid, stayed; mamantha+puruSaH+uttamaH= churned, Person, Supreme; atha+varSa+sahasreNa= then, years, after thousand; aayuH+ vedamayaH+pumaan= Life, Science epitome of, [Aayurveda,] male personality [emerged.]

"And He that Supreme Person stayed amid gods [churning the ocean...] then after a thousand years a male personality and an epitome of Life Science, namely *aayur veda...* [1-45-31]

उदतिष्ठत् सुधर्मात्मा स दण्ड स कमण्डुलुः।
पूर्वम् धन्वन्तरिर् नाम अप्सराः च सु वर्चसः॥ १-४५-३२

32. udatiSThat+su+dharmaatmaa= surface, highly righteous souled one; sa+daNDa+sa+ kamaNduluH= with, arm-rest-stick, with, handy water-vessel; puurvam+dhanvantariH+naama= firstly [surfaced,] Dhanvantari, named; apsaraaH+ca+su+varcasaH+ Apsara-s, also, with remarkable, elegance.

"A highly righteous soul named Dhanvantari, with his arm-rest-stick and with his handy water-vessel, surfaced firstly, and also the Apsara-s with their remarkable elegance [emerged later...] [1-45-32]

अप्सु निर्मथनात् एव रसात् तस्मात् वर स्त्रियः।
उत्पेतुः मनुज श्रेष्ठ तस्मात् अप्सरसो अभवन्॥ १-४५-३३

33. apsu+nir+mathanaat+eva+rasaat [+utpetuH]= in waters [Milk Ocean,] by absolute churning, thus, from elixir [came out]; tasmaat+vara+striyaH= admirable females; utpetuH= came forth; manuja+shreSTha= oh, among men, the best [Rama]; tasmaat+apsarasaH+abhavan= thereby, Apsara-genera, they became [their genera became.]

"By the absolute churning of Milk Ocean's waters an elixir came out and from that elixir admirable females have come out, oh, Rama, the best one among men, thereby their genera became Apsara-s... [1-45-33]

षष्टिः कोट्यो अभवन् तासाम् अप्सराणाम् सुवर्चसाम्।
असंख्येयाः तु काकुत्स्थ याः तासाम् परिचारिकाः॥ १-४५-३४

34. SaSTiH+koTyaH+abhavan= sixty, crores [six hundred millions,] they became [emerged]; taasaam+ apsaraaNaam+su+varcasaam= those, of Apsara-s, amazing, dazzle; a+sankhyeyaaH+ tu= not, countable [innumerable one,] also; kaakutstha= oh, descendent of Kakutstha; yaaH+taasaam+ paricaarikaaH= those, their [main Apsara-s',] maidservants.

Oh, descendent of Kakutstha, those Apsara-s of amazing dazzle that emerged are in six hundred millions and innumerable are their maidservants, [who emerged along with them and they are also of Apsara genera...] [1-45-34]

न ताः स्म प्रतिगृह्णन्ति सर्वे ते देव दानवाः।
अप्रतिग्रहणात् एव ता वै साधारणाः स्मृताः॥ १-४५-३५

35. na+taaH+sma+pratigR^ihNanti= not, them, take a fancy [espoused]; sarve+te+deva+ daanavaaH= all, those, gods, demons; a+pratigrahaNaat+eva+taa+vai= by not, espousing, only, they all [Apsara-s,] really; saadhaaraNaaH+smR^itaaH= general, reckoned as.

"All of them, the gods or demons, have not espoused them, and by not espousing they all are really reckoned as 'general' [Apsara-females...] [1-45-35]

Comment: In fact these Apsara-s are the nymphs who really did not bother to choose husbands either from gods or from demons and they wanted to be free and out of the institution of marriage. But later they alone have become breeding centres as in the case of Menaka-Vishvamitra et al. Because they have come out from **apsu + rasa** 'waters... elixir, 'those that emanated from the elixir of water....' they are called Apsara-s and etymologically this nomenclature 'seems more to be guided by the similarity of sound than anything else...' and 'we have a case of sound etymology par

excellence [in Ramayana,] in sura, asura and the word asura is formed from the word asu with the addition of the suffix ra and means 'one full of ra spiritual life asu... and 'by curious process of semantical change came to means a demon...' Satya Vrat.

वरुणस्य ततः कन्या वारुणी रघुनंदन ।
उत्पपात महाभागा मार्गमाणा परिग्रहम् ॥ १-४५-३६

36. varuNasya+tataH+kanyaa= of Varuna [Rain-god,] then, daughter; vaaruNii= Vaaruni; raghu nandana= oh, descendent of Raghu; utpapaata+mahaabhaagaa= came up, heaven-sent one; maarga maaNaa+ parigraham= searching for, espousal.

"Oh, descendent of Raghu, then came up the heaven-sent Vaarunii, [the presiding deity of hard liquors and also called as *sura,*] the daughter of Varuna, the Rain-god, searching for her espousal... [1-45-36]

दितेः पुत्रा न ताम् राम जगृहुर् वरुण आत्मजाम् ।
अदितेः तु सुता वीर जगृहुः ताम् अनिंदिताम् ॥ १-४५-३७

37. diteH+putraa+na+taam= of Diti, sons, not, her [Vaaruni]; raama= oh Rama; jagR^ihuH+varuNa + aatmajaam= espoused, Rain-god, daughter [Vaaruni]; aditeH+tu+sutaa= Aditi's, but, sons; viira= oh, brave one; jagR^ihuH+taam+aninditaam= espoused, her, impeccable one.

"Oh, Rama, the sons of Diti have not espoused her, Vaaruni, the daughter of Rain-god, but oh brave one, the sons of Aditi have espoused that impeccable Vaaruni... [1-45-37]

असुराः तेन दैतेयाः सुराः तेन अदितेः सुताः ।
हृष्टाः प्रमुदिताः च आसन् वारुणी ग्रहणात् सुराः ॥ १-४५-३८

38. asuraaH+tena+daiteyaaH= Asura-s, thereby, sons of Diti; suraaH+tena+aditeH+ sutaaH= Suraa-s, as such, Aditi's sons; hR^iSTaaH+pramuditaaH+ca+aasan= delighted, rejoiced, also, [both gods,] became; vaaruNii + grahaNaat+suraaH= Vaaruni, on espousing, gods.

"Thereby the sons of Diti are *asuraa-s* and as such, the sons of Aditi are *suraa-s* and delighted and rejoiced are the gods on espousing Vaaruni... [1-45-38]

उच्चैःश्रवा हय श्रेष्ठो मणि रत्नम् च कौस्तुभम् ।
उदतिष्ठन् नरश्रेष्ठ तथैव अमृतम् उत्तमम् ॥ १-४५-३९

39. uccaiHshravaa+haya+shreSThaH= Uccaishravaa, horse, best one; maNi+ratnam+ ca+kaustubham= jewel, gem of a, also, Kaustubha; udatiSThan+narashreSTha= emerged, oh, best among men, Rama; tathaiva + amR^itam+uttamam= like that, Ambrosia, the Supreme [elixir of gods.]

"Oh, Rama, the best among men, then emerged is the best horse called Ucchaishravaa... and then, a gem of a jewel, namely Kaustubha, and like that, *amrita,* the Supreme ambrosial [elixir of gods...] [1-45-39]

अथ तस्य कृते राम महान् आसीत् कुल क्षयः ।
अदितेः तु ततः पुत्रा दितेः पुत्रान् असूदयन् ॥ १-४५-४०

40. atha+tasya+kR^ite= then, by it [ambrosia,] caused [havoc]; raama= Oh Rama; mahaan+aasiit+ kula+ kSayaH= great, chanced, ethnic, havoc; aditeH+tu+tataH+putraa= Aditi's, only, then, sons have; diteH+ putraana + asuudayan= Diti's, sons are, havocked.

"Oh, Rama, then there chanced a great ethnic havoc, caused by Ambrosia, [for its possession,] when the sons of Aditi have havocked the sons of Diti... [1-45-40]

एकताम् अगमन् सर्वे असुरा राक्षसैः सह ।
युद्धम् आसीत् महाघोरम् वीर त्रैलोक्य मोहनम् ॥ १-४५-४१

41. ekataam+agaman+sarve= unity, arrived at, all; asuraa+raakshasaiH+saha= asura-s, demons, along with; yuddham+aasiit+mahaa+ghoram= war, came to pass, ghastly; viira+trai+ lokya+mohanam= Oh, brave one Rama, three worlds, perplexing.

"Oh, Brave Rama, all the asura-s and demons have arrived at a unity, and a ghastly war came to pass, which was perplexing to all the triad of universes [viz., ethereal, real and surreal spheres...] [1-45-41]

यदा क्षयम् गतम् सर्वम् तदा विष्णुः महाबलः ।
अमृतम् सः अहरत् तूर्णम् मायाम् आस्थाय मोहिनीम् ॥ १-४५-४२

42. yadaa+kshayam+gatam+sarvam= when, annihilation, waded in, all; tadaa+viSNuH= mahaabalaH= then, Vishnu, the ambidextrous one; amR^itam+saH+aharat+tuurNam= Amrita, [Ambrosia] He [Vishnu,] impounded, swiftly; maayaam+aasthaaya+mohiniim= illusory [form,] assuming, as Mohini.

"When all are wading into annihilation then the ambidextrous Vishnu swiftly impounded Amrita, the Ambrosia, by assuming an illusory for of Mohini... [1-45-42]

Comment: Mohini literally means 'that which bewitches...' usually a feminine or neutral. Here Vishnu assumed a physique of such a voluptuous and bewitching seductress, marvellously limbed, and mantled in see-thru clothing, and thus maddened everybody around her. Then she started to serve Amrita/Ambrosia among the gods and demons on making them to sit on either side of her way. Even the age-old Brihaspati, the Jupiter, sitting in god's row, has come under her charm and started gazing her from top to toe, pruriently. When Brihaspati saw at the feet of that damsel, they appeared as male person's feet. He further looked at those two feet and beholding them as *shrii caraNa,* 'Reverential Divine Feet of Vishnu,' with which he covered the three spheres, Brihaspati's illusion is shattered and he venerated those feet, recognising this as Vishnu's Maya.

ये गता अभिमुखम् विष्णुम् अक्षरम् पुरुषोत्तमम् ।
संपिष्टाः ते तदा युद्धे बिष्णुना प्रभ विष्णुना ॥ १-४५-४३

43. ye+gataa+abhimukham= whoever, went, towards [confronting]; viSNum+a+ksharam+ puruSa+ uttamam= Vishnu, without, perish [Imperishable, Eternal,] Person, Supreme; sampiSTaaH+te+tadaa= pulverised, they, then; yuddhe+ViSNunaa= in war, by Vishnu; prabha+viSNunaa= blaze, triply [one whose blaze is manifest in the fire, sun and lightning.]

"Whoever confronted that Eternal and Supreme Person, Vishnu, then he is pulverized by Vishnu, whose blaze is threefold, [as manifest in the sun, fire and lightning,] in that war... [1-45-43]

अदितेः आत्मजा वीरा दितेः पुत्रान् निजघ्निरे ।
अस्मिन् घोरे महायुद्धे दैतेया अदित्यायोः भृशम् ॥ १-४५-४४

44. aditeH+aatmajaa+viiraa= Aditi's, sons, brave ones; diteH+putraan+nijaghnire= Diti's, sons, massacred; asmin+ghore+mahaayuddhe= in this, horrendous, great war; daiteyaa+ adityayoH+bhR^isham= Diti's progeny, Aditi's progeny, altogether.

"In this horrendous war between the progeny of Diti, namely demons, and the progeny of Aditi, namely gods, the sons of Aditi being gods, have altogether massacred the demonic sons of Diti... [1-45-44]

निहत्य दिति पुत्रान् तु राज्यम् प्राप्य पुरंदरः ।
शशास मुदितो लोकान् स ऋषि संघान् स चारणान् ॥ १-४५-४५

45. nihatya+diti+putraan+tu= on eliminating, Diti's, sons, but; raajyam+praapya= kingdom, on acquiring; purandaraH= eliminator of enemy cities [Indra,] shashaasa+muditaH+lokaan= ruled, happily, worlds; sa+R^iSi+sanghaan+sa+caaraNaan= inclusive of, sage, groups, along with, caarana-s.

"On eliminating the sons of Diti [for they are demons,] and on acquiring kingdom [of heavens,]

that eliminator of enemy cities, namely Indra, ruled the worlds, that are inclusive of sages and caarana-s, happily..." [Thus Vishvamitra continued his narration about Vishaala city and its emergence.] [1-45-45]

The Churning of Milk Ocean

Legend/puraaNa: Once, when Indra was riding his elephant Iravata, Sage Duurvasa came towards him and offered a garland, respecting Indra as the administrator of the universe. Indra decorated that garland on the head of his elephant and that elephant removed it and trampled. By this Duurvasa, who is an angry sage by himself, is angered and curses Indra to fall from the grace and all his luxurious paraphernalia be submerged in ocean. Accordingly, Indra looses everything and becomes destitute, and he then approaches Vishnu. Vishnu reprimands Indra for ridiculing elderly sages like Duurvasa and then plans to churn the ocean to retrieve all the lost treasures. Thus, the legend and the churning are going on for ages.

From the kundalini / power of yoga point of view the churning of ocean is continually going on in everyone's body. The body is the ocean and at its abyss, the triangle in the perineal or sacral plexus is the base of Mt. Mandara. The churning rod is the spinal cord in the rod like backbone and the churning strings are the ida, pingala namely, the sympathetic and parasympathetic systems. The churners are the air elements of vital forces on either side. This total system is held upright by Vishnu because He is naaraayaNa, nara + aayaNa 'one who conducts humans, say created beings, into being and lead them away, again into His own self...' When kundalini power is incited the first results are always negative like, haalaaha, 'the lethal poison...' and all all-ruinous ills befall on us. If this negativity is surrendered to someone who can handle it effortlessly, like Shiva, then the positivity results like Amrita/Ambrosia. Even if this elixir of life is readily available, there will be still better lures, lusts, and longings like Mohini and if enchanted by those instantaneous quirks, which are yet another kind of negativity, we will be lost completely, like the demons. Hence 'churn the correct way...' is the postulate of yoga.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पंच चत्वारिंशः सर्ग

Thus, this is the 45th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 46

Introduction

Diti seeks for a son to kill Indra because Indra and other gods have killed her sons in the battle after churning Milk Ocean. But Indra, being her stepson arrives at her place of asceticism, with view to destroy that Indra-killer. On a fateful day when Diti failed to maintain the procedure of vow, Indra enters her womb and dissects the foetus into seven fragments, which later become ***sapta marut gaNa-s*** The Seven wind-gods.

हतेषु तेषु पुत्रेषु दितिः परम दुःखिता ।
मारीचम् काश्यपम् राम भर्तारम् इदम् अब्रवीत् ॥ १-४६-१

1. hateSu+teSu+putreSu= for killed, those, sons; ditiH+parama+duHkhitaa= Diti, highly, anguished; maariicam+kaashyapam= son of Mareechi, Kashyapa; raama= oh, Rama, bhartaaram+idam+abraviit= to husband, this, said.

"Oh, Rama, Lady Diti was highly anguished for those sons that are killed and said this to her husband, Sage Kashyapa, the son of Sage Mareechi... [Thus Vishvamitra continued narration.] [1-46-1]

हत पुत्रा अस्मि भगवन् तव पुत्रैः महाबलैः ।
शक्र हन्तारम् इच्छामि पुत्रम् दीर्घ तपो अर्जितम् ॥१-४६-२

2. hata+putraa+asmi+bhagavan= killed [bereaved,] sons, I am, oh, god; tava+putraiH+ mahaa+balaiH= your, by sons, great, mighty ones; shakra+hantaaram+icChaami+putram= Indra, exterminator, I wish [to bear,] son; diirgha+tapoH+jitam= by sustained, penance, achievable one.

" 'Oh, god, I am bereaved of my sons who are killed by your great mighty sons, [the sons of your second wife Aditi, as such] I wish to bear a son, who is achievable by sustained penance, for he shall be the exterminator of Indra... [1-46-2]

सा अहम् तपः चरिष्यामि गर्भम् मे दातुम् अर्हसि ।
ईश्वरम् शक्र हन्तारम् त्वम् अनुज्ञातुम् अर्हसि ॥ १-४६-३

3. saa+aham+tapaH+chariSyaami= that [such a bereaved mother,] I, asceticism, wish to undertake; garbham+me+daatum+arhasi= pregnancy, to me, to accord, apt of you ; iishvaram+ shakra+hantaaram= Ruler of the Worlds, Indra, exterminator; tvam+anuj~naatum+arhasi= you, to permit, apt of you.

" 'Such [a bereaved mother as I am,] I wish to undertake asceticism and it is apt of you to permit me [for penance] and it is also apt of you to accord me pregnancy for an exterminator of Indra, the Ruler of Worlds..." [Thus Diti spoke to her husband Kashyapa.] [1-46-3]

Comment: A sage's wife requires permission of her husband if she wishes to undertake an individual asceticism, because she will be receiving her own share of merit from her sage-husband's penances and practises, as his life-mate.

तस्याः तत् वचनम् श्रुत्वा मारीचः काश्यपः तदा ।
प्रत्युवाच महातेजा दितिम् परम दुःखिताम् ॥ १-४६-४

4. tasyaaH+tat+vacanam+shrutvaa= of her, that, word, on hearing; maariicaH+ kaashyapaH + tadaa= son of Sage Mareechi, Kashyapa, then; prati+uvaaca+mahaa+tejaa= in reply, said, great, resplendent sage; ditim+ parama+duHkhitaam= to Diti, deeply, mournful.

On hearing that word of hers, the great resplendent sage Kashyapa, the son of Sage Mareechi, spoke in reply to Diti, who is deeply mournful. [1-46-4]

एवम् भवतु भद्रम् ते शुचिः भव तपोधने ।
जनयिष्यसि पुत्रम् त्वम् शक्र हन्तारम् आहवे ॥१-४६-५

5. evam+bhavatu+bhadram+te= so, be it, be blest, to you; shuciH+bhava+tapaH+ dhane= purity [propriety,] you become [abide by,] ascetically, oh, wealthy one; janayiSyasi+putram+ tvam= you will deliver, son, you; shakra+hantaaram+aahave= Indra's, exterminator, in war.

" 'So be it... you be blest, oh, ascetically wealthy lady, you be blest [if you] abide by the propriety [of the practises, and then only] you will deliver a son, who can be an exterminator of Indra in war... [1-46-5]

पूर्णे वर्षे सहस्रे तु शुचिः यदि भविष्यसि ।
पुत्रम् त्रैलोक्य हन्तारम् मत्तः त्वम् जनयिष्यसि ॥१-४६-६

6. puurNe+varSa+sahasre+tu= complete, years, thousand, but; shuciH+yadi+bhaviSyasi= pure [punctilious,] if, you will be; putram+trai+lokya+hantaaram [bhartaaram]= son, three worlds, exterminator [husbander]; mattaH+tvam+janayiSyasi= from me [by my grace,] you, can deliver [a son.]

" 'If you complete thousand years [of asceticism,] punctiliously you can deliver a son by my grace, who can be a husbander of three worlds..." [Thus Sage Kashyapa advised his wife Diti.] [1-46-6]

Comment: In some other versions the word trailokya hantaaram is carried forward from earlier verses of Diti, into the speech of Sage Kashyapa also. Some have it as trailokya bhartaaram 'a husbander of three worlds...' Diti may have desired for a 'killer.' But Kashyapa, as a father of both gods and demons, cannot term the issuing son as an exterminator of three worlds, because the three worlds are in vogue at Kashyapa's grace. Some attach this adjective to Indra but not to the forthcoming son of Diti.

एवम् उक्त्वा महा तेजाः पाणिना स ममार्ज ताम् ।
तम् आलभ्य ततः स्वस्ति इति उक्त्वा तपसे ययौ ॥१-४६-७

7. evam+uktvaa+mahaa+tejaaH= thus, saying, great resplendent [sage]; paaNinaa+saH+ mamaarja+ taam= with hand, he, touched, her; tam+aalabhya+tataH= her, on touching, then; svasti+iti+uktvaa= be blest, thus, on saying; tapase+yayau= for ascetic practises, departed.

"Saying thus, that great resplendent sage patted her and then on his touching her [she is consecrated] and he departed for his ascetic practises, saying 'be blest...' [1-46-7]

गते तस्मिन् नरश्रेष्ठ दितिः परम हर्षिता ।
कुशप्लवम् सामासाद्य तपः तेपे सुदारुणम् ॥१-४६-८

8. gate [sati]+tasmin= on exit, his [Kashyapa]; narashreSTha= oh, best one among men, Rama; ditiH+ parama+harSitaa= Diti, highly, elated; kushaplavam+aamaasaadya= [to a sacred place called] Kushaplava, on reaching, tapaH+tepe+su+daaruNam= asceticism, practised, highly, rigorous asceticism.

"On the exit of Sage Kashyapa, oh, best one among men, Rama, that highly elated Diti on reaching [the sacred place, on which the present City of Vishala is standing,] called Kushaplava, and practised highly rigorous asceticism... [1-46-8]

तपः तस्याम् हि कुर्वत्याम् परिचर्याम् चकार ह ।
सहस्राक्षो नरश्रेष्ठ परया गुण संपदा ॥ १-४६-९

9. tapaH+tasyaam+hi= asceticism, hers, truly; kurvatyaam+paricaryaam+cakaara+ha= while practising, services, Indra, rendered, indeed; sahasraakSaH+nara+shreSTha= Thousand-eyed god, [Indra,] oh, best among men Rama; parayaa+guNa+sampadaa= with surpassing, veracities, abundance with.

"While she is truly practising her asceticism, oh, Rama, the best among men, that Thousand-eyed god, Indra, who is abundant with surpassing veracities, has indeed rendered services to her... [1-46-9]

अग्निम् कुशान् काष्ठम् अपः फलम् मूलम् तथैव च ।
न्यवेदयत् सहस्राक्षो यच् च अन्यत् अपि कान्क्षितम् ॥१-४६-१०

10. agnim+kushaan+kaaSTham+apaH= fire, Kusha grass, firewood, water; phalam+ muulam+tathaiva + ca= fruits, tubers, thus only, also; nyavedayat+sahasra+akSaH= offered, Thousand, eyed god, Indra; yat+ ca+ anyat+ api+kaankSitam= whatever, also, other items, even, she wanted.

"The Thousand-eyed god Indra offered her fire, firewood, water, Kusha, the sacred grass, thus fruits and tubers also... also whatever other items as she wanted... [1-46-10]

गात्र संवाहनैः चैव श्रम अपनयनैः तथा ।
शक्रः सर्वेषु कालेषु दितिम् परिचचार ह ॥ १-४६-११

11. gaatra+samvahanaiH+caiva= limbs [body,] massages, also; shrama+apa+ nayanaiH+ tathaa= [bodily] strain, away, sending [for removing,] thus; shakraH+sarveSu+kaaleSu= Indra, in all, times [all the time]; ditim+ paricacaara+ha= to Diti, attended, indeed.

"Indeed, all the time Indra attended Diti, even by massaging her body to remove her bodily strain [resulting from her arduous practises...] [1-46-11]

पूर्णे वर्ष सहस्रे दश ऊने रघुनंदन ।
दितिः परम संहृष्टा सहस्राक्षम् अथ अब्रवीत् ॥१-४६-१२

12. puurNe+varSa+sahasre= completing, years, thousands; dash+uune+raghu+ nandana= ten, less, oh, Rama, descendent of Raghu; ditiH+parama+samhR^iSTaa= Diti, highly, rejoiced; ahasra+akSam+ atha+ abraviit = to Thousand-eyed god, Indra, then, spoke.

"Oh, Rama, the descendent of Raghu, completed are thousand years, but less by ten, and highly rejoiced is Diti, [for her ambition is going to fructify in just ten more years,] then spoke to the Thousand-eyed god, Indra... [1-46-12]

तपः चरन्त्या वर्षाणि दश वीर्यवताम् वर ।
अवशिष्टानि भद्रम् ते भ्रातरम् द्रक्ष्यसे ततः ॥१-४६-१३

13. anvaya/word-order: viiryavataam+vara= oh, among valiant ones, best, Indra; dasha+ varSaaNi+ avashiSTaani= ten, years, remaining; tapaH+carantyaa= asceticism, for me to practise; tataH+ bhraataram+ drakSyas= then, brother, you can see; bhadram+te= safe, be you.

"Oh, best among the valiant ones, Indra, ten years are remaining for me to practise asceticism, then you can see your brother, you be safe... [1-46-13]

यम् अहम् त्वत् कृते पुत्र तम् आधास्ये जय उत्सुकम् ।
त्रैलोक्य विजयम् पुत्र सह भोक्ष्यसि विज्वरः ॥ १-४६-१४

14. yam+aham+tvat+kR^ite+putra= whom, I am, for your, reason, oh, son; tam+aadhaasye+jaya+ utsukam= him, I am bringing up, in victory [conquer,] enthusiastic one; trai+lokya+ vijayam= three, worlds, conquering; putra= oh, son, Indra; saha+bhokSyasi+vi+jvara= with [him,] you can enjoy, without, febrility [of enemies.]

"Oh, son, whom I am bringing up for your reason, [I will bring him up as a] victory-enthusiast, and oh, son, Indra, along with him conquering the three worlds you can enjoy without febrility [from your enemies...]

Or

"Oh, my son Indra, whom I am now bringing up, will be enthusiastic in conquering you, but somehow I will manage him by telling that you are after all his brother, and no harm shall be done to you, and oh, son Indra, if you join him you will get rid of your febrility, caused by his emergence, and then you two can conquer all the three worlds... [1-46-14]

याचितेन सुरश्रेष्ट पित्रा तव माहात्मना ।
वरो वर्ष सस्र अन्ते मम दत्तः सुतम् प्रति ॥ १-४६-१५

15. yaachitena+sura+shreSTa= on my prayer, oh, best among gods; pitraa+tava+ maaha aatmanaa= father, of yours, high-souled one [Kashyapa]; varaH+varSha+sasra+ante= boon, years, thousand, end of; mama+ dattaH+sutam+prati= to me, bestowed, son, towards [for a son.]

"Oh, best one among gods, Indra, on my prayer your high-souled father [Sage Kashyapa,] bestowed this boon for [a son, and it materialises] at the end of thousand years, [and only ten more years are to slip by...] [1-46-15]

इति उत्त्वा च दितिः तत्र प्राप्ते मध्यन्दिन ईश्वरे ।
निद्रया पहृता देवी पादौ कृत्वाथ शीर्षतः ॥१-४६-१६

16. iti+uktvaa+ca+ditiH+tatra= thus, saying, also, Diti, then; praapte+madhyam+dina+ iishvaraH= chanced [reigning high,] mid, day, god [noontime sun]; nidraya+apahR^itaa+devii= by sleep, stolen over, that lady; paadau+kR^itvaa+atha+shiirSataH= two feet, keeping, then, headward.

"When Diti was saying thus, the noontime sun was reigning high and she is stolen over by sleep, keeping her feet headward... [1-46-16]

Comment: This 'keeping feet headward' is variously inferred. While sitting she leaned on her knees and her braid touched feet, thus she became impious. Thus, she slept with her head neither at east or south. The ancient cots in India used to have head-side and feet-side finishing. Then she placed head at feet-side and feet at head-side. Even if a cot is not there, though slept on ground, the head shall be positioned eastward or southward, but not to north or west. Finally, for a person under a vow, noontime sleep is prohibitive. anena vratasthānām divā svāpaḥ pāda sthāne śiraḥ sthāpanam ca aśucikaram iti sūcitam - dk

दृष्ट्वा ताम् अशुचिम् शक्रः पादयोः कृत मूर्धजाम् ।
शिरः स्थाने कृतौ पादौ जहास च मुमोद च ॥ १-४६-१७

17. dR^iSTvaa+taam+a+shucim= on observing, her [Diti,] not, pious; shakraH+ paadayoH+kR^ita + muurdha+jaam= Indra, feet-side, placing, head, emerging ones [head-hair, braid]; shiraH+ sthaane+ kR^itau+ paadau= head, in the place of, placed, feet; jahaasa+ca+ mumoda+ca= laughed, also, gladdened, also.

"On observing her who has become impious, by placing her head at feet-side and feet at head-side, Indra is gladdened and laughed [at her failed penance.] [1-46-17]

तस्याः शरीर विवरम् प्रविवेश पुरंदरः।
गर्भम् च सप्तधा राम चिच्छेद परम आत्मवान् ॥१-४६-१८

18. tasyaaH+shariira+vivaram= of her [Diti's,] body's, [vaginal] aperture; pravivesha+ purandaraH= entered, enemy-fastnesses, destroyer Indra; garbham+ca+saptadhaa= womb [foetus,] also, in seven ways [seven fragments]; raama+cicCheda+parama+aatmavaan= oh Rama, rent [asunder,] highly intellectual one [but here, courageous one.]

"Oh, Rama, that destroyer of enemy fastnesses, Indra, being a highly courageous one entered the body of Diti [through her vaginal] aperture and rent that foetus asunder into seven fragments... [1-46-18]

भिद्यमानः ततो गर्भो वज्रेण शत पर्वणा।
रुरोद सुस्वरम् राम ततो दितिः अबुध्यत ॥ १-४६-१९

19. bhidyamaanaH+tataH+garbhaH= during slicing, then, womb [foetus]; vajreNa+shata+ parvaNaa= with Thunderbolt, with hundred, cutting edges; ruroda+su+svaram+raama= wailed, loud, voiced [clamorously,] oh, Rama; tataH+ditiH+abudhyata= then, Diti, awakened.

"During the slicing with Thunderbolt that has hundred cutting edges, then that foetus wailed clamorously, then oh, Rama, Diti is awakened... [1-46-19]

मा रुदो मा रुदः च इति गर्भम् शक्रो अभ्यभाषत।
बिभेद च महातेजा रुदन्तम् अपि वासवः ॥ १-४६-२०

20. maa+rudaH+maa+rudaH+ca= do not, scream, do not, scream, also; iti+garbham+shakraH= thus, to foetus, Indra; abhi+abhaaSata+bibheda+ca= to [foetus] saying [coaxing,] [gone on] fragmenting, also; mahaa+ tejaa+ rudantam+api+vaasavaH= great dazzler, even though [it is wailing,] Indra.

" 'Do not scream, do not scream...' thus Indra was coaxing the foetus, and even though [that foetus screaming piteously,] that great-dazzler Indra, has gone on fragmenting it... [1-46-20]

न हन्तव्यम् न हन्तव्यम् इति एवम् दितिः अब्रवीत्।
निष्पपात ततः शक्रो मातुर् वचन गौरवात् ॥१-४६-२१

21. na+hantavyam+na+hantavyam= not, killable, not killable; iti+evam+ditiH+abraviit= thus, that way, Diti, spoke [raved]; niS+papaata+tataH+shakraH= out, fallen [fell out of womb,] then, Indra; maaturaH+ vacana+ gauravaat= on [step] mother's, words [entreaty,] owing honour to.

" 'Unkillable, unkillable [is my foetus...'] thus Diti raved that way, then Indra fell out of [the womb,] honouring his stepmother's entreaty... [1-46-21]

प्रांजलिः वज्र सहितो दितिम् शक्रो अभ्यभाषत।
अशुचिः देवि सुप्ता असि पादयोः कृत मूर्धजा ॥ १-४६-२२

22. pra+anjaliH+vajra+sahitaH= humbly, adjoining palms, Thunderbolt, along with [handle]; ditim+ shakraH+abhyabhaaSata= to Diti, Indra, spoke; a+shuciH+devi+suptaa+asi= not, pious, oh, lady, slept, you have; paadayoH+kR^ita+muurdhajaa= on feet, made [touching,] head-hair.

"Indra spoke to Diti, humbly folding his palms that are handling his Thunderbolt, 'oh, lady, you are impious [in the course of your vow,] and slept with your head-hair touching your feet... [1-46-22]

तत् अन्तरम् अहम् लब्ध्वा शक्र हन्तारम् आहवे।
अभिन्दम् सप्तधा देवि तन् मे त्वम् क्षन्तुम् अर्हसि ॥ १-४६-२३

23. tat+antaram+aham+labdhvaa= thereby, chance, I, gaining, shakra+hantaaram+aahave= Indra, eliminator, in battle; abhindam+saptadhaa= fragmented [foetus], in seven ways [seven fragments]; devi+tat+me+ tvam+kSantum+arhasi= oh, lady Diti, for that, me, you, to pardon, apt of you.

"Thereby, I gained a chance [to eliminate,] the eliminator of Indra, [viz., me only... hence] I fragmented [your foetus] into seven [fragments...] for that [act of mine,] it is apt of you to pardon me..." [Thus, Sage Vishvamitra continued narration about City of Vishaala.] [1-46-23]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे षट् चत्वारिन्शः सर्ग
Thus, this is the 46th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 47

Introduction

The legend of Seven-Maruts, the Seven-Wind gods, and the legend of the kings of Vishaala are narrated to Rama and Lakshmana, while Vishvamitra is narrating the legend of Vishaala. At the request of Diti, Indra blesses the seven segments of her foetus to become ***sapta marut gaNa-s*** Seven Wind gods, and the place where the legend of Indra-Diti has happened, that province later became the City of Vishaala.

सप्तधा तु कृते गर्भे दितिः परम दुःखिता ।
सहस्राक्षम् दुराधर्षम् वाक्यम् स अनुनया अब्रवीत् ॥ १-४७-१

1. saptadhaa+tu+kR^ite+garbhe= into seven ways, but, on rendering, foetus; ditiH+parama+duHkhitaa = Diti, highly, anguished; sahasraakSam+duraadharSam= to Thousand-eyed Indra, indomitable one; vaakyam+ sa+ anunayaa+abraviit= words, with, appeasement, spoke.

"Diti was highly anguished when her foetus is rendered into sevenfold, and spoke these words to the indomitable Thousand-eyed Indra, in appeasement.... [Thus Vishvamitra continued his narration about City Vishala.] [1-47-1]

मम अपराधात् गर्भो अयम् सप्तधा शकली कृतः ।
न अपराधो हि देव ईश तव अत्र बलसूदन ॥ १-४७-२

2. mama+aparaadhaat+garbhaH+ayam= my, by misdeed [alone,] foetus, this; saptadhaa+ shakalii [viphalii] + kR^itaH= in seven, segments [foiled,] made into [sliced]; na+ aparaadhaH+hi+deva+ iisha= not, iniquity, really, Oh, gods, ruler [Indra]; tava+atra+ balasuudana= of yours, therein [your slicing of foetus,] Bala, the demon, killer, [Indra.]

" 'Oh, Ruler of Gods, Indra, by my misdeed alone this foetus of mine is sliced into seven segments... and therein, in your slicing the foetus, oh, Indra, the eliminator of Bala, the demon, really no iniquity of yours is there... [Thus Diti started speaking to Indra.] [1-47-2]

प्रियम् त्वत् कृतम् इच्छामि मम गर्भ विपर्यये ।
मरुताम् सप्त सप्तानाम् स्थानपाला भवन्तु ते ॥ १-४७-३

3. priyam+tvavt+kR^itam+icChaami= courtesy, by your, deed, I wish to; mama+garbha+ viparyaye [mama+garbha+viSaye+viparyaye+sambhave+san]= my, foetus, reversal [in my, foetus, matter of, reversal, happened, though]; marutaam+sapta+saptaanaam= as Maaruta-s, seven [segments,] as seven [Maaruta-s]; places, sthaana+paalaa+bhavantu+te= [Airy, Ethereal] places, as rulers, may become, in your [ruler-ship.]

" 'though a reversal has happened [against my thinking,] in the matter of my foetus, let these seven segments become your Maaruta-s, the rulers of seven Ethereal-places, under your ruler-ship... [1-47-3]

Comment: According to mythology there are seven Ethereal places in cosmos on which the galaxies and planets are dependent. According to Vishnu Puraana: āvaha pravahava caiva samvahaḥ ca udvaḥ ca tathā | vihā ākhyaḥ praivāhaḥ

parāvaha iti kramāt || gaganaḥ sparśanaḥ vāyu anilaḥ ca tathā aparaḥ | prāṇaḥ prāṇeśvaraḥ jīva iti ete sapta mārutāḥ ||

They are **aavaha** the air called by this name will be pervading in clouds, thunderbolts, rain, meteors; **pravaha** in solar orbit; **samhava** in lunar orbit; **udvaha** in galaxies; **vivaha** planetary spheres; **parivaha** in the Seven-Sages sphere; **varaavaha** in North polar regions. These are otherwise called by names **gagana, sparshana, vaayu, anila, praaNa, praaNeshvara, jiiva.** Each of the Marut god has a batch of seven Marut-s, thus they are forty-nine entities, in total.

वात स्कंधा इमे सप्त चरन्तु दिवि पुत्रक।
मारुता इति विख्याता दिव्यरूपा मम आत्मजाः ॥१-४७-४

4. vaata+skandhaa+ime+sapta+carantu+divi = to Airy, divisions, these, seven, will [become presiding deities and] move, in heaven; putrakaaH= oh, son, Indra; maarutaa+iti+vikhyaataa+ divya+ruupaa= Maaruta-s, thus, renowned, with heavenly, forms, mama+aatmajaaH= my, sons.

" 'Oh, son Indra, let these seven [become the presiding deities of Cosmic] Airy Divisions and let my sons move in heaven with heavenly forms... [1-47-4]

ब्रह्म लोकम् चरतु एक इन्द्र लोकम् तथा अपरः।
दिव्य वायुः इति ख्यातः तृतीयो अपि महायशाः ॥१-४७-५

5. brahma+lokam+caratu+eka= Brahma's, abode, move in, one [from seven,] indra lokam+tathaa+ aparaH = Indra's, heaven, like that, another one; divya [divi+caratu]+vaayuH+iti+ khyaataH+ tR^itiiyaH + api= Divine, [in Universe, circulate,] Wind, thus, reputed as, third one, even; mahaa+ yashaaH= with greatly, celebrated.

" 'One from the seven may move in Brahma's abode, like that another in the heaven of Indra, and even the third one, let him become a greatly celebrated one and be reputed as Divine Wind, [and he may circulate in entire Universe...] [1-47-5]

चत्वारः तु सुरश्रेष्ठ दिशो वै तव शासनात्।
संचरिष्यन्ति भद्रम् ते कलेन हि मम आत्मजाः ॥१-४७-६

6. anvaya/word-order: sura+shreSTha= oh, god's, chief; catvaaraH+tu+mama+ aatma jaaH= four, let, my, sons; kalena+hi+dishaH+sam+cariSyanti= in time, indeed, in directions, truly, move over [permeate]; tava+ shaasanaat+vai= at your, command, very; bhadram+te= let saftey betide you.

" 'Oh, Chief of Gods, Indra, indeed, let four of my sons truly permeate in four directions in time, let safety betide you, verily at your command... [1-47-6]

त्वत् कृतेन एव नाम्ना वै मारुता इति विश्रुताः।
तस्याः तत् वचनम् श्रुत्वा सहस्राक्षः पुरंदरः ॥१-४७-७
उवाच प्रांजलिः वाक्यम् दितिम् बलसूदनः।

7, 8a. tvat+kR^itena+eva+naamnaa+vai= by you, given, thus, by name, verily; maarutaa+iti+ vishrutaaH = Maaruta, thus, be renowned; tasyaaH+tat+vacanam+shrutvaa= of her, that, words, on hearing; sahasra+akSaH+ puram+ daraH= Thousand-eyed, enemy-citadel destroyer, Indra; uvaaca+ pra+ anjaliH+ vaakyam+ ditim= spoken, humbly, enfolding palms, words, to Diti; bala+ suudanaH= Bala, the demon, destroyer of, Indra.

" 'Verily by the name given by you as 'Marut' [when you were saying 'maa ruda, maa ruda, 'do not cry, do not cry...'] they shall be renowned...' [Thus Diti said to Indra.] On hearing her words, the Thousand-eyed one and the destroyer of enemy's citadels and a demon named Bala, namely Indra, spoke this word to Diti, humbly enfolding his palms. [1-47-7]

सर्वम् एतत् यथा उक्तम् ते भविष्यति न संशयः ॥१-४७-८
विचरिष्यन्ति भद्रम् ते देवरूपाः तव आत्मजाः ।
एवम् तौ निश्चयम् कृत्वा माता पुत्रौ तपोवने ॥१-४७-९
जग्मतुः त्रिदिवम् राम कृतार्थौ इति नः श्रुतम् ।

8b, 9, 10a. sarvam+etat+yathaa+uktam+te+bhaviSyati= all, this, as, said, by you, will happen; na+ samshayaH= no, doubt; vicariSyanti+bhadram+te= they [Maaruta-s,] will be moving [pervading,] you be safe; deva+ruupaaH+tava+aatmajaaH= godly, in form of, you, own offspring; evam+tau+nishcayam+kR^itvaa = thus, they two, decision, on arriving; maataa+ putrau= [Diti, the step] mother, [Indra the] son; tapaH+vane= in ascetic, forest; jagmatuH+ tridivam+raama= departed to, heaven, oh, Rama; kR^ita+arthaau= fulfilling, their purposes; iti naH+shrutam= thus, for us [by us, the legend is] heard.

" 'All this will happen as you said, undoubtedly, and they, the Maaruta-s would be pervading in the forms of gods, for they are your offspring...' [Thus Indra assured Diti.] Thus, they two, the stepmother Diti and the stepson Indra, on arriving at a decision in that ascetic forest, they departed to heaven fulfilling their purposes... thus we heard the legend... [Vishvamitra continued his narration.] [1-47-8b, 9, 10a]

एष देशः स काकुत्स्थ महेन्द्रात् अद्युषितः पुरा ॥ १-४७-१०
दितिम् यत्र तपः सिद्धाम् एवम् परिचचार सः ।

10b, 11. eSa+deshaH+saH= this, province, is that [place]; kaakutstha= oh, Rama, of Kakutstha; mahendra+adhyuSitaH+puraa= by Indra, presided over, once; ditim+yatra+ tapaH+siddhaam= to Diti, where, in her asceticism, an accomplished one; evam+paricacaara+ saH= thus, rendered services, he [Indra.]

"Oh, Rama of Kakutstha, this province is that province wherein Indra once presided over , where he rendered services to Diti, an accomplished one in her asceticism... [1-47-10b, 11a]

इक्ष्वाकोस्तु नरव्याघ्र पुत्रः परम धार्मिकः ॥ १-४७-११
अलंबुषायाम् उत्पन्नो विशाल इति विश्रुतः ।
तेन च आसीत् इह स्थाने विशाले इति पुरी कृता ॥ १-४७-१२

11b, 12. ikSvaakoH+tu+naravyaaghra= to King Ikshvaku, but, oh, Tigerly-man, Rama; putraH+ parama + dhaarmikaH= a son, most, righteous one [borne]; alambuSaayaam+utpannaH= throguh Queen Alambusa, born; vishaala+iti+vishrutaH= Vishaala, as, renowned; tena+ca+aasiit+ iha+sthaane= by him, also, is there, in this, place; vishaala+iti+purii+kR^itaa= Vishaala, as known as,] city, constructed.

"To King Ikshvaku [of Vishaala,] oh, Tigerly-man Rama, a highly righteous son was born through Queen Alambusa and he was renowned as Vishaala, and also there is a city in this place, constructed by him and known [by his own name,] Vishaala... [1-47-11b, 12]

Comment: These Ikshvaku-s of Vishaala are not the Ikshvaku-s of Ayodhya, i.e., of Solar Dynasty. About this dynasty of Ikshvaku-s of Vishaala Bhaagavata Puraana says in its Seventh canto

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विशालस्य सुतो राम हेमचन्द्रो महाबलः ।
सुचन्द्र इति विख्यातो हेमचन्द्रात् अनंतरः ॥ १-४७-१३

13. vishaalasya+sutaH= of Vishala, son; raama= Oh, Rama, hemacandraH+mahaabalaH= Hemachandra, great-mighty; sucandra+iti+vikhyaataH= Suchandra, as, highly renowned one; hemacandraat+anantaraH= from Hemachandra, [a son] after [in succession.]

"Oh, Rama, Vishaala's son is the great-mighty Hemachandra, and from Hemachandra, [a son who is] highly renowned as Suchandra [emerged] in succession... [1-47-13]

सुचन्द्र तनयो राम धूम्र अश्व इति विश्रुतः ।
धूम्राश्व तनयः च अपि सृंजयः समपद्यत ॥ १-४७-१४

14. sucandra+tanayaH= Suchandra's, son; raama= Oh, Rama, dhuumraashva+iti+ vishrutaH= Dhuumra ashva, as, renowned; dhuumraashva+tanayaH+ca+api= Dhuumraashva, son, also, even; sR^injayaH+ samapadyata= Srinjaya,

derived.

"Oh, Rama, the son of Suchandra became famous as Dhuumraashva, and even Dhuumraashva also derived his son, Srinjaya... [1-47-14]

सृंजयस्य सुतः श्रीमान् सहदेवः प्रतापवान् ।
कुशाश्वः सहदेवस्य पुत्रः परम धार्मिकः ॥ १-४७-१५

15. sR^injayasya+sutaH+shriimaan= of Srinjaya, son fortunate one; sahadevaH+ prataapavaan= Sahadeva, valorous one; kushaashvaH+sahadevasya+putraH= Kushaashva is, Sahadeva's, son; parama+ dhaarmikaH= most righteous one.

"The fortunate and valorous son of Srinjaya is Sahadeva, and the son of Sahadeva is Kushaashva, a highly noble one... [1-47-15]

कुशाश्वस्य महातेजाः सोमदत्तः प्रतापवान् ।
सोमदत्तस्य पुत्रः तु काकुत्स्थ इति विश्रुतः ॥१-४७-१६

16. kushaashvasya+mahaatejaaH= Kushaashva's, great-mighty one; somadattaH+ prataapavaan [+ putraH] = Somadatta, dauntless one; somadattasya+putraH+ tu+kaakutstha+iti+ vishrutaH= Somadatta's, son, also, Kakutstha, as, verily reputed one.

"The dauntless Somadatta is the son of Kushaashva and Somadatta's son is the verily reputed Kakutstha... [1-47-16]

तस्य पुत्रो महातेजाः सम्प्रति एष पुरीम् इमाम् ।
आवसत् परम प्रख्यः सुमतिः नाम दुर्जयः ॥ १-४७-१७

17. tasya+putraH+mahaa+tejaaH= his [Ikshvaku's,] son [Kakutstha,] great-resplendent one; samprati+ eSa+ puriim+imaam= now, this, city is, this one; aavasat+parama [amara] + prakhyaH= inhabits, highly [godlike,] celebrated one; sumatiH+naama+dur+jayaH= Sumati named, un, conquerable one.

"Ikshvaku's son, Kakutstha is a great-resplendent one, an unconquerable one, and a highly celebrated one, Sumati by name, now inhibits in this city... [1-47-17]

Comment: These two Ikshvaku and Kakutstha are of Vishaala dynasty not to be confounded with the grandparents of Rama.

इक्ष्वाकोस्तु प्रसादेन सर्वे वैशालिका नृपाः ।
दीर्घ आयुषो महात्मानो वीर्यवन्तः सुधार्मिकाः ॥ १-४७-१८

18. ikSvaakaH+tu+prasaadena= by Ikshvaku, but, magnificence; sarve+vaishaalikaa+ nR^ipaaH= all, relating to Vishaala, [successive] kings; diirgha+aayuSaH+mahaatmaanaH= long, life [had longevity]; viirya vantaH+su+dhaarmikaaH= intrepid ones, highly, generous ones [well-off, in generosity.]

"But, by the magnificence of Ikshvaku, the successive kings of Vishaala have longevity, intrepidity, well-off in generosity... [1-47-18]

इह अद्य रजनीम् एकम सुखम् स्वप्स्यामहे वयम् ।
श्वः प्रभाते नरश्रेष्ठ जनकम् द्रष्टुम् अर्हसि ॥ १-४७-१९

19. iha+adya+rajaniim+ekama= here, now, night, one[for a night]; sukham+ svapsyaamahe+ vayam= gladly, go to sleep, we; shvaH+prabhaate+nara+shreSTha= tomorrow, morning, oh, best among men; janakam + draSTum+arhasi= at Janaka [King ofMithila,] to see, able to.

"Now, we gladly go to sleep here for a night, and, oh, best one among men, tomorrow morning we shall be able to see Janaka, the King of Mithila..." [Thus Sage Vishvamitra spoke to Rama and Lakshmana.] [1-47-19]

सुमतिः तु महातेजा विश्वामित्रम् उपागतम् ।
श्रुत्वा नर वर श्रेष्ठः प्रत्यागच्छन् महायशाः ॥ १-४७-२०

20. sumatiH+tu+mahaatejaa= Sumati [King of Vishaala,] but, outshining one; vishvaamitram+upa+ agatam= Vishvamitra's, fore of, came; shrutvaa+nara+vara+shreSThaH= on hearing, men, best, best of [best among best men]; prati+aagacChat= towards, came [for warm welcome]; mahaa+yashaaH= widely, reputed one [Sumati.]

But that best one among best men, a widely reputed and an outshining King of Vishaala, Sumati, came to the fore of Vishvamitra, on hearing [the arrival of Vishvamitra] for a warm welcome... [1-47-20]

पूजाम् च परमाम् कृत्वा स उपाध्यायः सबान्धवः ।
प्रांजलिः कुशलम् पृष्ट्वा विश्वामित्रम् अथ अब्रवीत् ॥ १-४७-२१

21. puujaam+ca+paramaam+kR^itvaa= veneration, utmost, on revering; sa+ upaadhyaayaH+sa+ baandhavaH= with, mentors, with family members; pra+anjaliH+kushalam+ pR^iSTvaa= humbly, adjoining palms, well being, on enquiring about; vishvaamitram+atha+abraviit= to Vishvamitra, then, spoke.

On revering an utmost veneration, along with his mentors and family members, humbly adjoining his palms [at Vishvamitra in supplication, King Sumati] and on enquiring about the well-being [of the Sage Vishvamitra] then spoke... [1-47-21]

धन्यो अस्मि अनुगृहीतो अस्मि यस्य मे विषयम् मुने ।
संप्राप्तो दर्शनम् चैव न अस्ति धन्यतरो मम ॥ १-४७-२२

22. dhanyaH+asmi+anugR^ihiitaH+asmi= fortunate, I am, much obliged, I am; yasya+me+viSayam+ mune= in whose, province, oh, saint; sam+praaptaH+darshanam+ = well, chanced, visualisation; caiva na+ asti+ dhanya+ taraH+ mama= also thus, not, there, fortunate one, better one, than me.

"I am fortunate and much obliged in whose province chanced is your visualisation, also thus there is no better fortunate one than me... [So said King Sumati to Vishvamitra.] [1-47-22]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्त चत्वारिम्शः सर्ग

Thus, this is the 4tth chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 48

Introduction

The legend of Ahalya is narrated here. Vishvamitra narrates this to Rama and Lakshmana, when they arrive at the precincts of Mithila, bidding farewell to the King of Vishaala. Indra is infatuated with Ahalya and desires a union with her, for which she complies. But Gautama catching them unawares, curses both Indra and Ahalya.

पृष्ट्वा तु कुशलम् तत्र परस्पर समागमे ।
कथान्ते सुमतिः वाक्यम् व्याजहार महामुनिम् ॥ १-४८-१

1. pR^iSTvaa+tu+kushalam= asking after, but, well-being; tatra= there; paraspara [paraH+ paraH] = one with the other; samaagame= on meeting; katha+aante+sumatiH+vaakyam= episode, end of [at end of the episode of reciprocal greetings,] Sumati, words; vyaajahaara+ mahaamunim= raised topic of [Rama and Lakshmana,] with great-saint.

There on meeting one another, and asking after the well-being of the great-saint, Vishvamitra, King Sumati raised the topic of Rama and Lakshmana, at the end of the episode of their reciprocal greetings. [1-48-1]

इमौ कुमारौ भद्रम् ते देव तुल्य पराक्रमौ ।
गज सिंह गती वीरौ शार्दूल वृषभ उपमौ ॥ १-४८-२

2. imau+kumaarau= these, youngsters; bhadram+te [mune]= let safety betide you, oh, sage; deva+ tulya+ paraakramau= god [Vishnu,] balanceable [matching,] valorous ones; gaja+ simha+ gatii = [audacious] elephant, [arrogant] lion, strides are; viirau+shaarduula+ vR^iSabha + upamau= two brave ones, [adventurous] tiger, [adamantine] Holy Bull, in similitude.

"Oh, Sage, let safety betide you, these two youngsters, matching Vishnu in their valour, the strides of these two brave ones are in similitude with that of an audacious elephant, arrogant lion, adventurous tiger, and an adamantine Holy Bull... [1-48-2]

Comment: The word **deva** can easily be said as a 'god' but, this is said to be Vishnu, as implied at 4-43-56 of Kishkindha 'There the Cosmic-Souled God, namely Vishnu...' etc., and now the enquirer himself is no less than a godly king, hence he identified the boys as non-terrestrial.

पद्म पत्र विशालाक्षौ खड्ग तूणी धनुर् धरौ ।
अश्विनौ इव रूपेण समुपस्थित यौवनौ ॥ १-४८-३

3. padma+patra+vishaala+akSau= lotus, petal, broad, eyed ones; khaDga+tuuNii+ dhanuH+dharau = sword, quiver, bow, shouldering; ashvinau+iva+ruupeNa= Ashvin, the Twin brother gods, like, in form; sam upasthita+yauvanau= in the offing, youthfulness.

"Their eyes are broad and lotus-petal like, shouldering quivers, swords, and bows, and in their form they are like Ashvin-brothers, [the twin-god-brothers, whose aspects will be par excellent,] and their youthfulness is in the offing... [1-48-3]

यदृच्छया एव गाम् प्राप्तौ देवलोकात् इव अमरौ ।
कथम् पद्भ्याम् इह प्राप्तौ किम् अर्थम् कस्य वा मुने ॥ १-४८-४

4. yadR^icChayaa+eva+gaam+praaptau= at their pleasure, only, on earth, chanced; devalokaat+iva+ a+ marau= from gods', abode, as though, not, dying ones [deathless, immortals]; katham+ padbhyaam+ iha+ praaptau= how, footslogging, here, chanced; kim+artham+kasya+vaa+mune= for what, reason, whose [scions,] are they, or, oh, saint.

"And how they have footslogged and chanced here, as though the immortals from the abode of gods chancing on earth at their pleasure, and for what reason, oh, saint, and whose scions are they? [1-48-4]

Comment: No fatherly person accepts youngsters to footslog miles and miles, and so far this is an unobserved and an uncared for aspect by other sages and saints, because all of them are footsloggers. This may be one of the reasons for Dasharatha in refusing to send Rama with Vishvamitra. But King Sumati, being a glorious and fatherly king brought up this topic. Vishvamitra is giving a 'rehearsal' for these brothers for their real forest trekking, later in the legend. Further, if a divine deed is to be done and a benefit therefrom is to be acquired, one has to footslog. Now Rama is going to perform a divine feat 'bending the bow of Shiva' and thereby winning the hand of an unusual princess Seetha, in marriage. Hence, he footslogged this much distance for siitaa kalyaaNa artham, loka kalyaaNa artham Seetha's marriage, which is for the 'universal goodness...'

भूषयन्तौ इमम् देशम् चन्द्र सूर्यौ इव अंबरम् ।
परस्परेण सदृशौ प्रमाण इन्गित चेष्टितैः ॥ १-४८-५

5. bhuuSayantau+imam+desham= refurbishing, this, province; candra+suuryau+iva+ ambaram= Moon, Sun, like, to firmament; paraspareNa+sadR^ishau= one another, alike; pramaaNa+ ingita+ ceSTitaiH= by proportions, body-language, gesticulations.

"These are refurbishing this province like the Moon and Sun in firmament... likeness is there in one another, in their proportions, in their facial-language, and in their gesticulations... [1-48-5]

Comment: The word facial-language translated for ingita may be an extended expression. This word is for the voiced muted facial expressions, given through smiles, eyebrows, lip movement etc. By these very expressions, a person could be analysed, as we presently call this as face reading. This is what Sugreeva says when sending Hanuma to Rama and Lakshmana for the first time, 'because you are an expert in reading faces... know them... by their facial expressions...'

किम् अर्थम् च नर श्रेष्ठौ सम्प्राप्तौ दुरगमे पथि ।
वर आयुध धरौ वीरौ श्रोतुम् इच्छामि तत्त्वतः ॥ १-४८-६

6. kim+artham+ca= for what, reason, also; nara+shreSThau= two best ones among men; sampraaptau + dur+game+pathi= came about, not, passable, route; vara+aayudha+dharau+ viirau = best, weapons, wielders of, brave ones; shrotum+icChaami+tattvataH= to listen, I wish, in its significance.

"Also for what reasons these two best ones among men and brave ones wielding best weapons, have come about in this impassable route, I wish to listen, in its significance..." [Thus King Sumati asked Vishvamitra.] [1-48-6]

तस्य तद् वचनम् श्रुत्वा यथा वृत्तम् न्यवेदयत् ।
सिद्ध आश्रम निवासम् च राक्षसानाम् वधम् तथा । १-४८-७ब्

7a, b. tasya+tat+vacanam+shrutvaa= his [Sumati's,] that, word, on hearing; yathaa+vR^ittam+ nyavedayat = as, it happened, submitted [Vishvamitra informed]; siddha+aashrama+nivaasam+ ca= in Accomplishment, hermitage, visit [of Rama and Lakshmana,] also; raakSasaanaam+ vadham+ tathaa= demons, elimination, like that;.

On hearing those words of King Sumati, Vishvamitra informed him about the visit of Rama and Lakshmana to the Hermitage of Accomplishment, also about the elimination of demons, as it happened. [1-48-7a, 7b]

विश्वामित्र वचः श्रुत्वा राजा परम विस्मितः ॥ १-४८-७च्
अतिथी परमौ प्राप्तम् पुत्रौ दशरथस्य तौ ।
पूजयामास विधिवत् सत्कार अर्हौ महाबलौ ॥ १-४८-८

7c, 8. vishvaamitra+vacaH+shrutvaa= Vishvamitra's, words, on hearing; raajaa+ parama+vismitaH= king Sumati, highly, astonished atithii+paramau+praaptam= guests, prominent ones, chanced; putrau+ dasharathasya+tau= sons, of Dasharatha, they two; puujayaamaasa+ vidhivat= started to honour, customarily; satkaara+arhau+mahaabalau= for honours, worthy ones, great-mighty pair.

On hearing the words of Vishvamitra, King Sumati is highly astonished and since Dasharatha's two sons chanced as prominent and honour-worthy guests, that king started to honour that great-mighty pair, customarily. [1-48-7c, 8]

ततः परम सत्कारम् सुमतेः प्राप्य राघवौ ।
उष्य तत्र निशाम् एकाम् जग्मतुः मिथिलाम् ततः ॥ १-४८-९

9. tataH+parama+satkaaram= therefrom, high, honours; sumateH+praapya+ raaghavau= from Sumati, on getting, Raghava-s; uSya+tatra+nishaam+ekaam= stayed, there, night, one; jagmatuH +mithilaam+tataH= moved on, to Mithila, then.

On getting high honours from King Sumati, Raghava-s stayed there [along with Vishvamitra and the community of sages,] for one night and then [they all] moved on to Mithila. [1-48-9]

ताम् दृष्ट्वा मुनयः सर्वे जनकस्य पुरीम् शुभाम् ।
साधु साधु इति शंसन्तो मिथिलाम् समपूजयन् ॥ १-४८-१०

10. taam+dR^iSTvaa+munayaH+sarve= her [Mithila] on seeing, saints, all; janakasya+ puriim+ shubhaam = Janaka's, city, auspicious one; saadhu+saadhu+iti+shamsantaH= splendid, splendid, thus, extolled; mithilaam+samapuujayan= at Mithila, well-worshipped.

All the saints [accompanying Vishvamitra, Rama, and Lakshmana] on seeing her, Janaka's city, Mithila, extolled as "Splendid! Splendid!" and worshipped it well. [1-48-10]

Comment: Ayodhya is not fortunate enough to receive any worship from the onlookers, but it will be admired for its fortification. But Mithila is a venerable city, because by itself it is a temple town and the Vedic-rituals etc., will be going on forever. It is a blessed place as it has Shiva's Bow, for which bow ritual worship is continued from time immemorial.

मिथिल उपवने तत्र आश्रमम् दृश्य राघवः ।
पुराणम् निर्जनम् रम्यम् पप्रच्छ मुनि पुंगवम् ॥ १-४८-११

11. mithila+upa+vane+tatra= Mithila, near, woodlands [fringes of Mithila,] there; aashramam+ dR^ishya + raaghavaH= hermitage, on seeing, Raghava; puraaNam+nir+janam+ ramyam= age-old, without, people [uninhabited,] pleasing [hermitage appeared to be]; papracCha+muni+ pungavam= asked, sage, the eminent.

Raghava, on seeing a hermitage in the fringes of Mithila, that [appeared to be] age-old and uninhabited, yet pleasing, asked the eminent sage Vishvamitra. [1-48-11]

इदम् आश्रम संकाशम् किम् नु इदम् मुनि वर्जितम् ।
श्रोतुम् इच्छामि भगवन् कस्य अयम् पूर्व आश्रमः ॥ १-४८-१२

12. idam+aashrama+sankaasham= this, hermitage, in semblance; kim+nu+idam+ muni+varjitam = why, really, this is, by sages, discarded; shrotum+icChaami+bhagavan= to listen, I wish, oh, god; kasya+ayam+ puurva+ aashramaH= whose, this, previously, hermitage.

"This is semblable to a hermitage, really, why this is discarded by sages? Oh, god, I wish to listen whose is this hermitage previously?" [Thus Rama asked Vishvamitra.] [1-48-12]

तत् श्रुता राघवेण उक्तम् वाक्यम् वाक्य विशारदः ।
प्रति उवाच महातेजा विश्वमित्रो महामुनिः ॥ १-४८-१३

12. tat+shrutaa+raaghaveNa+uktam= that, on hearing, by Raghava, spoken; vaakyam+vaakya+ vishaaradaH= sentence, in sententiousness, expert [Vishvamitra]; prati+ uvaaca+mahaatejaa= in reply, said, great resplendent [sage]; vishvamitraH+mahaamuniH= Vishvamitra, eminent-saint.

On hearing that sentence which is spoken by Raghava, that expert in sententiousness and a great resplendent and eminent-saint Vishvamitra said in reply [to Raghava, this way.] [1-48-13]

हन्त ते कथयिष्यामि शृणु तत्त्वेन राघव ।
यस्य एतत् आश्रम पदम् शप्तम् कोपान् महात्मना ॥ १-४८-१४

14. hanta= what a pleasure; te+kathayiSyaami= to you, I narrate; shR^iNu+tattvena+ raaghava= listen, in its reality, oh, Raghava; yasya+etat+aashrama+padam= whose, all this, hermitage, threshold; shaptam+ kopaan + mahaa aatmanaa= cursed, resentfully, by great-souled one [Gautama.]

"What a pleasure! I will narrate to you Raghava and listen to it in its reality... whose hermitage's threshold is all this and which great-souled one cursed this resentfully... [1-48-14]

Comment: The pleasure expressed by Vishvamitra is for the arrival of time, for the event of Rama's grace, in releasing Ahalya from her cursed state.

गौतमस्य नरश्रेष्ठ पूर्वम् आसीत् महात्मनः ।
आश्रमो दिव्य संकाशः सुरैः अपि सुपूजितः ॥ १-४८-१५

15. gautamasya+narashreSTha= Gautama's, oh, best among men, Rama; puurvam+ aasiit+maha aatmanaH = once, was there [belonged to,] of great-souled one; aashramaH+divya+sankaashaH = hermitage, heavenly, glistening; suraiH+api+supuujitaH= by gods, even, well reverenced.

"Oh, Rama, the best among men, once this belonged to the great-souled Gautama, and since it had a heavenly glisten, even gods reverenced it well... [1-48-15]

स च अत्र तप आतिष्ठत् अहल्या सहितः पुरा ।
वर्ष पूगानि अनेकानि राजपुत्र महायशः ॥ १-४८-१६

16. saH+ca+atra+tapa+aatiSThat= he [Gautama,] there, in asceticism, sat tight; ahalyaa+sahitaH+ puraa= Ahalya [his wife,] along with, earlier; varSa+puugaani+anekaani= year, cycles, numerous; raaja+ putra = oh, king's, son, [prince Rama]; mahaayashaH= highly renowned one [Gautama.]

"Once that highly renowned Sage Gautama sat tight in his asceticism, in there along with his wife Ahalya, oh, prince Rama, for numerous cycle of years... [1-48-16]

तस्य अन्तरम् विदित्वा तु सहस्राक्षः शची पतिः ।
मुनि वेष धरो भूत्वा अहल्याम् इदम् अब्रवीत् ॥ १-४८-१७

17. tasya+antaram+viditvaa+tu= his [Gautama's] meantime, on knowing, but; sahasraakSaH+shacii+ patiH= Thousand-eyed, Sachi's husband, Indra; muni+veSa+dharaH+ bhuutvaa= sage's [Gautama's,] guise, wearing, becoming; ahalyaam+idam+abraviit = to Ahalya, this, said.

"On knowing the meantime [of Gautama's departure from hermitage for a bath,] the Thousand-eyed husband of Shaci, namely Indra, wearing the guise of that sage Gautama and becoming such a sage, [and on arriving at Ahalya,] this he said to Ahalya... [1-48-17]

ऋतु कालम् प्रतीक्षन्ते न अर्थिनः सुसमाहिते ।
संगमम् तु अहम् इच्छामि त्वया सह सुमध्यमे ॥ १-४८-१८

18. R^itu+kaalam+pratiikSante+na= seasonal [conceiving,] time, wait, watch out for; arthinaH+su+ samaahite = indulgers,

oh, finely limbed one; sangamam+tu+aham+icChaami= copulation, but, I, desire; tvayaa + saha+su-madhyame= with you, along, oh, well-waisted one.

" 'Oh, finely limbed lady, indulgers do not watch out for the time to conceive... oh, well-waisted one, I desire copulation with you... [1-48-18]

Comment: Vividly: 'Oh, Ahalya, Brahma crafted you so well that all your limbs are symmetrically conjoined, so who in the universe will not yearn to have intercourse with suchlike you... and on seeing your slender waist and thickset hips I wish to copulate with you now itself... and let there be no fear of safe period or unsafe period for I do not wish to have any progeny of mine from you...

मुनि वेषम् सहस्राक्षम् विज्ञाय रघुनंदन ।
मतिम् चकार दुर्मेधा देव राज कुतूहलात् ॥ १-४८-१९

19. muni+veSam+sahasraakSam= sage's, guise, of Thousand-eyed one; vij~naaya= [though] knowing; raghunandana= oh, Rahu's, delight Rama; matim+cakaara+dur+medhaa= mind, made [inclined to have intercourse,] ill, advisedly; deva+raaja+kutuuhalaat= for god's, king's, impassion.

"Oh, Raghu's delight Rama, though knowing him as the Thousand-eyed Indra in the guise [of her husband, Gautama,] she is inclined to have intercourse, ill-advisedly, but for the impassion of King of Gods... [1-48-19]

Comment: Her thinking is: 'This is none but Indra in the guise of my husband, for my husband never asks me like this nor he violates times... I heard that Indra is seeking me for a long time... and when King of Gods expresses such a desire, it cannot be refused... let myself go...

अथ अब्रवीत् सुरश्रेष्ठम् कृतार्थेन अंतरात्मना ।
कृतार्था अस्मि सुरश्रेष्ठ गच्छ शीघ्रम् इतः प्रभो ॥ १-४८-२०

20. atha+abraviit+surashreSTham= then, said, to gods, best one; kR^itaarthena+ antara+atmanaa = fulfilled, means, in heart, of hearts; kR^itaarthaa+asmi+surashreSTha= fulfilled, purpose, I am, oh, best of gods; gacCha+ shiighram+ itaH+prabho= get going, quickly, from here, oh, lord.

"Then, she in her heart of hearts [felt] that her means are fulfilled and said this to that best god Indra, 'fulfilled I am with the purpose [of yours in making love to me,] oh, best of gods, get going from here quickly, oh, lord... [1-48-20]

आत्मानम् माम् च देवेश सर्वदा रक्ष गौतमात् ।
इन्द्रः तु प्रहसन् वाक्यम् अहल्याम् इदम् अब्रवीत् ॥ १-४८-२१

21. aatmaanam+maam+ca+deva+iisha= yourself, me, also, oh, god's, ruler; sarvadaa+rakSa+gautamaat = always, safeguard, from Gautama; indraH+tu+prahasan+vaakyam= Indra, but, smilingly, word; ahalyaam+ idam+ abraviit= to Ahalya, this, said.

" 'Oh, ruler of gods, always safeguard yourself and me from Sage Gautama...' [Thus Ahalya said to Indra.] But, Indra said this word to Ahalya, smilingly... [1-48-21]

सुश्रोणि परितुष्टो अस्मि गमिष्यामि यथा आगतम् ।
एवम् संगम्य तु तया निश्चक्राम उटजात् ततः ॥ १-४८-२२

22. su+shroNi= oh, well-hipped lady; parituSTaH+asmi= quite, delighted, I am; gamiSyaami+yathaa+ aagatam= i wish to go, as I have come; evam+sangamya+tu+tayaa= thus, copulated, but, with her; niS+ cakraama + uTajaat+tataH= [Indra] out, came, from cottage, then.

" 'Oh, well-hipped lady, quite delighted I am, here I go as I came...' thus on copulating with her, Indra then came out of the cottage... [1-48-22]

स संभ्रमात् त्वरन् राम शन्कितो गौतमम् प्रति ।
गौतमम् स ददर्श अथ प्रविशंतम् महामुनिम् ॥ १-४८-२३

23. saH+sambhramaat+tvaran= he [Indra,] by fluster, hastily raama= oh, Rama; shankitaH+gautamam+ prati= uncertain, at Gautama, towards [his arrival]; gautamam+ saH+ dadarsha+atha = at Gautama, he [Indra,] saw, then; pravishantam+mahaamunim= entering, great-saint.

"He that Indra flustered out hastily, oh, Rama, with an uncertainty about the arrival of Sage Gautama, then he saw that great-saint Gautama entering [the hermitage...] [1-48-23]

देव दानव दुर्धर्षम् तपो बल समन्वितम् ।
तीर्थ उदक परिक्लिन्नम् दीप्यमानम् इव अनलम् ॥ १-४८-२४

24. deva+daanava+durdharSam= for gods, for demons, unassailable; tapaH+bala+ samanvitam= ascetic, prowess, compounded with; tiirtha+udaka+pari+klinnam= pious-river ghat's, water, overly, watered; diipya maanam+iva+analam= luminous, like, ritual-fire [Gautama is.]

"An unassailable one for gods or demons, compounded with his ascetic prowess, Gautama is luminous like a ritual-fire, [though] overly watered with the waters of pious river-ghat... [1-48-24]

गृहीत समिधम् तत्र स कुशम् मुनि पुंगवम् ।
दृष्ट्वा सुर पतिः त्रस्तो विषण्ण वदनो अभवत् ॥ १-४८-२५

25. gR^ihiita+samidham+tatra= handling, ritual-firewood, there; sa+kusham+muni+ pungavam= with, sacred Darbha grass, saint, the eminent; dR^iSTvaa+sura+patiH+trastaH= on seeing, gods, lord, scared; viSaNNa [vivarNa] + vadanaH+abhavat= dreary, face, became.

"On seeing that eminent saint who is handling the ritual-firewood and sacred Darbha grass, the lord of gods, Indra is scared and he became dreary-faced... [1-48-25]

अथ दृष्ट्वा सहस्त्राक्षम् मुनि वेष धरम् मुनिः ।
दुर्वृत्तम् वृत्त संपन्नो रोषात् वचनम् अब्रवीत् ॥ १-४८-२६

26. atha+dR^iSTvaa+sahasraakSam= then, on seeing, Thousand-eyed one; muni+ veSa+dharam+ muniH= saint's, guise, wearing, saint [Gautama]; dur+vR^ittam+vR^itta+ sampannaH= at ill, behaved one, in behaviour, rich one [well-behaved Gautama]; roSaat+vacanam+ abraviit= by furiousness, words, spoke.

"Then the saint Gautama, on seeing the Thousand-eyed one in the guise of [selfsame] saint, at that ill-behaved Indra, this well-behaved Gautama spoke words furiously... [1-48-26]

मम रूपम् समास्थाय कृतवान् असि दुर्मते ।
अकर्तव्यम् इदम् यस्मात् विफलः त्वम् भविष्यति ॥ १-४८-२७

27. mama+ruupam+samaasthaaya= my, form, taken on your self; kR^itavaan+asi+dur+ mate= effectuated, you have, oh, dirty, minded one; a+kartavyam+idam= not, performable [unacceptable] this [deed]; yasmaat+vi+phalaH+tvam+bhaviSyati= thereby, less of, fruits [of progeny,] you, shall become.

" 'Oh, dirty-minded one, taking my form on yourself you have effectuated this unacceptable deed, thereby you shall become fruitless [insofar as your progeny...' thus Gautama cursed Indra.] [1-48-27]

गौतमेन एवम् उक्तस्य स रोषेण महात्मना ।
पेततुः वृषणौ भूमौ सहस्त्राक्षस्य तत् क्षणात् ॥ १-४८-२८

28. gautamena+evam+uktasya= by Gautama, that way, one who is spoke to [cursed Indra]; sa+roSeNa+ mahaatmanaa= with, rancour, great-souled sage; petatuH+vR^iSaNau+ bhuumau= fell down, testicles, onto ground; sahasraakSasya+tat+kSaNaat= of Thousand-eyed Indra, that, very moment.

"When that great-souled sage Gautama spoke that way with rancour, the testicles of the cursed Thousand-eyed Indra fell down onto ground, that very moment... [1-48-28]

तथा शप्त्वा च वै शक्रम् भार्याम् अपि च शप्तवान् ।
इह वर्ष सहस्राणि बहूनि निवषिस्यसि ॥ १-४८-२९
वायु भक्षा निराहारा तप्यन्ती भस्म शायिनी ।
अदृश्या सर्व भूतानाम् आश्रमे अस्मिन् वषिस्यसि ॥ १-४८-३०

29. tathaa+shaptvaa+ca+vai+shakram= thus, on cursing, also, indeed, Indra; bhaaryaam+api+ca+ shaptavaan= at wife, even, also, he cursed; iha+varSa+sahasraaNi= here, years, thousands; bahuuni+ nivaSisyasi= many, you tarry; vaayu+bhakSaa+nir+aahaaraa= air, consuming, without, food; tapyantii+ bhasma+shaayinii= searing [contritely,] on ashes, recumbent; a+ dR^ishyaa+ sarva+ bhuutaanaam= un, seen, all, by beings; aashrame+asmin+vaSisyasi= hermitage, in this one, you live on.

"Thus on cursing Indra, he cursed even his wife also, indeed, saying 'you shall tarry here for many thousands of years, foodless and consuming air alone, you shall be recumbent on ashes contritely, unseen by all beings you shall live on in hermitage... this one... [1-48-29, 30]

यदा तु एतत् वनम् घोरम् रामो दशरथ आत्मजः ।
आगमिष्यति दुर्धर्षः तदा पूता भविष्यसि ॥ १-४८-३१

31. yadaa+tu+etat+vanam+ghoram= when, but, all this, forest, ghastly one; raamaH+ dasharatha+ aatmajaH= Rama, Dasharatha's, soul-born son; aagamiSyati+durdharSaH= arrives, unassailable one [Rama]; tadaa+puutaa+bhaviSyasi= then, purified, you will be.

" 'When that unassailable Rama, the soul-born son of Dasharatha, arrives at this ghastly forest, [for it will be rendered thus, henceforth, along with you....] then you will be purified... [1-48-31]

तस्य आतिथ्येन दुर्वृत्ते लोभ मोह विवर्जिता ।
मत् सकाशे मुदा युक्ता स्वम् वपुः धारयिष्यसि ॥ १-४८-३२

32. tasya+aatithyena+dur+vR^itte= to him, by warm welcome, oh, ill-behaved woman; lobha+moha+ vivarjitaa = greed, craze, divested; mat+sakaashe+mudaa+yuktaa= in my, proximity, rejoice, with; svam+ vapuH+ dhaarayiSyasi= your own, body, you wear [assume.]

" 'And by welcoming him warmly, oh, ill-behaved woman, you will be divested with your greed and craze [in which you lingered so far...] then you will assume your own body and can be in my proximity, rejoicingly...' [Thus Sage Gautama cursed his wife Ahalya.] [1-48-32]

एवम् उक्त्वा महातेजा गौतमो दुष्ट चारिणीम् ।
इमम् आश्रमम् उत्सृज्य सिद्ध चारण सेविते ।
हिमवत् शिखरे रम्ये तपः तेपे महातपाः ॥ १-४८-३३

33. evam+uktvaa+mahaatejaa= thus, on saying [cursing,] great-resplendent one; gautamaH+duSTa+ caariNiim= Gautama, to bad, behaved [immodest Ahalya]; imam+aashramam+ utsR^ijya= this one, hermitage, shedding; siddha+caaraNa+sevite= by siddha-s, caarana-s, adored by; himavat+shikhare+ramye= on Himalayas, peaks of, pleasant ones; tapaH+tepe+ mahaatapaaH= asceticism, practised, great-ascetic.

"Thus, on cursing that immodest Ahalya, that great-resplendent Sage Gautama shed this hermitage, which once was adored by celestials like siddha-sand caarana-s, that great-ascetic Gautama practised his asceticism on the pleasant peaks of Himalayas..." [Thus Vishvamitra continued his narration about the legend of Ahalya.] [1-48-33]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे अष्ट चत्वारिम्शः सर्ग

Thus, this is the 48th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 49

Introduction

Redemption of Ahalya from her curse is narrated here. Vishvamitra while continuing the narration of the legend of Ahalya asks Rama to enter her hermitage, where Ahalya is living unseen by anybody. When once Rama steps into that hermitage she manifests herself from her accursed invisible state. She emerges with her divine form and accords guestship to Rama and Lakshmana. Sage Gautama also arrives at this juncture, to accept his depurated wife Ahalya.

अफलः तु ततः शक्रो देवान् अग्नि पुरोगमान् ।
अब्रवीत् त्रस्त नयनः सिद्ध गन्धव चारणान् ॥ १-४९-१

1. a+phalaH+tu+tataH+shakraH= without, fruits [without testicles,] but, then, Indra; devaan+agni+ purogamaan = to gods, Fire-god, in forefront [as helms-god]; abraviit+trasta+ nayanaH= spoke, with panicked, eyes; siddha+gandhava+caaraNaan= to siddha-s, gandharva-s, carana-s.

"But then, that testicle-less Indra spoke with panicked eyes to gods, siddha-s, gandharva-s, carana-s, keeping Fire-god as their helms-god. [1-49-1]

कुर्वता तपसो विघ्नम् गौतमस्य महात्मनः ।
क्रोधम् उत्पाद्य हि मया सुर कार्यम् इदम् कृतम् ॥ १-४९-२

2. kurvataa+tapasaH+vighnam= by me effectuated, to asceticism, hindrance; gautamasya+mahaa aatmanaH = of Gautama, noble-souled sage; krodham+utpaadya+hi+mayaa= fury, incited, indeed, by me; sura+ kaaryam+idam+kR^itam= god's, deed, this, done [accomplished by me.]

" 'Indeed, I have incited the fury of that noble-souled Sage Gautama, by effectuating hindrance in his asceticism, thus a divine-deed is done by me... [1-49-2]

Comment: Indra is a position assigned to some high-souled being on acquiring considerable merit. He functions as a CEO of the universe, maintaining seasons, rains, thunders, thunderbolts, crops, earthquakes, and every aspect of nature, whether good or bad for us. If any Vedic-ritual were performed, this Indra would be too happy, as he and his deputies like Rain-god, Fire-god, Air-god, et al., will receive many oblations from that ritual. But if it is tapas 'the practise of asceticism, penance, or ascesis' by single sage, Indra will be highly perturbed. Usually sages will be practising this ascesis for attainment of higher abodes of Brahma, Vishnu, or Shiva. Some practise this to overthrow present Indra and try ascending to his position, or to attain immortality and thereby rout out Indra, as with the case of Ravana. When that practise is about to materialise, Indra sends his agents, like voluptuous celestial beauties, namely the apsara-s, to infatuate those sages with their beauty. Once the sage's concentration fails, his practise becomes futile. Thus, Indra retains his present position. Here, though Sage Gautama did not practise his ascesis for Indra's post, Indra had to hinder it, in his own apprehension, and when the fury of Gautama is incited, Gautama's practise also failed and he had to redo his ascesis, until he overcomes his passions. Thus, this 'causing hindrance' is a divine-act as proclaimed by Indra to other gods. In doing such 'divine-acts' Indra also is maligned, for which the higher gods like Brahma, Vishnu, Shiva, or other higher beings will come to his rescue.

अफलो अस्मि कृतः तेन क्रोधात् सा च निराकृता ।
शाप मोक्षेण महता तपो अस्य अपहृतम् मया ॥ १-४९-३

3. aphalaH+asmi+kR^itaH= fruitless [testicle-less,] I am, rendered; tena+krodhaat= by his [Gautama's,] anger; saa+ca+niraakR^itaa= she [Ahalya,] also, is rejected; shaapa+mokSeNa+ mahataa= curse, by releasing, severe [curse]; tapaH+asya+apahR^itam+mayaa= ascesis, his, pre-empted, by me.

"By Gautama's anger I am rendered testicle-less and she, that Ahalya is also rejected [by the sage, and thus] by his releasing a severe curse [his propriety for ascesis is dwindled, therefore] his ascesis is pre-empted by me... [1-49-3]

तत् माम् सुरवराः सर्वे स ऋषि संघाः स चारणाः ।
सुर कार्य करम् यूयम् सफलम् कर्तुम् अर्हथ ॥ १-४९-४

4. tat+maam+sura+varaaH+sarve= that [suchlike,] me, [you] gods, best ones, all; sa+R^iSi+sanghaaH+ sa+ caaraNaaH= together with, sages, assemblages, with, caarana-s; sura+kaarya+ karam= divine, deed, undertaken; yuuyam+ sa+ phalam+kartum+arhatha= you all, with, testicles, to make [me virile,] apt of you.

" 'It is apt of you all best gods, together with the assemblages of sages and caarana-s, to make suchlike me, who undertook a divine deed, virile... [Thus Indra spoke to all gods.] [1-49-4]

शतक्रतोः वचः श्रुत्वा देवाः स अग्नि पुरोगमाः ।
पितृ देवान् उपेत्य आहुः सह सर्वैः मरुत् गणैः ॥ १-४९-५

5. shatakratoH+vacaH+shrutvaa= Hundred-Vedic-rituals officiator, Indra's, words, on hearing; devaaH + sa + agni+purogamaaH= gods, with, fire-god, going ahead [keeping in van]; pitR^i+ devaan+upetya= at mane, gods, nearby coming; aahuH+saha+sarvaiH+marut+gaNaiH= spoke [appealed,] with, by all [gods,] Marut, groups.

"On hearing the words of Indra, the officiator for Hundred-Vedic-rituals, all of the gods [and other assemblages of sages,] together with the groups of Marut-s, keeping the Fire-god in van, came nearby the godly manes and appealed... [1-49-5]

अयम् मेषः सवृषणः शक्रो हि अवृषणः कृतः ।
मेषस्य वृषणौ गृह्य शक्राय आशु प्रयच्छत ॥ १-४९-६

6. ayam+meSaH+sa+vR^iSaNaH= this, ram, with, testicles; shakraH+hi+a+vR^iSaNaH+ kR^itaH = Indra, indeed, without, testicles, rendered; meSasya+vR^iSaNau+gR^ihya= ram's, testicles, on taking; shakraaya + aashu+prayacChata= for Indra, quickly, be bestowed.

" 'This ram is with testicles and indeed Indra is rendered testicle-less, on taking the testicles of this ram, they may quickly be bestowed to Indra... [Thus Fire-god started his appeal to manes.] [1-49-6]

अफलः तु कृतो मेषः पराम् तुष्टिम् प्रदास्यति ।
भवताम् हर्षणार्थाय ये च दास्यन्ति मानवाः ।
अक्षयम् हि फलम् तेषाम् यूयम् दास्यथ पुष्कलम् ॥ १-४९-७

7. a+phalaH+tu+kR^itaH+meSaH= devoid of, testes, but [though going to be,] rendered, ram [this one before you]; paraam+tuSTim+pra+daasyati= complete, contentment, certainly endows; bhavataam+harSaNa+ arthaaya= for you, to gratification, purpose of; ye+ca+daasyanti+[aphalaH+ meSaaH] maanavaaH= those, also, that offer [testes-less rams, hereafter in sacrifices] humans; a+kshayam+hi+phalam= not, lessened, truly, fruits [benefits]; teSaam+yuuyam+ daasyatha= for them [to humans,] you [manes,] offer; puSkalam= plentiful.

" 'Though this ram is now going to be rendered devoid of its testes, it endows complete satisfaction to you, and to those humans that offer [testes-less rams hereafter in sacrifices,] for the purpose of your gratification, to them you truly shall offer unlessened benefits, plentifully... [Thus Agni, the Fire-god spoke to manes.] [1-49-7]

Comment: The 'manes' are the deified souls of dead ancestors and it is customary to offer un-castrated rams in sacrifices to please them. Presently some humans have offered such an un-castrated ram to manes and the manes are

about to enjoy it. But the gods have come and Agni, the Fire-god is asking them to part with such an offering, for the sake of Indra. And when the manes were hesitating to go against the existing rules of ritual available rules as on that time, then Agni, the Fire-god is amending those rules and he is saying a boon-like proclamation. 'From now, the manes can enjoy even a castrated ram, if offered by humans on earth and in turn, they, the manes shall afford plentiful benefits of undiminished value to those offerers, namely humans...'

अग्नेः तु वचनम् श्रुत्वा पितृ देवाः समागताः।
उत्पाट्य मेष वृषणौ सहस्राक्षे न्यवेशयन्॥ १-४९-८

8. agneH+tu+vacanam+shrutvaa= Agni, the Fire-god's, words, on hearing; pitR^i+ devaaH+ sam aagataaH = manes, gods, gathering round; ut+paaTya+meSa+vR^iSaNau= out, pulled [pulled out, extricated,] ram's, testes; sahasraakSe+nyaveshayan= to Thousand-eyed Indra, offered.

"On hearing the words of Agni, the Fire-god, the manes-gods gathered around and extricated that ram's testes [which is then tethered to a sacrificial post] and offered them to the Thousand-eyed Indra... [1-49-8]

तदा प्रभृति काकुत्स्थ पितृ देवाः समागताः।
अफलान् भुंजते मेषान् फलैः तेषाम् अयोजयन्॥ १-४९-९

9. tadaa+prabhR^iti= then, onwards; kaakutstha= oh, Rama of Kakutstha; pitR^i+ devaaH+ sam aagataaH = manes, gods, gathering up; a+phalaan+bhunjate+meSaan= without, testes, enjoying, goats; phalaiH+teSaam+ayojayan= fruits [benefits,] to them [to those who offer goats,] to enjoin.

"Oh, Rama of Kakutstha, from then onwards, on gathering up [their spirits,] the manes-gods are enjoying even the goats, that will have no testes, to enjoin benefits thereof to those that offer those goats... [1-49-9]

Comment: If rams with testes are offered the manes discard the testes of those rams, and enjoy the rest of it. Even if a goat is offered, they enjoy it, because it is homogenous to a ram. In either way, the offerer is blessed with benefits, as good as with the offering of a ram.

इन्द्रः तु मेष वृषणः तदा प्रभृति राघव।
गौतमस्य प्रभावेन तपसा च महात्मनः॥ १-४९-१०

10. indraH+tu+meSa+vR^iSaNaH= Indra, but, with ram's, testes; tadaa+prabhR^iti+ raaghava= then, onwards, oh, Raghava; gautamasya+prabhaavena= Gautama's, by efficacy of; tapasaa+ca+maha aatmanaH= ascesis, also, great-souled one.

"From then onwards, oh, Raghava, Indra is but with the testes of ram, by the efficacy of that great-souled Gautama's ascesis... [1-49-10]

तत् आगच्छ महातेज आश्रमम् पुण्य कर्मणः।
तारय एनाम् महाभागाम् अहल्याम् देव रूपिणीम्॥ १-४९-११

11. tat+aagacCha+mahaateja= thereby, enter, great-resplendent Rama; aashramam+ puNya+ karmaNaH = hermitage, of pietistic, deeds [done by Gautama]; taaraya+enaam+mahaa bhaagaam= atone, this [lady,] graciously, fortunate; ahalyaam+deva+ruupiNiim= Ahalya be, divinity, in form [in compose.]

"Thereby, oh, great-resplendent Rama, enter the hermitage of Gautama with his pietistic deeds, and atone this Ahalya who is graciously fortunate divinity in her compose..." [Thus Vishvamitra spoke to Rama.] [1-49-11]

विश्वामित्र वचः श्रुत्वा राघवः सह लक्ष्मणः।
विश्वामित्रम् पुरस्कृत्य आश्रमम् प्रविवेश ह॥ १-४९-१२

12. vishvaamitra+vacaH+shrutvaa= Vishvamitra's, words, on hearing; raaghavaH+ saha+lakSmaNaH= Raghava, with, Lakshmana; vishvaamitram+puraskR^itya= Vishvamitra, keeping afore; aashramam+ pravivesha + ha= hermitage, entered, indeed.

On hearing Vishvamitra's words, Rama with Lakshmana entered the hermitage, keeping Vishvamitra afore. [1-49-12]

ददर्श च महाभागाम् तपसा द्योतित प्रभाम् ।
लोकैः अपि समागम्य दुर्निरीक्ष्याम् सुर असुरैः ॥ १-४९-१३

13. dadarsha+ca+mahaabhaagaam= [Rama] saw, also, graciously fortunate [Ahalya]; tapasaa+dyotita+ prabhaam = by ascesis, beaming, splendour; lokaiH+api+sam+aagamya= by worldly beings, either/even, closer, come; dur+niriikSyaam= impossible, to state at; sura+asuraiH= for gods, demons.

Rama saw that graciously fortunate Ahalya, who by her ascesis is with her beaming splendour, and at whom, either the worldly beings or even the gods or even the demons, cannot possibly come closer to her for a stare. [1-49-13]

प्रयत्नात् निर्मिताम् धात्रा दिव्याम् मायामयीम् इव ।
धूमेन अभिपरीत अंगीम् दीप्ताम् अग्नि सिखाम् इव ॥ १-४९-१४

14. pra+yatnaat+nirmitaam+dhaatraa= with careful, contemplation, crafted, by Creator; divyaam+ maayaa mayiim + iva= divine, completely phantasmal [entity,] like; dhuumena+abhi+ pariita + angiim= by fumes, around, cloaked, limbed; diiptaaam+agni+sikhaam+iva= flaring, fire, tongue, [hitherto she is] like.

Crafted by the Creator with a careful contemplation she is like a completely phantasmal divine entity, and she is limbed like the tongue of a flaring fire, but cloaked around are the fumes, [for, she is hitherto practising an utmost penance subsisting on air alone, that alone made her like a flaring Ritual Fire.] [1-49-14]

स तुषार आवृताम् स अभ्राम् पूर्ण चन्द्र प्रभाम् इव ।
मध्ये अंभसो दुराधर्षाम् दीप्ताम् सूर्य प्रभाम् इव ॥ १-४९-१५

15. sa+tuSaara+aavR^itaam+sa+abhraam= with, fog, overspread, with, clouds; puurNa+ candra+ prabhaam + iva= full, moon, shine, like; madhye+ambhasaH+duraadharSaam= in midst of, waters, unwatchable; diiptaam+suurya+prabhaam+iva= glowing, sun [mirrored sun,] shine, like.

She is like a full moon, but befogged and beclouded is that moonshine, [for she is hitherto enshrouded by the dried up leaves and dust...] and she is like the glow of the mirrored sun in the midst of waters, but unwatchable is that sunshine [for, she is hitherto in the midst of denounce.] [1-49-15]

सस् हि गौतम वाक्येन दुर्निरीक्ष्या बभूव ह ।
त्रयाणाम् अपि लोकानाम् यावत् रामस्य दर्शनम् ।
शापस्य अनंतरम् उपागम्य तेषाम् दर्शनम् आगता ॥ १-४९-१६

16. saa+hi+gautama+vaakyena= she, indeed, Gautama, by word of; durniriikSyaa+ babhuuva+ha = indiscernible, became, very; trayaaNaam+api+lokaanaam= three of the, even, worlds; yaavat+ raamasya + darshanam= until, Rama's, manifestation; shaapasya+anantaram= [time of] curse, after; upaagamya+ teSaam+ darshanam+aagataa= neared, them [Rama, Lakshmana,] [her] manifestation, on acquiring.

Indeed, she became indiscernible by the very word of Gautama, even to all the three worlds, until the manifestation of Rama, and she on acquiring her manifestation after the time of curse, neared Rama and Lakshmana. [1-49-16]

राघवौ तु ततः तस्याः पादौ जगृहतुः मुदा ।
स्मरंती गौतम वचः प्रतिजग्राह सा च तौ ॥ १-४९-१७

17. raaghavau+tu+tataH+tasyaaH= two Raghava-s [Rama, Lakshmana,] but, then, her [Ahalya's];

paadau+jagR^ihatuH+mudaa= feet, grasped, gladly; smarantii+gautama+vacaH= remembering, Gautama's, words; prati+jagraaha+saa+ca+tau= in turn [reciprocally,] received [offered hospitality to,] she, also, to two of them.

But then, the two Raghava-s, Rama, and Lakshmana gladly grasped Ahalya's feet, and she remembering Gautama's words, offered hospitality to two of them, reciprocally. [1-49-17]

पाद्यम् अर्घ्यम् तथा आतिथ्यम् चकार सुसमाहिता ।
प्रतिजग्राह काकुत्स्थो विधि दृष्टेन कर्मणा ॥ १-४९-१८

18. paadyam+arghyam+tathaa+aatithyam= water [for feet-wash,] water [for hand-wash,] like that, guestship; cakaara+su+samaahitaa= well, collectedly [self-consciously]; pratijagraaha+ kaakutsthaH= in turn, acquiesced, Rama of Kakutstha; vidhi+dR^iSTena+karmaNaa= custom, in view of [customarily,] dutifully [Ahalya offered.]

Ahalya self-consciously offered water for feet and hand washing, like that guestship also, customarily and dutifully, and Rama of Kakutstha acquiesced them in his turn. [1-49-18]

पुष्प वृष्टिः महत् आसीत् देव दुंदुभि निस्वनैः ।
गन्धर्व अप्सरसाम् च एव महान् आसीत् समुत्सवः ॥ १-४९-१९

19. puSpa+vR^iSTiH+mahat+aasiit= floral, fall, squally, is there [chanced]; deva+ dundubhi+nisvanaiH= gods, drum's, with sounds [drumbeats]; gandharva+apsarasaam+ca+eva= gandharva-s, apsara-s, also, even; mahaan+aasiit+sam+utsavaH= superb, is there [revelled in,] splendid, festivity.

Then chanced a squally floral fall [form firmament] to the drumbeats of god's drums, and the celestials like gandharva-s, apsara-s revelled in a splendid festivity, that is superb. [1-49-19]

साधु साधु इति देवाः ताम् अहल्याम् समपूजयन् ।
तपो बल विशुद्ध अंगीम् गौतमस्य वश अनुगाम् ॥ १-४९-२०

20. saadhu+saadhu+iti+devaaH= Gracious!, Goodness!, thus [saying,] gods; taam+ ahalyaam+sam+ apuujayan= collectively, reverenced; tapaH+bala+vi+shuddha+angiim= by ascesis, asset of, verily, purified [depurated,] limbed [Ahalya]; gautamasya+vasha+anu+gaam= Gautama's, abidance, close, follower.

Ahalya, whose limbs are depurated by her ascesis, and who is the close follower of Gautama, and who is in abidance with Gautama's [directives, and as she neared Gautama, who arrived there, just then, by his yogic powers,] the gods collectively reverenced saying 'Gracious! Goodness!' [1-49-20]

गौतमो अपि महातेजा अहल्या सहितः सुखी ।
रामम् सम्पूज्य विधिवत् तपः तेपे महातपाः ॥ १-४९-२१

21. gautamaH+api+mahaatejaa= Gautama, even, great-resplendent one; ahalyaa+ sahitaH+sukhii= Ahalya, when reunited with, heartened; raamam+sampuujya= at Rama, muchly reverenced, traditionally; vidhivat+tapaH+tepe+mahaatapaaH= ascesis, practised [continued his ascesis,] great ascetic [Gautama.]

Even that great-resplendent Gautama is heartened when he reunited with Ahalya, [after a long, long a time,] and that sage muchly reverenced Rama [for actualising his solemn utterance,] and that great-ascetic Gautama continued his ascesis [together with Ahalya, in that hermitage,] traditionally. [1-49-21]

रामो अपि परमाम् पूजाम् गौतमस्य महामुनेः ।
सकाशात् विधिवत् प्राप्य जगाम मिथिलाम् ततः ॥ १-४९-२२

22. raamaH+api+paramaam+puujaam= Rama, even, high, veneration; gautamasya+ mahaa muneH= of Gautama, great saint; sakaashaat+vidhivat+praapya= from the manifestness, conventionally, on receiving; jagaama+mithilaam+tataH= moved ahead, to Mithila, then.

Even Rama on receiving a conventionally high veneration, in the manifestness of that great-saint

Gautama himself, then moved ahead to Mithila. [1-49-22]

Ahalya - a myth or a reality?

[Font size can be enhanced under View menu]

The legend of Ahalya is viewed from many viewpoints, because it is unclear whether she is a humanly lady or a divine entity, or a tract of land.

The atheists, rather materialists, in their translation of Ramayana take this Ahalya, according to their viewpoint, as an uncultivable tract of land by saying that is a + halya 'un, ploughed...land' Thereby Rama rendered it as a cultivable land in the course of his socio-economic reforms. There are many other instances in relating these mythical accounts of Ramayana to the earthly plane. Another instance is lavaNa asura samhaara 'elimination of Saline Demon...' and Rama's elimination of this demon is taken as 'treatment of saline oceanic water as potable waters...'

When the mythology is touched upon, it says that Ahalya is lying there as a stone and by the touch of Rama's foot she regained her divinely human form. This is not evident in Valmiki Ramayana. The idea of petrifaction of Ahalya is brought in from Padma Puraana which says: **sā tataḥ tasya rāmasya pāda sparśanāt mahātmanḥ | abhūt surūpā vanitā samākrāntā mahā śilā ||**

'by the touch of the feet of that great souled Rama, she was manifest as a divine damsel, getting rid of her stone-shape...' Further, there will be an exchange of words between Indra and Brahma in Uttara Kanda of Ramayana, and there this episode of Ahalya recurs. At that place Brahma defines hala as 'distorted shape...' and a + halya is one with an 'impeccable beauty...' Besides the above, Indra will be usually addressed as sahasra aksha 'thousand eyed one...' and behind this legend, there is another legend, saying that Gautama's curse to Indra is: 'since you delighted with Divine Ahalya, who is crafted by Brahma, in carnal pleasures, let there be thousand carnally vaginal apertures on your body...' Then that Indra is agitated for such an appearance, pleads for mercy. Then, the curse is amended saying 'instead of vaginal apertures, the apertures on your body will look like eyes...' thus Indra became sahasra aksha.

F. Max Müller records in his 'History of Sanskrit Literature' the commentary of Kumaarila Bhatt, yet another ancient commentator on Ramayana. "In the same manner, if it is said the Indra was the seducer of Ahalya. This does not imply that the God Indra committed such a crime, but Indra means the Sun and Ahalya the night, from [the words] ahaH 'the day' and lil 'the night'; and as the night is seduced and ruined by the sun of the morning, there is Indra called the paramour of Ahalya."

Dharmaakuutam views this as paatityam, patita 'falling from practise of virtuousness' Such women are said to be accepted by men after making their amends for their faults. **tathā svarūpa nāśam kṛtvā vāyu bhakṣa ityādi vayonūrpa śāpa pradānena cāpalyāt satkṛt para puruṣa vṛttā strī niyamena śocayitvā punaḥ saṅgrahya iti sūcitam | abhyāse tu pātityam | - tathā ca gautamaḥ - nindita karma abhyāsi patitāt tyāga patitāt tyāginaḥ patitāḥ - iti - dk**

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एको न पंचाशः सर्ग

Thus, this is the 49th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 50

Introduction

Rama arrives at Mithila along with Lakshmana led on by Vishvamitra. On hearing that Vishvamitra arrived at their city, King Janaka proceeds to him welcomingly. On seeing Rama and Lakshmana near at Vishvamitra, Janaka inundates Vishvamitra with questions about these two princes. Vishvamitra announces them to be the sons of Dasharatha and the adventurous deeds done by the boys.

ततः प्राक् उत्तराम् गत्वा रामः सौमित्रिणा सह ।
विश्वामित्रम् पुरस्कृत्य यज्ञ वाटम् उपागमत् ॥ १-५०-१

1. tataH+praak+uttaraam+gatvaa= then, to east, north, [direction,] on going; raamaH+ saumitriNaa+ saha = Rama, Soumitri, with; vishvaamitram+puraskR^itya= Vishvamitra, keeping afore; yaj~na+ vaaTam + upaagamat= Vedic-ritual, hall, neared.

Then Rama, on going along with Lakshmana towards northeast direction, keeping Vishvamitra afore, neared the hall of Vedic ritual [of Janaka in Mithila kingdom.] [1-50-1]

Comment: The northeast is an auspicious direction, and even today it is held high for any ritual or in the architecture. This direction is presided over by **iishaana** The God.

रामः तु मुनि शार्दूलम् उवाच सह लक्ष्मणः ।
साध्वी यज्ञ समृद्धिः हि जनकस्य महात्मनः ॥ १-५०-२

2. raamaH+tu+muni+shaarduulam= Rama, but, at saint, tigerly; uvaaca+saha+ lakSmaNaH= spoke, with, Lakshmana; saadhvii+yaj~na+samR^iddhiH+hi= felicitous, Vedic-ritual, bountifully, indeed; janakasya+ mahaa aatmanaH= of Janaka, noble-souled.

But Rama with Lakshmana spoke to that tigerly saint Vishvamitra, 'Indeed, this felicitous Vedic-ritual of noble-souled Janaka is with bountifully [garnered paraphernalia of the ritual...] [1-50-2]

बहूनि इह सहस्राणि नाना देश निवासिनाम् ।
ब्राह्मणानाम् महाभाग वेद अध्ययन शालिनाम् ॥ १-५०-३

3. bahuuni+iha+sahasraaNi= many, here [this place,] in thousands; naanaa+desha+ nivaasinaam + braahmaNaanaam= very many, in provinces, dwellers, Brahmans; mahaabhaaga= oh, highly fortunate one [Vishvamitra]; veda+adhyayana+shaalinaam [dR^ishyante]= Veda, practices, experts, [appear.]

"Oh, highly fortunate sage, this place abounds in many thousands of Brahmans, experts in Vedic practises and who appear to be the dwellers of very many provinces [have thronged here...] [1-50-3]

ऋषि वाटाः च दृश्यन्ते शकटी शत संकुलाः।
देशो विधीयताम् ब्रह्मन् यत्र वत्स्यामहे वयम्॥ १-५०-४

4. R^iSi+vaaTaaH+ca+dR^ishyante= sages', cottages, also, are discernable; shakaTii+ shata+ sankulaaH= carts, hundreds, rife with; deshaH+vidhiiyataam+brahman= a lodging, be decided, oh, Brahman; yatra+ vatsyaamahe + vayam= where, habitably lodge, we.

"Also discernable are the cottages of sages rife with hundreds of carts [full with their ceremonial chattels...] oh, Brahman, a lodging be decided where we can habitably lodge [as I discern that every inch is inhabited..." Thus Rama spoke to Vishvamitra.] [1-50-4]

रामस्य वचनम् श्रुत्वा विश्वामित्रो महामुनिः।
निवेशम् अकरोत् देशे विविक्ते सलिल आयुते॥ १-५०-५

5. raamasya+vacanam+shrutvaa= Rama's, words, on hearing; vishvaamitraH+mahaamuniH= Vishvamitra, great-saint; nivesham+akarot= lodging, made [arranged]; deshe+vivikte+salila +aayute= in place, unfrequented, [refreshing] waters, having.

On hearing the words of Rama that great-saint Vishvamitra arranged a lodging at an unfrequented place, having refreshing waters. [1-50-5]

विश्वामित्रम् अनुप्राप्तम् श्रुत्वा नृपवरः तदा।
शतानंदम् पुरस्कृत्य पुरोहितम् अनिन्दितम्॥ १-५०-६
प्रति उज्जगाम सहसा विनयेन समन्वितः।

6, 7a. vishvaamitram+anupraaptam+shrutvaa= Vishvamitra's, one chanced [at Mithila,] on hearing; nR^ipa+ varaH+tadaa= king, best [Janaka,] then; shataanandam+puraskR^itya= Shataananda, keeping afore; purohitam+a+ninditam= priest, not, reprovable one; prati+ ujjagaama+sahasaa= towards [Vishvamitra,] forged ahead, instantly; vinayena+samanvitaH= with deference, embodied with [in deference to Vishvamitra.]

Then on hearing that Vishvamitra chanced at Mithila, that best king Janaka, keeping his unreprovable priest, Shataananda afore, instantly forged ahead towards Vishvamitra, in deference to Vishvamitra. [1-50-6, 7a]

ऋत्विजो अपि महात्मानः तु अर्घ्यम् आदाय स त्वरम्॥१-५०-७
विश्वामित्राय धर्मेण ददौ धर्म पुरस्कृतम्।
प्रतिगृह्य तु ताम् पूजाम् जनकस्य महात्मनः॥ १-५०-८
पप्रच्छ कुशलम् राज्ञो यज्ञस्य च निरामयम्।

7b, 8, 9a. R^itvijaH+api+mahaatmaanaH+tu= administrators of Vedic-ritual, even, great-souled ones, but; arghyam+aadaaya+sa+tvaram= water, on taking, with, haste; vishvaamitraaya+ dharmeNa+ dadau= to Vishvamitra, ritually, offered; dharma [mantra]+ puraskR^itam= ritual, [sanctified,] in view of [ritualistically]; pratigR^ihya+tu+ taam+puujaam= on receiving, but, that, veneration; janakasya+mahaatmanaH= of Janaka, great-souled one; papracCha +kushalam+ raaj~naH= asked after, well-being, king's; yaj~nasya+ ca+ nir+ aamayam= of Vedic-ritual, also, without, hindrance [unhindered proceedings.]

Even the great souled Ritvik-s, [the administrators of that Vedic-ritual,] on taking [holy] waters [arrived] with post-haste and offered [that water] to Vishvamitra ritualistically, and on receiving that veneration of that great souled Janaka, Vishvamitra asked after the well-being of the king, also about the unhindered proceedings of the Vedic-ritual. [1-50-7b, 8, 9a]

स ताम् च अथ मुनीन् पृष्ट्वा स उपाध्याय पुरोधसः॥ १-५०-९
यथा अर्हम् ऋषिभिः सर्वैः समागच्छत् प्रहृष्टवत्।
अथ राजा मुनि श्रेष्ठम् कृत अंजलिः अभाषत॥ १-५०-१०

9b, 10. saH+taam+ca+atha+muniin+pR^iSTvaa= he [Vishvamitra,] them, also, then, saints, on asking after;

sa+upaadhyaaya+purodhasaH= with, mentors, clerics; yathaa+arham+ R^iSibhiH= as, befitting, with sages; sarvaiH+samaagacChat+prahR^iSTavat= with all, numbered among them, as a happy-soul; atha+ raajaa+ muni+ shreSTham= then, king, at eminent-sage Vishvamitra; kR^ita+anjaliH+abhaaSata= making, palm-fold, spoke.

Then Vishvamitra also asked after [the well-being] of saints, mentors, clerics, and sages, as befitting [to their order] and he numbered among them all as a happy-souled person... then the King Janaka on making palm-fold spoke to that eminent-sage Vishvamitra. [1-50-9b, 10]

आसने भगवान् आस्ताम् सह एभिः मुनि सत्तमैः ।
जनकस्य वचः श्रुत्वा निषसाद महामुनिः ॥ १-५०-११

11. aasane+bhagavaan+aastaam= in seat, oh, god Vishvamitra, have a seat; saha+ebhiH+muni+ sattamaiH = with, these, saint, eminent ones; janakasya+vacaH+shrutvaa= Janaka's, words, on hearing; niSasaada = sat down [took his seat]; mahaamuniH= great-sage Vishvamitra.

"Oh, godly sage Vishvamitra, have a seat on this seat, along with these eminent saints [in their respective seats..." Thus Janaka spoke to Vishvamitra.] On hearing the words of Janaka, that great-sage Vishvamitra took his seat. [1-50-11]

पुरोधा ऋत्विजः चैव राजा च सह मंत्रिभिः ।
आसनेषु यथा न्यायम् उपविष्टाः समन्ततः ॥ १-५०-१२

12. purodhaa+R^itvijaH+caiva= [royal] priest Shataananda, administers of Vedic-ritual, Ritvik-s, also thus; raajaa+ca+saha+mantribhiH= king, also, with, ministers; aasaneSu+yathaa+ nyaayam= in seats, according, to procedure [procedurally]; upaviSTaaH+samantataH= sat, all about.

The king Janaka, together with his royal priest Shataananda, and the administrators of that Vedic-ritual, namely Ritvik-s, also thus with his ministers, sat all about, in their seats, procedurally. [1-50-12]

दृष्ट्वा स नृपतिः तत्र विश्वामित्रम् अथ अब्रवीत् ।
अद्य यज्ञ समृद्धिः मे सफला दैवतैः कृता ॥ १-५०-१३

13. dR^iSTvaa+saH+nR^ipatiH tatra= on beholding, he, people's king [Janaka]; vishvaamitram+ atha+abraviit= to Vishvamitra, then, spoke; adya+yaj~na+samR^iddhiH+me= now, Vedic-ritual, full-fledged, my; saphalaa+daivataiH+kR^itaa= fructified [thriving,] by gods, effectuated.

He, that king Janaka, on beholding Vishvamitra then spoke to him, "Now my Vedic-ritual became full-fledged, and gods have effectuated it to be thriving [for, godsend is your arrival at this place...] [1-50-13]

अद्य यज्ञ फलम् प्राप्तम् भगवद् दर्शनात् मया ।
धन्यो अस्मि अनुगृहीतो अस्मि यस्य मे मुनि पुंगव ॥ १-५०-१४

14. adya+yaj~na+phalam+praaptam= now, Vedic-ritual's, fruit [outcome,] [deemed to be] obtained; bhagavat+darshanaat+mayaa= at god [godlike you,] envisaging, by me; dhanyaH+ asmi+anugR^ihiitaH+asmi= honoured, I am, hallowed, I am; yasya+me= which [ritual,] [like] mine; muni+pungava [praaptam] = oh, sage, eminent, [you chanced.]

"Now, on my envisaging godlike you, the fruit of my Vedic-ritual is obtained by me, [thus I deem it,] and thus oh, Brahman, I am honoured, I am hallowed, oh, eminent sage, at which Vedic-ritual like that mine, you chanced... [1-50-14]

यज्ञ उपसदनम् ब्रह्मन् प्राप्तो असि मुनिभिः सह ।
द्वादश अहम् तु ब्रह्मर्षे दीक्षाम् आहुः मनीषिणः ॥ १-५०-१५

15. [yasya+me] yaj~na+upasadanam= [at which, like mine,] Vedic-ritual, hall; brahman= oh, Brahman; praaptaH+asi+munibhiH+saha= arrived, you have, [so many] sages, along with; dvaadasha+aham+tu= twelve, days, only;

brahmarSe= oh, Brahma-sage; diikshaam+ aahuH+maniiSiNaH= ritual-pledge, say, scholars.

"Oh, Brahman, at which Vedic-ritual hall, like that of mine, you have arrived along with [so many] sages, [by which I deem I am fortunate...] oh, Brahma-sage, the scholarly Ritvik-s [conducting my Vedic-ritual] say that the ritual-pledge [is to be observed for another] twelve days only... [1-50-15]

ततो भाग अर्थिनो देवान् द्रष्टुम् अर्हसि कौशिक ।
इति उक्त्वा मुनि शार्दूलम् प्रहृष्ट वदनः तदा ॥ १-५०-१६
पुनः तम् परिपप्रच्छ प्रांजलिः प्रयतो नृपः ।

16, 17a. tataH+bhaaga+arthinaH+devaan= then [after those twelve days,] their due, desirers of, gods; draSTum+arhasi+kaushika= to behold, apt of you, oh, Kaushika; iti+uktvaa+muni+ shaarduulam= thus, on speaking, to sage, tigerly; prahR^iSTa+vadanaH+tadaa= gladdened, face, then; punaH+tam+paripapracCha= again, him [at Vishvamitra,] enquired; praanjaliH+ prayataH+nR^ipaH= palms-enfolded, pure-minded [august,] king.

"Oh, Kaushika, then it will be apt of you to behold them, the gods who are the desirers of their due, [and who arrive at the conclusion of this Vedic-ritual..."] Thus on speaking to that tigerly sage Vishvamitra, that august king again enquired with Vishvamitra, with his enfolded palms and with a gladdened face. [1-50-16, 17a]

इमौ कुमारौ भद्रम् ते देव तुल्य पराक्रमौ ॥ १-५०-१७
गज तुल्य गती वीरौ शार्दूल वृषभ उपमौ ।
पद्म पत्र विशाल अक्षौ खड्ग तूणी धनुर् धरौ ।
अश्विनौ इव रूपेण समुपस्थित यौवनौ ॥ १-५०-१८

17b, 18. imau+kumaarau= these two, youngsters; bhadram+te= blest, ye be; deva+tulya+ paraakramau= to god [Vishnu,] identical, in enterprises; gaja+tulya+gatii= elephant, identical, in strides; viirau+ shaarduula + vR^iSabha+upamau= brave ones, to tiger, to Holy Bull, images with; padma+ patra+ vishaala + akSau= lotus, petal, broad, eyed ones; khaDga+tuuNii+ dhanuH+ dharau = sword, quiver, bow, wielder; ashvinau+ iva+ ruupeNa = Ashvin-twin, like, in aspect; samupasthita+yauvanau= oncoming, youthfulness.

"These two youngsters, ye be blest, are identical to God Vishnu in enterprises... their strides are identical to [arrogant] elephants, and their [impetus] images tigerishly and their [impulse] bullishly... these are brave ones, [but pleasant are their] eyes, like broad lotus petals... these are wielding swords, quivers, and bows [righteously and apparently for righteous reasons... and instead of appearing impudently with this weaponry,] they in their aspect are like the Ashvin-twin [brothers, at whose hands the whole world gets its medicament... and yet, unlike the timeless Ashvin-twins] oncoming is their youthfulness... [1-50-17b, 18]

यदृच्छया एव गाम् प्राप्तौ देव लोकात् इव अमरौ ।
कथम् पद्भ्याम् इह प्राप्तौ किम् अर्थम् कस्य वा मुने ॥ १-५०-१९

19. yadR^icChayaa+eva+gaam+praaptau= at their will, alone [simply,] onto earth [mortal plane,] chanced; deva+lokaat+iva+amarau= from gods, world [vault of heaven,] as though, two immortals; katham+ padbhyaam+iha+praaptau= how, on foot, here, chanced these two; kim+artham= what, for reason; kasya+vaa= whose [sons] either; mune= oh, saint.

"As though two immortals have simply chanced at will, from the vault of heaven onto this mortal plane, how these two chanced hither, [that too,] on foot... oh, saint, for what reason? And whose [sons] are they, either... [1-50-19]

वर आयुध धरौ वीरौ कस्य पुत्रौ महामुने ।
भूषयन्तौ इमम् देशम् चन्द्र सूर्यौ इव अंबरम् ॥ १-५०-२०

20. vara+aayudha+dharau+viirau= best, weapons, brandishing, valiant ones; kasya+putrau+mahaa mune = whose, sons, oh, great-saint; bhuuSayantau+imam+desham= embellishing, this, province; candra+ suuryau+ iva+ambaram= Moon, Sun,

like, sky.

"These valiant ones are brandishing best weapons, oh, great-saint, and they are embellishing this province as the Sun and Moon doeth the sky... whose sons are they? [1-50-20]

परस्परस्य सदृशौ प्रमाण इन्गित चेष्टितैः ।
काक पक्ष धरौ वीरौ श्रोतुम् इच्छामि तत्त्वतः ॥ १-५०-२१

21. parasparasya+sadR^ishau= each to each, clonal; pramaaNa+ingita+ceSTitaiH= by postural [language,] by facial [language,] by body [language]; kaaka+pakSa+dharau= crow, wing [similar jet-black curls,] bearing [having]; viirau= valorous ones; shrotum+icChaami+ tattvataH = to listen, I wish, in actuality.

"Clonal each to each by postural-language, by facial-language and by body-language... [they appear to be] valorous ones [but, boyish in appearance as] their curls are crow-winglike [jet-black, thus whether they are immature by age though mature by their valour or so...] I wish to listen [about them] in actuality... [1-50-21]

तस्य तत् वचनम् श्रुत्वा जनकस्य महात्मनः ।
न्यवेदयत् अमेय आत्मा पुत्रौ दशरथस्य तौ ॥ १-५०-२२

22. tasya+tat+vacanam+shrutvaa= his, that, words, on hearing; janakasya+mahaatmanaH= of Janaka, great-souled; nyavedayat+a+meya+aatmaa= submitted [announced,] not, measurable, souled [anima having, Vishvamitra]; putrau+dasharathasya+tau= sons, of Dasharatha, these two.

On hearing his words, of that great-souled Janaka, that Vishvamitra with an immeasurable anima announced, "These two are the sons of Dasharatha..." [1-50-22]

सिद्ध आश्रम निवासम् च राक्षसानाम् वधम् तथा ।
तत्र आगमनम् अव्यग्रम् विशालायाः च दर्शनम् ॥ १-५०-२३

23. siddha+aashrama+nivaasam+ca= Accomplishment, Hermitage, stopover in, also; raakSasaanaam+ vadham+tathaa+tatra= demons, killing, like that, thereat; aagamanam+ avyagram= journeying, adventurously [coming with him]; vishaalaayaaH+ca+darshanam= City of Vishaala, also, beholding.

Their journeying adventurously, also their stopover in the Hermitage of Accomplishment, and thereat, killing the demons, and beholding City of Vishaala [all informed to Janaka...] [1-50-23]

अहल्या दर्शनम् चैव गौतमेन समागमम् ।
महाधनुषि जिज्ञासाम् कर्तुम् आगमनम् तथा ॥ १-५०-२४

24. ahalyaa+darshanam+caiva= Ahalya's, manifestation, also thus; gautamena+samaagamam= with Gautama, [her] reuniting; mahaa+dhanuSi+jij~naasaam+kartum= great, bow [of Shiva,] a grasp of, to do [to gain]; aagamanam+tathaa= coming [hitherward,] like that.

Also thus the manifestation of Ahalya, her reuniting with Sage Gautama, like that coming hitherward to gain a grasp of great bow of Shiva, [is also made know to Janaka as well as to Shataananda, who incidentally is the son of Ahalya...] [1-50-24]

एतत् सर्वम् महातेजा जनकाय महात्मने ।
निवेद्य विरराम अथ विश्वामित्रो महामुनिः ॥ १-५०-२५

25. etat+sarvam+mahaatejaa= all this, in entirety, great-resplendent [Vishvamitra]; janakaaya+mahaa aatmane = to Janaka, great-souled one; nivedya+viraraama+atha= on informing, came to rest, then; vishvaamitraH+mahaamuniH= Vishvamitra, great-saint.

On informing all this in entirety to that great-souled Janaka,, that great-saint of great resplendency, Vishvamitra, then came to rest. [1-50-25]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पंचाशः सर्ग

Thus, this is the 50th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 51

Introduction

The legend of Vishvamitra is related by Sage Shataananda, after enquiring about his father Gautama's reuniting with his mother Ahalya. Sage Shataananda greets Rama for his adherence to the rectitude of Vishvamitra, which is gained by Vishvamitra through a series of self-important exploits, when he was a great king at one time. Shataananda finds worth in informing the biography of Vishvamitra to Rama, as too much of overbearing of kings, as has been done by Vishvamitra, will be unbecoming for kings.

तस्य तत् वचनम् श्रुत्वा विश्वामित्रस्य धीमतः ।
हृष्ट रोमा महातेजाः शतानन्दो महातपाः ॥ १-५१-१

1. tasya+tat+vacanam+shrutvaa= his, that, sentence, on hearing; vishvaamitrasya+dhiimataH= of Vishvamitra, intellectual one; hR^iSTa+romaa+mahaatejaaH= rejoiced, hair [hair-raising, overjoyed,] highly refulgent; shataaanandaH+mahaatapaaH= great-ascetic.

On hearing that sentence of his, that intellectual Vishvamitra, the highly refulgent and the great ascetic, Shataananda became overjoyed. [1-51-1]

गौतमस्य सुतो ज्येष्ठः तपसा द्योतित प्रभः ।
राम संदर्शनात् एव परम् विस्मयम् आगतः ॥ १-५१-२

2. gautamasya+sutaH+jyeSThaH= Sage Gautama's, son, eldest; tapasaa+dyotita+ prabhaH= by ascesis, radiant, of irradiance [of ascesis]; raama+sandarshanaat+eva= Rama, on seeing at, just; param+ vismayam+ aagataH= great, amazement, came upon.

A great amazement came upon Sage Shataananda, the eldest son of Sage Gautama, and radiant sage with the irradiance of his own ascesis, just on seeing Rama. [1-51-2]

एतौ निषण्णौ संप्रेक्ष्य सुख आसीनौ नृपात्मजौ ।
शतानंदो मुनिश्रेष्ठम् विश्वामित्रम् अथ अब्रवीत् ॥ १-५१-३

3. etau+niSaNNau+samprekSya= those two, seated, on raptly seeing; sukha+aasiinau+ nR^ipaatmajau= comfortably, seated, king's sons [princes]; shataaanandaH= Shataananda; munishreSTham+ vishvaamitram+ atha+ abraviit= sage, the eminent, to Vishvamitra, then, spoke.

On raptly seeing those two princes seated comfortably, then Shataananda spoke to the eminent sage Vishvamitra. [1-51-3]

अपि ते मुनि शार्दूल मम माता यशस्विनी ।
दर्शिता राज पुत्राय तपो दीर्घम् उपागता ॥ १-५१-४

4. anvaya/word-order: raaja+putraaya= to princes; muni+shaarduula= oh, saint, tigerly Vishvamitra; mama+yashasvinii+maataa= my, glorious, mother; diirgham+tapaH+upaagataa= marathon, ascesis, came near [meted out]; te+api+darshitaa= by you, even, is revealed.

"To the princes, oh, tigerly saint Vishvamitra, my glorious mother who meted out a marathon ascesis, is even revealed by you! [1-51-4]

अपि रामे महातेजो मम माता यशस्विनी ।
वन्यैः उपाहरत् पूजाम् पूजा अर्हे सर्व देहिनाम् ॥ १-५१-५

5. api+raame+mahaatejaH= even, in Rama [at Rama,] great-resplendent; mama+maataa+ yashasvinii= my, mother, celebrated one; vanyaiH+upaaharat+puujaam= with forest produce, performed [held in,] reverence; puujaa+arhe+sarva+dehinaam= for deference, apt one, by every, one with body [with corporeity, corporeal beings.] [maataa+api+upaaharet = mother, even, held him!]

"At the great-resplendent Rama, an apt one for reverence by every corporeal being, my celebrated mother with the forest produce, has even held him in reverence! [1-51-5]

अपि रामाय कथितम् यथा वृत्तम् पुरातनम् ।
मम मातुः महातेजो देवेन दुरनुष्ठितम् ॥ १-५१-६

6. api+raamaaya+kathitam= even, to Rama, narrated; yathaa+vR^ittam+puraatanam= as, happened, anciently; mama+maatuH+mahaatejaH= my, mother, oh, great-resplendent Vishvamitra; devena+ dur+ anuSThitam= by Providence, mal-, treatment [api+raamaaya+ kathitam= even, to Rama, narrated!]

"Oh, great-resplendent Vishvamitra, the Providence's maltreatment of my mother, as has happened anciently, even it is narrated to Rama! [1-51-6]

अपि कौशिक भद्रम् ते गुरुणा मम संगता ।
माता मम मुनिश्रेष्ठ राम संदर्शनात् इतः ॥ १-५१-७

7. api+kaushika+bhadram+te= even, Kaushika, safe, you be; guruNaa+mama+ sangataa= mentor [here, father,] my, joined [consorted with]; maataa+mama+munishreSTha= mother, mine, oh sage, the best; raama+ sandarshanaat= Rama's, by bolding, itaH= and the rest [of Ahalya's hospitality, or, thereby, by the reason of according Ahalya to Gautama;] [maataa+api+ sangataa= mother, even, reunited with!]

"Oh, the best sage Kaushika, you be safe, by beholding Rama and the rest, [like reverencing and hospitality to Rama and the like,] mother of mine is even consorted with my father! [1-51-7]

अपि मे गुरुणा रामः पूजितः कुशिकात्मज ।
इह आगतो महातेजाः पूजाम् प्राप्य महात्मनः ॥ १-५१-८

8. api+me+guruNaa+raamaH= even, my, by father, Rama; puujitaH+kushikaatmaja= oh, Kushi's, son [Kaushika, Vishvamitra]; iha+aagataH+mahaatejaaH= here [to Ahalya's place,] who came, great-resplendent one [Gautama, Shataananda's father]; puujaam+praapya+ mahaatmanaH= reverence, obtained, great-souled one [Rama; guruuNaa+api+praapya= my father, even, came there; raamaH+api+puujitaH= Rama is, even, reverenced by my father!]

"Oh, Kaushika, my father even came [to my mother's place from Himalayas!] And that great resplendent father of mine, [for his redemption of my mother per the kindness of Rama,] even he reverenced this great-souled Rama!

Or

"Oh, Kaushika, my father even came [to my mother's place from Himalayas!] And this great-souled Rama, even reverenced that great resplendent father of mine [by according a redemption, ahalyaa daana, of my mother to my father, per kindness of this Rama!] [1-51-8]

अपि शांतेन मनसा गुरुः मे कुशिकात्मज ।
इह आगतेन रामेण पूजितेन अभिवादितः ॥ १-५१-९

9. api+shaantena+manasaa= even, pacified, with heart; guruH+me+kushikaatmaja= father, mine, oh, son of Kushika, Vishvamitra; iha+aagatena+raameNa+puujitena [prayatena] = here [at Ahalya's place,] came, by Rama, a reverential one [a pure soul Rama]; abhivaaditaH= reverenced; [guruH+api+abhivaaditaH= father, even, reverenced!]

"Oh, Vishvamitra, Rama being a reverential one, [and even a pure-soul,] who came over here [at my mother's place, and who is without a contumelious heart at my father, but] with his pacified heart, even reverenced my father!" [Thus sage Shataananda exclaimed at the marvel occurred through Rama.] [1-51-9]

तत् श्रुत्वा वचनम् तस्य विश्वामित्रो महामुनिः ।
प्रति उवाच शतानंदम् वाक्यज्ञो वाक्य कोविदम् ॥ १-५१-१०

10. tat+shrutvaa+vacanam+tasya= that, on hearing, sentence, his; vishvaamitraH+ mahaamuniH= Vishvamitra, great-saint; prati+uvaaca+shataanandam= in reply, spoke, to Shataananda; vaakya j~naH+ vaakya+ kovidam= sentence-precisian [Vishvamitra,] to sentence, precisionist.

On hearing that sentence of his, that great-saint and sentence-precisian, namely Vishvamitra spoke in reply to that sentence-precisionist, namely Sage Shataananda. [1-51-10]

न अतिक्रान्तम् मुनिश्रेष्ठ यत् कर्तव्यम् कृतम् मया ।
संगता मुनिना पत्नी भार्गवेण इव रेणुका ॥ १-५१-११

11. na+atikraantam+munishreSTha= not, over, stepped [left unperformed,] oh, sage the best; yat+ kartavyam+ kR^itam+mayaa= whatever, be performable, performed, by me; sangataa+ muninaa+patnii= consorted, with sage, wife [of sage]; bhaargaveNa+iva+reNukaa= with [the descendent of] Bhaargava or Bhrugu, like, Renuka.

"Whatever is performable that is performed by me and nothing is left unperformed and the wife of the sage, Ahalya, is consorted with the sage Gautama, as Renuka with Jamagani, the descendent of Bhrigu...." [So said Vishvamitra.] [1-51-11]

Comment: Renuka is the mother of Parashu Rama, another human incarnation of Vishnu as a Brahmin to struggle with the erring Kshatriya kings of an earlier era. Renuka's husband is Sage Jamadagni, the descendent of Bhrigu or also called as Bhaargava and on certain occasion, Jamadagi orders his son Parashu Rama to behead her, i.e., Renuka, Parashu Rama's own mother and Parashu Rama unhesitatingly carries out his father's orders. Thus, Parashu Rama is called Bhaargava Rama, with an axe as his unsurpassed weapon. This Parashu Rama confronts Rama of Ramayana after Seetha's marriage.

तत् श्रुत्वा वचनम् तस्य विश्वामित्रस्य धीमतः ।
शतानंदो महातेजा रामम् वचनम् अब्रवीत् ॥ १-५१-१२

12. tat+shrutvaa+vacanam= that, on hearing words; tasya+vishvaamitrasya+ dhiimataH= his, Vishvamitra's, highly intellectual one; shataanandaH+mahaatejaa+raamam= Shataananda, of high refulgence, to Rama; vacanam+abraviit= words, spoke.

On hearing those words of that highly intellectual Vishvamitra, Shataananda of high refulgence [by virtue of his ascesis,] spoke these words to Rama. [1-51-12]

स्वागतम् ते नरश्रेष्ठ दिष्ट्या प्राप्तो असि राघव ।
विश्वामित्रम् पुरस्कृत्य महर्षिम् अपराजितम् ॥ १-५१-१३

13. svaagatam+te+narashreSTha= hail, to thee, oh, best among men; diSTyaa+ praaptaH+asi+ raaghava = by godsend, chanced, you are, oh, Raghava; vishvaamitram+puraskR^itya= Vishvamitra, keeping afore [spearheaded by]; maharSim+a+paraajitam= great-sage, not, defeatable one Vishvamitra; [svaagatam+te= hail to thee.]

"Hail to thee! Oh, Rama, best one among men, chanced are you as a godsend [not only in Mithila

but also to entire humanity...] and oh, Raghava, as an undefeatable great-sage Vishvamitra spearheads you, [so shall your mission be undefeatable, thus hail to thee!] [1-51-13]

Comment: This statement of Sage Shataananda shall remind us the utterances of Vishvamitra in Dasharatha's court at 1-19-14: aham vedmi mahaatmaanam raamam... 'I know this great soul Rama, the virtue valiant, even Vashishta and also these saints who are here...' So also, Shataananda being the son of Ahalya and Gautama perceived who this Rama is. Further, when such and such a sage spearheads Rama, Rama ought to know something about the background of his steersman, namely Vishvamitra, basing on which Rama can learn his own lessons. As such, next few chapters are catered to the legend of Vishvamitra through Shataananda.

अचिन्त्य कर्मा तपसा ब्रह्मर्षिः अमित प्रभः।
विश्वामित्रो महातेजा - वेद्म्य - वेत्सि एनम् परमाम् गतिम्॥ १-५१-१४

14. a+cintya+karmaa+tapasaa= un, imaginable, exploits, by ascesis; brahmarSiH+a+mita+ prabhaH= Brahma-sage, of ill, imitable, resplendence; vishvaamitraH+mahaatejaa= Vishvamitra, highly resplendent; [vedmya] vetsi+enam+paramaam+gatim= [you have to know,] you [already] know, him, ultimate, course.

"This highly resplendent Vishvamitra's exploits are unimaginable, [and he attained the highest order of] Brahma-sage by his ascesis, thus illimitable is his [ascetic] resplendence, and you have to know him as an ultimate course, [not only to you alone, but to one and all...] [1-51-14]

Comment: If the text 'you already know him...' is adopted there will be nothing left to Shataananda to more. Hence, the meaning is said on taking vedmya 'you should know some more...' would be better. Because Vishvamitra is a parama hita sandhaayaka 'a do-gooder for universal peace as indicated by his name itself, vishva 'of universe...' mitra 'friend, 'friend of universe...'

न अस्ति धन्यतरो राम त्वत्तो अन्यो भुवि कश्चन।
गोप्ता कुशिक पुत्रः ते येन तप्तम् महत् तपः॥ १-५१-१५

15. na+asti+dhanya+taraH+raama= not, is there, fortunate, better; tvattaH+anyaH+bhuvi+ kashcana= than you, other, in earth, anyone; goptaa+kushika+putraH+te= secreted [in custodial care,] of Kushi's, scion, namely Vishvamitra, your; yena+taptam+mahat+tapaH= by whom, ascesis practised, supreme, ascesis.

"For you are in the custodial care of Vishvamitra, the scion of Kushika, by whom supreme ascesis' were practiced, on earth anyone who is better fortunate than you, is not there... [1-51-15]

श्रूयताम् च अभिधास्यामि कौशिकस्य महात्मनः।
यथा बलम् यथा तत्त्वम् तत् मे निगदतः शृणु॥ १-५१-१६

16. shruuyataam+ca+abhidhaasyaami= be heard, also, I say [I narrate]; kaushikasya+ mahaatmanaH= of Kaushika, great-souled one; yathaa+balam+yathaa+tattvam [vR^ittam]= as to how, [his] prowess, as how [his] quintessence [his legend]; tat+me+nigadataH+shR^iNu= that, from me, while being explained, listen.

"As I narrate, that be heard... as to how the prowess and quintessence [or, the legend] of this great-souled Kaushika are there... that be [attentively] listened from me, as I explain... [1-51-16]

राजा अभूत् एष धर्मात्मा दीर्घ कालम् अरिन्दमः।
धर्मज्ञः कृत विद्यः च प्रजानाम् च हिते रतः॥ १-५१-१७

17. anvaya/word-order: eSa= this [he]; dharmaatmaa= probity-souled one Vishvamitra; dharma+j~naH= in rectitude, well-versed [proficient] one; kR^ita+vidyaH+ca= made [perfected,] education [perfectionist in kingcraft,] also; prajaanaam+ca+hite+rataH= for people, also, in welfare, proponent of; arin+damaH= enemies, persecutor of; diirgha+kaalam+raajaa+abhuut= for long, time, king, was there, he was.

"This probity-souled Vishvamitra, being a proficient in rectitude, a perfectionist in kingcraft, a proponent of people's welfare, [more so] a persecutor of enemies, was there as a king for a long time... [1-51-17]

प्रजापति सुतः तु आसीत् कुशो नाम महीपतिः ।
कुशस्य पुत्रो बलवान् कुशनाभः सुधार्मिकः ॥ १-५१-१८

18. prajaapati+sutaH+tu+aasiit= Prajapati [viz. Brahma,] brainchild, but, was there; kushaH+naama+ mahii+patiH= Kusha, named, earth, lord [king]; kushasya+putraH= Kusha's, son; balavaan+ kushanaabhaH + su+ dhaarmikaH= powerful, Kushanaabha, verily, righteous one.

"There was a king named Kusha, a brainchild of Brahma, and Kusha's son was the powerful and verily righteous Kushanaabha... [1-51-18]

कुशनाभ सुतः तु आसीत् गाधिः इति एव विश्रुतः ।
गाधेः पुत्रो महातेजा विश्वामित्रो महामुनिः ॥ १-५१-१९

19. kushanaabha+sutaH+tu+aasiit= Kushanaabha's, son, but, was there; gaadhiH+iti+ eva+vi+shrutaH= Gaadhi, thus, only, verily heard [of highly renowned]; gaadheH+putraH= Gaadhi's, son; mahaatejaa+ vishvaamitraH + mahaa muniH= of great resplendence, Vishvamitra, great-saint.

"Kushanaabha's son was there, namely Gaadhi, a highly renowned one, and Gaadhi's son is this great-saint of great resplendence, Vishvamitra... [1-51-19]

विश्वामित्रो महातेजाः पालयामास मेदिनीम् ।
बहु वर्ष सहस्राणि राजा राज्यम् अकारयत् ॥ १-५१-२०

20. vishvamitraH+mahaatejaaH= Vishvamitra, great resplendent [king]; paalayaamaasa+ mediniim= was ruling, the earth; bahu+varSa+sahasraaNi= many, years, thousands; raajaa+ raajyam+akaarayat= this king, kingdom, made [ruled.]

"And Vishvamitra was ruling the earth and for many thousands of years this great-resplendent king ruled the kingdom... [1-51-20]

कदाचित् तु महातेजा योजयित्वा वरूथिनीम् ।
अक्षौहिणी परिवृतः परिचक्राम मेदिनीम् ॥ १-५१-२१

21. kadaacit+tu+mahaatejaa= at one time, but, great-resplendent king Vishvamitra; yojayitvaa+ varuuthiniim = combining [marshalling,] armies; akSauhiNii+parivR^itaH= with Akshauhini unit of army, encircled; paricakraama+mediniim= circulated, earth.

"But at one time, that great-resplendent king Vishvamitra with a unit of Akshauhini army encircling him, he circulated the earth marshalling armies... [1-51-21]

Comment: The army unit called Akshauhini consists of 21,870 elephants, as many chariots, 65,610 cavalry, and 1,09,350 foot soldiers.

नगराणि च राष्ट्रानि सरितः च तथा गिरीन् ।
आश्रमान् क्रमशो राजा विचरन् आजगाम ह ॥ १-५१-२२
वसिष्ठस्य आश्रम पदम् नाना पुष्प लता द्रुमम् ।
नाना मृग गण आकीर्णम् सिद्ध चारण सेवितम् ॥ १-५१-२३

22, 23. nagaraaNi+ca+raaSTraani= cities, also, provinces; saritaH+ca+tathaa+giriin= rivers, also, like that, mountains; aashramaan+kramashaH= hermitages, sequentially; raajaa+vicaran+ aajagaama + ha= king, moving about, arrived at; vasiSThasya+aashrama+padam= Vashishta's, hermitage's, threshold of; naanaa+ puSpa+ lataa+drumam= numerous, flowered, climbers, trees; naanaa+ mR^iga+gaNa+aakiirNam= very many, animals, herds of, overspread; siddha+caaraNa+ sevitam= by siddha-s, caaranaa-s, adored by.

"Moving sequentially about the provinces, cities, rivers and also like that mountains, the king Vishvamitra arrived at the threshold of Sage Vashishta's hermitage, which is with numerous flowered trees and climbers, overspread with very many herds of animals and which is adored by siddha-s and caarana-s... [1-51-22, 23]

देव दानव गन्धर्वैः किन्नरैः उपशोभितम् ।
प्रशांत हरिण आकीर्णम् द्विज संघ निषेवितम् ॥ १-५१-२४
ब्रह्म ऋषि गण संकीर्णम् देव ऋषि गण सेवितम् ।
तपः चरण संसिद्धैः अग्नि कल्पैः महात्मभिः ॥ १-५१-२५

24, 25. deva+daanava+gandharvaiH+kinnaraiH+upashobhitam= gods, demons, gandharva-s, kinnaraa-s, embellished with; prashaanta+hariNa+aakiirNam= equable, deer, spread out; dvija +sangha+niSevitam= birds, flights of, adored by; brahma+R^iSi+gaNa+sankiirNam= Brahma, sage's, assemblages, compacted with; deva+R^iSi+gaNa+sevitam= godly, sages, assemblages, adored by; tapaH+caraNa+sam+siddhaiH= ascesis, practising, well, accomplished; agni+ kalpaiH+mahaatmabhiH= Ritual-fire, similar, with great-souled ones.

"Embellished with [the presence of] gods, demons, gandharva-s, and caarana-s, spread out with equable deer, adored by flights of birds, compacted with the assemblages of Brahma-sages, and also with the assemblages of godly-sages, who are well accomplished of their ascesis and each of that great-souled one is similar to each of the Ritual-fire [in each of the Ritual Fire Altar, in their personal resplendence...] [1-51-24, 25]

सततम् संकुलम् श्रीमत् ब्रह्म कल्पैः महात्मभिः ।
अब् भक्षैः वायु भक्षैः च शीर्ण पर्ण अशनैः तथा ॥ १-५१-२६

26. satatam+sankulam+shriimat= always, bustling, magnificent [hermitage]; brahma+kalpaiH+ mahaa aatmabhiH= Brahma, matchable, to great-souled ones; ab+bhakSaiH+ vaayu+bhakSaiH + ca= water, eaters [some subsist on,] air, eaters, also [here, alone]; shiirNa+ parNa+ ashanaiH + tathaa= withered [dried,] leaves, eaters, like that.

"That magnificent hermitage is always bustling with great-souled beings who are matchable to Brahma, and some subsisting on water alone, and some on air alone, and like that, some more subsisting on dry leaves alone... [1-51-26]

फलमूलाशनैर्दान्तैर्जितदोषैर्जितेन्द्रियैः - यद्वा -
फल मूल अशनैः दान्तैः जित दोषैः जित इन्द्रियैः ।
ऋषिभिः वालखिल्यैः च जप होम परायणैः ॥ १-५१-२७

27. phala+muula+ashanaiH= fruits, tubers, eaters [subsist on]; daantaiH= self-controlled ones; jita+ doSaiH= overcame, peccabilites; jita+indriyaiH= overpowered, senses; R^iSibhiH+ vaalakhilyaiH+ca= with sages, Vaalakhilyaa-s, also; japa+homa+paraayaNaiH= meditations, oblations in Ritual-fire, occupied with.

"And some subsisting on fruits, tubers... [and all are] self-controlled, overcame their peccabilites, overpowered are their senses... [That hermitage is] also with sages like Vaalakhilyaa-s, [and all are] occupied with their meditations and oblations into Ritual-fire, [and thus the Hermitage was splendent...] [1-51-27]

अन्यैः वैखानसैः चैव समंतात् उपशोभितम् ।
वसिष्ठस्य आश्रम पदम् ब्रह्म लोकम् इव अपरम् ।
ददर्श जयताम् श्रेष्ठ विश्वामित्रो महाबलः ॥ १-५१-२८

28. anyaiH+vaikhaanasaiH+caiva= with others, Vaikhaanasa-s, also thus; sam+antaat+ upashobhitam= well, up to end, [whole of perimeter]; vasiSThasya+aashrama+padam= Vashishta's, Hermitage's, threshold; brahma+lokam+iva+a+param= Brahma's, universe, like, not, other [not in other world, this worldly]; dadarsha + jayataam+shreSTha= perceived [such a hermitage,] among vanquishers, best; vishvaamitraH + mahaabalaH = Vishvamitra, great-stalwart.

"Also thus with others, like Vaikhaanasa-s, the whole of the perimeter of Vashishta's hermitage's threshold is like the worldly Universe of Brahma and this best one among vanquishers and that great-stalwart Vishvamitra, perceived such a hermitage..." [Thus Sage Shataananda continued his narration.] [1-51-28]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एक पंचाशः सर्ग

Thus, this is the 51st chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 52

Introduction

Vashishta offers hospitality to Vishvamitra and his armies. Even though the King Vishvamitra is disinclined to pressurise a hermit with such a burdensome affair, but Vashishta entreats the king and Vishvamitra had to oblige the same. Vashishta summons his do-all Divine Sacred Cow, Shabala, also known as Kaamadhenu, requests her to generate heaps of tasteful foodstuffs for a royal banquet as well as for military rations.

तम् दृष्ट्वा परम प्रीतो विश्वामित्रो महाबलः ।
प्रणतो विनयात् वीरो वसिष्ठम् जपताम् वरम् ॥ १-५२-१

1. tam+dR^iSTvaa+parama+priitaH= him [at Vashishta,] on seeing, highly, rejoiced; vishvaamitraH + mahaabalaH= Vishvamitra, great-mighty; praNataH+vinayaat+viiraH= made an obeisance, obediently, valorous one; vasiSTham+japataam+varam= at Vashishta, [who is] among meditators, the best sage.

Highly rejoiced is that great-mighty and valorous Vishvamitra on seeing at that Sage Vashishta, best among best meditators, and obediently made an obeisance. [1-52-1]

स्वागतम् तव च इति उक्तो वसिष्ठेन महात्मना ।
आसनम् च अस्य भगवान् वसिष्ठो व्यादिदेश ह ॥ १-५२-२

2. svaagatam+tava+ca+iti+uktaH= hail, to thee, also, is spoken to [Vishvamitra]; vasiSThena+mahaa aatmanaa= by Vashishta, great-souled one; aasanam+ca+asya= seat, and, to him [to Vishvamitra]; bhagavaan + vasiSThaH+vyaadidesha+ha= godly, Vashishta, ordering [showing,] indeed.

The great-souled Vashishta spoke "Hail to thee [and to your retinue..."] while that godly sage was showing Vishvamitra to a [high] seat, indeed. [1-52-2]

उपविष्टाय च तदा विश्वामित्राय धीमते ।
यथा न्यायम् मुनि वरः फल मूलम् उपाहरत् ॥ १-५२-३

3. upaviSTaaya+ca+tadaa= to one who is sitting, also, then; vishvaamitraaya+dhiimate= to Vishvamitra, noetic sage; yathaa+nyaayam+muni+varaH= as, a rule, saint, eminent; phala+ muulam+upaaharat= fruits, tubers, submitted.

Then on Vishvamitra's assuming the seat, that noetic and eminent saint Vashishta, submitted fruits, and tubers as a rule. [1-52-3]

प्रतिगृह्य तु ताम् पूजाम् वसिष्ठात् राज सत्तमः ।
तपो अग्नि होत्र शिष्येषु कुशलम् पर्यपृच्छत ॥ १-५२-४

4. pratigR^ihya+tu+taam+puujaam= on receiving, but, that, deference; vasiSThaat+raaja+ sattamaH= from Vashishta, king, unsurpassed; tapaH+agni+hotra+shiSyeSu= in ascesis', of fire, rituals, of disciples; kushalam+paryapR^icChata= well

being, in turn asked after.

But on receiving that deference from Vashishta, then that unsurpassed king Vishvamitra asked after the well-being of the ascesis, Fire-rituals and disciples [and their progress in that hermitage.] [1-52-4]

विश्वामित्रो महातेजा वनस्पति गणे तथा ।
सर्वत्र कुशलम् च आह वसिष्ठो राज सत्तमम् ॥ १-५२-५

5. vishvaamitraH+mahaatejaa= Vishvamitra, great-resplendent; vanaspati+gaNe+tathaa= of trees, clumps [flora and implied fauna,] as well; sarvatra+kushalam+ca= every sphere [of activity,] complacent, also; aaha+vasiSThaH+raaja+sattamam= said, Vashishta, to king, the matchless.

That great-resplendent Vishvamitra [asked after the well being] of flora [and fauna] as well, and Vashishta also said to that matchless king, "Every sphere [of activity is] complacent..." [1-52-5]

सुख उपविष्टम् राजानम् विश्वामित्रम् महातपाः ।
पप्रच्छ जपताम् श्रेष्ठो वसिष्ठो ब्रह्मणः सुतः ॥ १-५२-६

6. sukha+upaviSTam+raajaanam= at ease, on sitting, of king; vishvaamitram+mahaatapaaH= at Vishvamitra, great-ascetic [Vashishta]; papracCha+japataam+shreSThaH= asked about, among meditators, supreme one; vasiSThaH+brahmaNaH+sutaH= Vashishta, Brahma's, son [brainchild.]

On Vishvamitra's sitting at ease, that brainchild of Brahma, the supreme one among meditators, and a great-ascetic Vashishta asked after the king's [complacency] [1-52-6]

कच्चित् ते कुशलम् राजन् कच्चित् धर्मेण रंजयन् ।
प्रजाः पालयसे राजन् राज वृत्तेन धार्मिक ॥ १-५२-७

7. kaccit+te+kushalam+raajan= hope, your, fine [All is well!,] oh, king; kaccit+ dharmeNa+ranjayan= hope, righteously, to charm [people]; prajaaH+paalayase+raajan= people, you ruling, oh, king; raaja+vR^ittena+ dhaarmika= kingly, righteousness, oh, righteous one.

"I hope that you are Fine! And oh, righteous king, hope that you are ruling people righteously with kingly righteousness, to their charm... [1-52-7]

Comment: The kingly righteousness is one component among the four primary concernes of the kingcraft as said at:
nyāyena ārjanam arthasya varthanam pālanam tathā | sat pātre pratipattiḥ ca rāja vṛttam catur vidham ||

'monies are to be earned righteously, they are to be enriched and safeguarded righteously, and they are to be endowed to righteous deeds or persons, for welfare of the state, righteously...'

कच्चित् ते सुभृता भृत्याः कच्चित् तिष्ठन्ति शासने ।
कच्चित् ते विजिताः सर्वे रिपवो रिपु सूदन ॥ १-५२-८

8. kaccit+te+su+bhR^itaa+bhR^ityaaH= hope, your, well-served, servants; kaccit+tiSThanti+ shaasane [sarve]= hope, abiding, by rulership, [all]; kaccit+te+vi+jitaaH+sarve+ripavaH= hope, by you, surely, vanquished, all, adversaries; ripu+suudana= oh, adversary, vanquisher.

"Hope well-served are your servants... hope all are abiding by the rulership... oh, vanquisher of adversaries, hope you have surely vanquished all of your adversaries... [1-52-8]

कच्चित् बले च कोशे च मित्रेषु च परंतप ।
कुशलम् ते नर व्याघ्र पुत्र पौत्रे तथा अनघ ॥ १-५२-९

9. kaccit+bale+ca+koshe+ca= hope, in forces, and, in exchequer, also; mitreSu+ca+ parantapa= in friends [confederates,] also, oh, enemy-inflamer; kushalam+te+nara+vyaaghra= fine, for you, oh, man, tigerly; putra+ pautre+ tathaa+anagha= in sons, in grandsons, as well, oh, impeccable one.

"For you are an impeccable one and an emery-inflamer, oh, Tigerly-man, hope that your forces, exchequer and confederates are fine, and your sons and grandsons, as well... [1-52-9]

सर्वत्र कुशलम् राजा वसिष्ठम् प्रत्युदाहरत् ।
विश्वामित्रो महातेजा वसिष्ठम् विनय अन्वितम् ॥ १-५२-१०

10. sarvatra+kushalam= everything, fine; raajaa+vasiSTham+prati+udaaharat= king, to Vashishta, in turn [in reply,] exemplified [said]; vishvaamitra+mahaatejaa+vasiSTham= Vishvamitra, great-resplendent one, to Vashishta; vinaya+anvitam= respect, having [respectfully.]

"The great-resplendent king Vishvamitra in reply respectfully exemplified to Sage Vashishta that "everything is fine..." [1-52-10]

कृत्वा तौ सुचिरम् कालम् धर्मिष्ठौ ताः कथाः तदाः ।
मुदा परमया युक्तौ प्रीयेताम् तौ परस्परम् ॥ १-५२-११

11. kR^itvaa+tau+su+ciram+kaalam= on making [exchanging,] both, for a very, long, time; dharma iSThau+ taaH+ kathaaH+tadaaH= conscientious celebrities, those, stroies [pleasantries,] then; mudaa+paramayaa+yuktau= rejoice, heightened, along with; priiyetaam+tau+paraH+ aparam= gladdened, those two, one, another.

Both of those conscientious celebrities then exchanged pleasantries for a long time with their heightening rejoices, gladdening one another. [1-52-11]

ततो वसिष्ठो भगवान् कथा अन्ते रघुनंदन ।
विश्वामित्रम् इदम् वाक्यम् उवाच प्रहसन् इव ॥ १-५२-१२

12. tataH+vasiSThaH+bhagavaan= then, Vashishta, godly sage; kathaa+ante= story, at end [after discussions]; raghunandana= oh, Raghu's, delight Rama; vishvaamitram+idam+vaakyam +uvaaca= to Vishvamitra, this, sentence, spoke; prahasan+iva= smilingly, like.

"Then after the discussions, oh, Rama of Raghu's delight, that godly Sage Vashishta smilingly spoke this sentence to Vishvamitra... [1-52-12]

आतिथ्यम् कर्तुम् इच्छामि बलस्य अस्य महाबल ।
तव च एव अप्रमेयस्य यथा अर्हम् संप्रतीच्छ मे ॥ १-५२-१३

13. aatithyam+kartum+icChaami= guestship, to do [to offer,] I wish to; balasya+asya+ mahaabala= to forces, these, oh, great-forceful one Vishvamitra; tava+ca+eva+a+prameyasya= to you, also, as well, without, a match [matchless one]; yathaa+arham+sampratiicCha [sam+prati+icCha= well, in turn, you wish= kindly accede to it]+me= as, becomingly, accede to, from me.

" 'I wish to offer guestship to these forces of yours, oh, great-forceful king Vishvamitra, also to you, as becomingly for a matchless one [of your kind... kindly] accede to it from me... [1-52-13]

सत्क्रियाम् तु भवान् एताम् प्रतीच्छतु मया कृताम् ।
राजन् त्वम् अतिथि श्रेष्ठः पूजनीयः प्रयत्नतः ॥ १-५२-१४

14. sat+kriyaam+tu+bhavaan+etaam= good, work [hospitalities,] but, by you, all these; pratiicChatu+ mayaa+ kR^itaam = kindly accede to, by me, done [offered]; raajan+tvam+atithi+ shreSThaH= oh, king, you are, guest, cardinal; puujaniiyaH+prayatnataH= reverenced one, effortfully.

" 'You may kindly accede to all these hospitalities offered by me, oh king, for you are a cardinal guest you ought to be effortfully reverenced...' [So said Vashishta to Vishvamitra.] [1-52-14]

Comment: It is quiet meaningless on the part of this sage, subsisting on wild fruits and tubers, to offer a royal banquet or rations to military and their horses and elephants - is the thinking of King Vishvamitra. For that, the sage is saying that a king is to be reverenced 'effortfully...' Thus, Vishvamitra is reluctantly evading the so-called hospitality for 'royals' and 'armies' from a poor hermit.

एवम् उक्तो वसिष्ठेन विश्वामित्रो महामतिः ।
कृतम् इति अब्रवीत् राजा पूजा वाक्येन मे त्वया ॥ १-५२-१५

15. evam+uktaH+vasiSThena= thus, being said, by Vashishta; vishvaamitraH+ mahaamatiH= Vishvamitra, highly-intellectual; kR^itam+iti= done, thus [hospitality is deemed to have been offered]; abraviit+ raajaa= spoke, king; puujaa+vaakyena+me+tvayaa= reverential, words, to me, by you.

"Thus said by Vashishta, that highly-intellectual king Vishvamitra spoke, 'Offered is the hospitality to me by your reverential words... [thus I deem...] [1-52-15]

फल मूलेन भगवन् विद्यते यत् तव आश्रमे ।
पाद्येन आचमनीयेन भगवद् दर्शनेन च ॥ १-५२-१६

16. phala+muulena+bhagavan= by fruits, tubers, oh, godly sage; vidyate+yat+tava+aashrame= obtains, what, in your, hermitage; paadyena+aacamaniiyena= by water for feet-wash, by water for wetting mouth; bhagavat + darshanena+ca= god's, by [the very] visualisation, also [more so.]

" 'And with the fruit and tubers what that obtains in your hermitage, and with water for feet-wash and to wet mouth, more so, with the very visualisation of god, [such as you are...] [1-52-16]

सर्वथा च महाप्राज्ञ पूजा अर्हेण सुपूजितः ।
नमस्ते अस्तु गमिष्यामि मैत्रेण ईक्षस्व चक्षुषा ॥ १-५२-१७

17. sarvathaa+ca+mahaa+praaj~na= in anywise, also, oh, highly, noetic sage; puujaa+arheNa+su+ puujitaH = for reverence, worthy [you are,] [we are] well, reverenced; namaH+te+astu= obeisance, to you, let [be accepted]; gamiSyaami= I wish to go; maitreNa+iikSasva+ cakSuSaa= friendlily, look upon [us,] with eye [regard.]

" 'Oh, highly noetic sage, [you yourself] being a sage worthy to be reverenced [by one and all...] you alone have reverenced us in anywise... let my obeisance to you [be accepted...] and look upon us with a friendlily regard... [1-52-17]

Comment: The reverential salutation **namas te astu** is discussed in the endnote.

एवम् ब्रुवन्तम् राजानम् वसिष्ठः पुनः एव हि ।
न्यमंत्रयत धर्मात्मा पुनः पुनः उदार धीः ॥ १-५२-१८

18. evam+bruvantam+raajaanam= thus, [obliquely] speaking, to king; vasiSThaH+punaH+ eva+hi= Vashishta, again, thus, indeed; nyamantrayata+dharmaatmaa= entreated virtue-souled one; punaH+punaH+ udaara+ dhiiH= again, again [repeatedly,] benevolent, minded [magnanimous sage.]

But that virtue-souled and magnanimous sage Vashishta again entreated the king, repeatedly, which king was speaking [obliquely to Vashishta.] [1-52-18]

बाढम् इति एव गाधेयो वसिष्ठम् प्रत्युवाच ह ।
यथा प्रियम् भगवतः तथा अस्तु मुनि सत्तम ॥ १-५२-१९

19. baaDham+iti+eva+gaadheyaH= Agreed!, thus, only, by Gaadhi's son [Vishvamitra]; vasiSTham+ prati+ uvaaca+ha= to Vashishta, in turn, spoke [replied,] indeed; yathaa+priyam+ bhagavataH= as, you please, oh, god; tathaa+astu= so, be it; muni+sattama= saint, eminent.

"Indeed, then Gaadhi's son Vishvamitra replied the eminent saint Vashishta, "Agreed! As you please... So be it!' [1-52-19

एवम् उक्तः तथा तेन वसिष्ठो जपताम् वरः ।
आजुहाव ततः प्रीतः कल्माषीम् धूत कल्मषः ॥ १-५२-२०

20. evam+uktaH+tathaa+tena= thus, said, that way, by him [Vishvamitra]; vasiSThaH+ japataam+ varaH = Vashishta,

among meditators, the best; aajuhaava+tataH+priitaH= called forth, then, gladly; kalmaaSiim+dhuuta+kalmaSaH= speckled cow [namely Shabala,] laved, of blemishes.

"Thus said that way by Vishvamitra then that best one among meditators, Vashishta, gladly called forth the specked cow, namely Shabala, which is laved of its blemishes. [1-52-20]

एहि एहि शबले क्षिप्रम् शृणु च अपि वचो मम ।
सबलस्य अस्य राजर्षेः कर्तुम् व्यवसितो अस्मि अहम् ।
भोजनेन महा अर्हेण सत्कारम् संविधत्स्व मे ॥ १-५२-२१

21. ehi+ehi+shabale+kSipram= come, come, oh, Shabala, quickly; shR^iNu+ca+api+vacaH+ mama= listen, also, even, words, of mine; sa+balasya+asya+raajarSeH= together with, [all] forces, his, to kingly-sage; kartum+vyavasitaH+asmi+aham= to do [to accord,] endeavouring, I am, I; bhojanena+mahaa+arheNa= with feast, highly, delectable [royal banquet]; satkaaram+ samvidhatsva+me= hospitality, you arrange, for me.

" 'Come on, oh, Shabala! Come quickly... even listen to my words... I endeavour to accord hospitality by a highly delectable royal banquet for this kingly-sage, together with all his forces... you arrange it for me... [1-52-21]

यस्य यस्य यथा कामम् षड् रसेषु अभिपूजितम् ।
तत् सर्वम् काम धुक् दिव्ये अभिवर्ष कृते मम ॥ १-५२-२२

22. anvaya/word-order: kaama+dhuk+divye= oh, desires, milker, divine [cow]; yasya+yasya= whose, whose; [yadyat= yat+yat= what, what]; abhipuujitam= blessed with [savouring for]; SaD+raseSu= in six, savours; tat+sarvam= that, in entirety; yathaa+kaamam= as, [he] wishes [as per his piquancy]; kR^ite+mama= as done [as promised,] by me; abhivarSa= now shower.

"Oh, Kaamadhenu, the Divine Milker Cow of Desires, whatsoever is savoured by whosoever... from each of the six savours... as per his piquancy and as promised by me... you shower now [as you are in the now of each one's savoury...] [1-52-22]

Comment: The six tastes that shall comprise an Indian meal are: 1] caustic, 2] acidic, 3] sweetish, 4] salty, 5] un-sweetish [bitter,] and 6] alkaline.

रसेन अन्नेन पानेन लेह्य चोष्येण संयुतम् ।
अन्नानाम् निचयम् सर्वम् सृजस्व शबले त्वर ॥ १-५२-२३

23. rasena= with savourily [foodstuffs]; annena+paanena+lehya+coSyeNa= with [dishes] masticable, drinkable, tasteable, squeezable; samyutam= comprised of; anaanaam+ nicayam+sarvam= of foodstuffs, heaps of; sR^ijasva+shabale+tvara= devise, oh, Shabala, at once.

"Heaps of savourily foodstuffs comprised of masticable [crunchy foods,] drinkable [soft-drinks,] tasteable [honey-like viscous dishes,] squeezable [dishes with pulpy fruits,] oh, Shabala, devise them at once... [So said Sage Vashishta to that Sacred Cow, Kaamadhenu, and Vishvamitra continued his narration.] [1-52-23]

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namaste... namaskaar... I greet you...

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The reverential greeting namaste is from the root nam 'bend down a little...' before upper echelons and the word namas is usually translated a 'salutation by bending a little...' and namas kaara is the act of doing so. This word namaH = na aham is 'not me...' te astu but 'you, it shall be...' rather, 'I have lost my 'I-ness' before you as I am humbling myself to your high knowledge or, high seat, or elder age...' and let your 'your-ness' prevail over me, for I am somewhat an inferior being before you...' is the latent meaning.

This is either vocalised or coupled with the gesture of adjoining palms, and that mudra 'gesture...' is called an~jali or as a Latinian friend of ours has provided its Latin counterpart as:

The infinitive is iungere manus ante pectus 'to join hands in front of your chest...' or merely iungere manus 'to join hands...' We can say iungimus manus ante pectus 'we join or fold our hands in front of us...' iungo manus ante pectus 'I fold my hands...' iungite manus ante pectus 'fold your hands in front of you...' This last sentence is the - you, plural - is in command form. Again, you may leave out ante pectus for succinctness.

And if the word iun with a half 'n' nasal is matched with Sanskrit a~n in an~jali and the word ngo is matched with Sanskrit ~nja as the English 'g' is most often used for Sanskrit 'ja' by Max Muller et al., the two an~jali of Sanskrit and iungo Latin have same pronunciation and portent in prayer or traditional salutation.

#it vaLmIik ramay[e Aaid kaVye bal ka{fe iÖ p<caz> sgR

Thus, this is the 52nd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 53

Introduction

Vishvamitra tries to gain Kaamadhenu, but Sage Vashishta persistently refuses Vishvamitra's bargains and barters. 'When an ordinary cow alone is held sacred and it is an un-marketable commodity, how then can Shabala, a milker of any wish, be given away or bartered for other riches...' is the argument of Vashishta. Yet, Vishvamitra goes on his bidding, but in vain.

एवम् उक्ता वसिष्ठेन शबला शत्रु सूदन ।
विदधे कामधुक् कामान् यस्य यस्य ईप्सितम् यथा ॥ १-५३-१

1. evam+uktaa= thus, [she who is] spoken to; vasiSThena+shabalaa= by Vashishta, Shabala; shatru+ suudana = oh, enemy-chastener, Rama; vidadhe+kaamadhuk= bestowed, milker; kaamaan= fancies; yasya+ yasya+ iipsitam+yathaa= by which fancier, what fancy, fancied, according to [one's own fancy.]

"Oh Rama, the enemy-chastener, when she that Shabala is spoken thus by Sage Vashishta, then that milker bestowed each and every fancy, fancied by each and every fancier, according to one's own fancy... [Thus Sage Shataananda continued the legend of Shabala or Kaamadhenu, a part of the legend of Vishvamitra to Rama and others.] [1-53-1]

इक्षून् मधून् तथा लाजान् मैरेयान् च वर आसवान् ।
पानानि च महार्हाणि भक्ष्यान् च उच्च अवचान् तथा ॥ १-५३-२

2. ikSuun+madhuun+tathaa+laajaan= sugar-cane [and its dishes,] honey [and its dishes,] like that, cornflakes, [rice-flakes etc.,]; maireyaan+ca= arracks [Arabic 'arak 'sweat', 'arak al-tamr 'alcoholic spirit from dates in Arabia, and from sugar-cane and rice in India,] also; vara+ aasavaan [aasanaan]= best, liquors [or, with best wineglasses]; paanaani+ca+mahaa+ arhaaNi= drinks, further, highly [very,] apposite to [royalties and army-men]; bhakSyaan+ ca+ucca+ avacaan+tathaa= foodstuffs, also, verily, diverse, like that; [shabala+vidadhe= Shabala, bestowed.]

Shabala bestowed dishes of sugar cane and honey, and flakes [of all sorts, like cornflakes, rice-flakes,] also best arracks and liquors [in best wineglasses,] further, the drinks and foodstuffs that are very diverse and verily apposite to [royalties and army-men.] [1-53-2]

उष्ण आढ्यस्य ओदनस्य अपि राशयः पर्वतोपमाः ।
मृष्ट अन्नानि च सूपाः च दधि कुल्याः तथैव च ॥ १-५३-३

3. uSNa+aaDhyasya+odanasya+api= heat, rich in [steamy,] foods, even; raashayaH+ parvata+upamaaH= stacks, mountain, similar; mR^iSTa+annaani+ca= palatable, foodstuffs [side dishes, desserts of rice,] also; suupaaH +ca= cooked pulse's dumplings; dadhi+kulyaaH+tathaiva+ ca= curds, cascades, like that, also.

Even mountainous stacks of steamy foods, palatable foodstuffs [of side-dishes and desserts of rice etc.,] also the dumplings of cooked pulses, and like that the cascades of curds [and the other milk products likes butter, ghee, cheese etc., are also given by Shabala.] [1-53-3]

नाना स्वादु रसानाम् च खाण्डवनाम् - षाडबानाम् - तथैव च ।
भाजनानि -भोजनानि - सुपूरणानि गौडानि च सहस्रशः ॥ १-५३-४

4. naanaa+svaadu+rasaanaam+ca= varied, daintily, soft-drinks also; khaaNDavanaam= sugar-candies, [or, SaaDabaanaam= juices with six kinds of tastes]; tathaiva+ca= like that, also; bhaajanaani= dishes, [silver hollowware; or, bhojanaani= delectable foodstuffs;] su+puurNaani= fully, replete with; gauDaani+ ca+ sahasrashaH = [foodstuffs made from the] treacly dumplings of cane sugar, also, in thousands.

"Thousands of silver dishes and hollowware fully replete with daintily soft drinks and like that full with sugar-candy [preparations, or, with preparations that comprise all the six tastes, and delectable foodstuffs made out of] treacly dumplings of cane sugar [are endowed by Shabala.] [1-53-4]

सर्वम् आसीत् सुसंतुष्टम् हृष्ट पुष्ट जन आयुतम् ।
विश्वामित्र बलम् राम वसिष्ठेन सुतर्पितम् ॥ १-५३-५

5. anvaya/word-order: raama= oh, Rama; vishvaamitra+balam= Vishvamitra's, forces; sarvam= all; vasiSThena+ su+tarpitam= by Vashishta, well, feasted; su+santuSTam= well, gladdened ; hR^iSTa+puSTa+ jana+ aayutam+aasiit= rejoiced, regaled, men, consisting, it became.

"Oh, Rama, all of the forces of Vishvamitra became the one with its men, [who are already rejoiced and regaled by the regular feasts accorded by their king Vishvamitra, are now comparatively] well gladdened when feasted by Sage Vashishta, in which they rejoiced and regaled, [for a good measure...] [1-53-5]

विश्वामित्रो अपि राजर्षिः हृष्ट पुष्टः तदा अभवत् ।
स अन्तः पुर वरो राजा स ब्राह्मण पुरोहितः ॥ १-५३-६

6. vishvaamitraH+api+raajarSiH= Vishvamitra, even, kingly sage; hR^iSTa+puSTaH+tadaa+ abhavat= exultant, energetic, then, became; sa+antaH+pura+varaH= with, palace, chamber's, best inmates [royal ladies]; raajaa= king; sa+braahmaNa+purohitaH= with, court-scholars, royal-priests.

"Then, even the kingly sage Vishvamitra, the king, became exultant and energetic, together with the best royal ladies of palace chambers, and with the court-scholars and the court-priests, [on partaking that feat...] [1-53-6]

स अमात्यो मंत्रि सहितः स भृत्यः पूजितः तदा ।
युक्तः परम हर्षेण वसिष्ठम् इदम् अब्रवीत् ॥ १-५३-७

7. sa+amaatyaH+mantri+sahitaH= with, advisers, minister, along with; sa+bhR^ityaH+ puujitaH+tadaa= with, attendants, reverenced [honoured Vishvamitra,] then; yuktaH+parama+ mharSeNa= blent with, with high, admiration; vasiSTham+idam+abraviit= to Vashishta, this, spoke.

"Honoured as he is, along with his advisers, ministers and attendants [by way of receiving a royal banquet, that king Vishvamitra, who by now is] blent with high admiration, then spoke this to Vashishta... [1-53-7]

पूजितो अहम् त्वया ब्रह्मन् पूज अर्हेण सुसत्कृतः ।
श्रूयताम् अभिधास्यामि वाक्यम् वाक्य विशारद ॥ १-५३-८

8. puujitaH+aham+tvayaa+brahman= reverenced [esteemed,] I am, by you, oh, Brahman; puuja+ arheNa = for esteem, meetly [estimable sage, of your like]; su+sat+kR^itaH= well, good, done [shown generous hospitality]; shruuyataam+abhidhaasyaami+vaakyam= be listened, I say for myself; vaakya+ vishaarada= oh, sentence, expert.

" 'Esteemed I am by an estimable sage like you... shown is a generous hospitality... oh, expert in sententiousness, [now that which] I say for myself, that be listened... [1-53-8]

गवाम् शत सहस्रेण दीयताम् शबला मम ।
रत्नम् हि भगवन् एतत् रत्न हारी च पार्थिवः ॥ १-५३-९
तस्मात् मे शबलाम् देहि मम एषा धर्मतो द्विज ।

9, 10a. gavaam+shata+sahasreNa= cows, by [barter of] hundred, thousands; diiyataam +shabalaa+ mama = be given, Shabala [do-all cow,] to me; ratnam+hi= gemstone [treasure,] indeed; bhagavan= oh, godly sage; etat= this [cow]; ratna+haarii+ca+paarthivaH= gemstones [treasures,] stealers [gatherers,] kings; tasmaat + me+ shabalaam+dehi= thereby, to me, Shabala, be bestowed; mama+eSaa+dharmataH+ dvija= to me, this [cow, belongs] as a rule, oh, Brahmin.

" 'Indeed this do-all cow is a treasure and as the kings are the gatherers of treasures, thus as rule, this cow also belongs to me... thereby oh, godly sage, Shabala be bestowed to me [by a barter of a lakh, a] hundred thousand cows...' [Thus Vishvamitra said to Vashishta.] [1-53-9, 10a]

एवम् उक्तः तु भगवान् वसिष्ठो मुनि सत्तमः ॥ १-५३-१०
विश्वामित्रेण धर्मात्मा प्रत्युवाच महीपतिम् ।

10b, 11a. evam+uktaH+tu= that way, when spoken to, but; bhagavaan+vasiSThaH+muni+ sattamaH= god, Vashishta, saint, the eminent; vishvaamitreNa= by Vishvamitra; dharmaatmaa+ prati+uvaaca+mahiipatim= virtue-souled [Vashishta,] in turn, spoke, to the king.

But that godly and eminent saint Vashishta, when spoken that way by Vishvamitra, that virtue-souled sage replied the king [this way...] [1-53-10b, 11a]

न अहम् शत सहस्रेण न अपि कोटि शतैः गवाम् ॥ १-५३-११
राजन् दास्यामि शबलाम् राशिभी रजतस्य वा ।

11b, 12a. na+aham+shata+sahasreNa= not, I, by hundred, thousand; na+api+koTi+ shataiH+ gavaam= nor, even, by millions, hundreds of, cows; raajan+daasyaami+shabalaam= oh, king, I afford, Shabala; raashibhii + rajatasya+vaa= by lots, of silver, either.

" 'I cannot afford Shabala, neither by [the barter of a] hundred thousand cows, nor by hundreds of millions of cows, nor by lots [and lots of sleeting] silver, either... [1-53-11b, 12a]

न परित्यागम् अर्हेयम् मत् सकाशात् अरिन्दम ॥ १-५३-१२
शाश्वती शबला मह्यम् कीर्तिर् आत्मवतो यथा ।

12b, 13a. na+parityaagam+arheyam= not, to wean away from, apt of; mat+sakaashaat= from my, proximity; arindama= oh, enemy-subjugator; shaashvatii+shabalaa+mahyam= everlasting [inseparable,] is Shabala, for me; kiirtiH+aatmavataH+yathaa= respectability, to self-respectful ones, as with.

" 'It is inapt to wean this cow away from my proximity, oh, enemy-subjugator [as you are, you cannot even subjugate me terroristically and try to wean this cow away from me,] as Shabala is everlastingly [and inseparably] mine, as with [the everlasting and inseparable] respectability of the self-respectful persons... [1-53-12b, 13a]

अस्याम् हव्यम् च कव्यम् च प्राण यात्रा तथैव च ॥ १-५३-१३
आयत्तम् अग्नि होत्रम् च बलिः होमः तथैव च ।

13b, 14a. asyaam= in her [in cow]; havyam+ca+kavyam+ca= oblations [for gods,] also, oblations [for manes,] also; praaNa+yaatraa+tathaiva+ca= life's, journeyer [rover,] also; aayattam+agni+ hotram+ca= substratum [basis,] for Ritual-fire, enkindler, also; baliH+homaH+ tathaiva+ca= sacrifices [of beings,] conducting sacred rituals of homa-s [Oxford: hom, n. (also homa) 1 the soma plant, 2 the juice of this plant as a sacred drink of the Parsees, [Persian hom, hum, Avestan haoma,] like that, also.

"My life is on the rove with this cow for oblations to gods or manes... this is the basic enkindler of Ritual-fire and basis for the sacrifices [of beings, and] for conducting homa-s, [the sacred rituals conducted as darsha, paurNa maasi,] like that... [1-53-13b, 14a]

स्वाहा कार वषट् कारौ विद्याः च विविधाः तथा ॥ १-५३-१४
आयत्तम् अत्र राज ऋषे सर्वम् एतन् न संशयः ।

14b, 15a. svaahaa+kaara+vaSaT+kaarau= swaahaa, syllabified utterances, vaSaT, add-on syllabics; vidyaaH+ca+vi+vidhaaH+tathaa= for indoctrinations [, also, in many kinds and numbers [divers and numerous ,] thus; aayattam+atra= [this cow is] bedrock, therein; raaja+R^iSe= oh, kingly, sage; sarvam+ etat + na+samshayaH= in entirety, everything, no, doubt.

"This cow is the bedrock for everything in its entirety therein [the matter of] diverse and numerous indoctrinations, and even for add-on syllabics like svaaha, vaSaT... doubtlessly... [1-53-14b 15a]

Comment: When the Fire-Ritual, or homa is conducted each pouring of fluid oblation or each dropping of solid oblation into Fire-Altar is associated with Vedic-hymns addressing the particular receiver-deity, annexed with syllabics like: svaahaa, svaahaa kaaraaH at the end of each chant like indraaya svaahaa, indraaya idam na mama... varuNaaya svaahaa, varuNaaya idam na mama... 'to Indra this is scarified, this is for Indra, not mine... to Rain-god this is sacrificed, this is for Rain-god, not mine...' So also the vaSaT is annexed to the hymns addressed to manes. To learn Veda-s one shall be eligible to perform a Fire-ritual, and if Fire-ritual is performed, some basic Vedic hymns are to be learnt, and all this is a cyclic affair, requiring much paraphernalia. This cow supplies everything at wish, without a hassle, either to the teacher or taught.

सर्वस्वम् एतत् सत्येन मम तुष्टि करी तथा ॥ १-५३-१५
कारणैः बहुभी राजन् न दास्ये शबलाम् तव ।

15b, 16a. sarvasvam+etat+satyena= everything, this one, in truth; mama+tuSTi+karii= to me, gratification, doer [ever-gratifier,]; tathaa+kaaraNaiH+bahubhii= that way, reasons, by so many; raajan= oh, king; na+daasye+shabalaam+tava= not, I afford, Shabala, to you.

" "In truth, this is my everything and ever-gratifier... that way by so many reasons, oh, king, I do not afford Shabala to you [or to anyone..." So said Vashishta.] [1-53-15b, 16a]

वसिष्ठेन एवम् उक्तः तु विश्वामित्रो अब्रवीत् तदा ॥ १-५३-१६
संरब्धतरम् अत्यर्थम् वाक्यम् वाक्य विशारदः ।

16b, 17a. vasiSThena+evam+uktaH+tu= by Vashishta, thus, [though] spoken, but; vishvaamitraH+ abraviit+tadaa= Vishvamitra, spoke, then; sam+rabdha+taram= with, hastiness, muchly [compellingly]; ati+ artham= verily, reasoning [argumentatively]; [idam] vaakyam+vaakya+ vishaaradaH= [this] sentence, in sententiousness, expert.

Though Vashishta spoke thus, but that expert in sententiousness, Vishvamitra, then spoke this sentence, compellingly and argumentatively... [1-53-16b, 17a]

हैरण्य कक्ष्या ग्रैवेयान् सुवर्ण अंकुश भूषितान् ॥ १-५३-१७
ददामि कुंजराणाम् ते सहस्राणि चतुर् दश ।

17b, 18b. hairaNya+kakSyaa+graiveyaan= golden, girdles, necklets; suvarNa+ankusha+ bhuuSitaan= golden, goad, adorned with; dadaami+kunjaraaNaam+te= I bestow, elephants, upon you; sahasraaNi+ catur+ dasha = thousands, four, ten.

" 'I bestow upon you fourteen thousand elephants adorned with golden girdles, golden necklets and golden goads... [1-53-17b, 18a]

हैरण्यानाम् रथानाम् च श्वेत अश्वानाम् चतुर् युजाम् ॥ १-५३-१८
ददामि ते शतानि अष्टौ किन्किणीक विभूषितान् ।

18b, 19a. hairaNyaanaam+rathaanaam+ca= golden, chariots, also; shveta+ashvaanaam+catur+ yujaam= with very white, horses, four, to yoke on; dadaami+te+shataani+aSTau= I confer, upon you, hundreds, eight; kinkiNiika+vibhuuSitaan= set of tintinnabulating bells, trimmed up.

" 'I confer upon you eight hundred golden chariots, whichever can be yoked on with four

whitely-white horses... trimmed up with the sets of tintinnabulating bells... [1-53-18b, 19a]

हयानाम् देश जातानाम् कुल जानाम् महौजसाम् ।
सहस्रम् एकम् दश च ददामि तव सुव्रत ॥ १-५३-१९

19b, c. hayaanaam+desha+jaataanaam= horses, in countries [famous for best horse breeding,] born in; kula+jaanaam= of [high] pedigree, born in; mahaa+ojasaam= with great [fleetly,] animation [galloping]; sahasram+ekam+dasha+ca= thousand, one, [ekam+dasha= eleven; sahasram= thousand = eleven thousand,] also; dadaami+tava= I grant, to you; su+vrata= on superbly, vowed sage.

" 'I grant you, oh, superbly vowed sage, eleven thousand fleetly galloping horses of high pedigree, born in best countries of best horse breeding... [1-53-19b, c]

नाना वर्ण विभक्तानाम् वयःस्थानाम् तथैव च ।
ददामि एकाम् गवाम् कोटिम् शबला दीयताम् मम ॥ १-५३-२०

20. naanaa+varNa+vi+bhaktaanaam= diverse, colours, verily [differently,] divisionalized; vayaH+ sthaanaam+tathaiva+ca= in age, staying [come of age,] like that, also; dadaami+ ekaam+gavaam+ koTim= I award, one, cows, crore [ten millions]; shabalaa+diiyataam+mama= Shabala, be given, to me.

" 'I award diversely coloured differently divisionalized cows in ten million, whichever came of age [as milkers,] thereby, let this do-all cow] Shabala be given unto me... [1-53-20]

यावत् इच्छसि रत्नानि हिरण्यम् वा द्विजोत्तम ।
तावत् ददामि ते सर्वम् दीयताम् शबला मम ॥ १-५३-२१

21. anvaya/word-order: dvija+uttama= oh, Brahmin, the eminent; ratnaani+hiraNyam+vaa= gemstones, gold, or; yaavat+icChasi= how much, you yearn; te+sarvam= to you, everything; taavat= that much; dadaami= I gift; diiyataam+shabalaa+mama= Shabala, be given, unto me.

" 'Or, oh, eminent Brahmin, should you yearn for gems or gold, I gift that much of everything as much [as you can yearn,] to you... let Shabala be given unto me..." [Thus Vishvamitra entreated again.] [1-53-21]

एवम् उक्तः तु भगवान् विश्वामित्रेण धीमता ।
न दास्यामि इति शबलाम् प्राह राजन् कथंचन ॥ १-५३-२२

22. evam+uktaH+tu+bhagavaan= thus, spoken to, but, reverential sage Vashishta; vishvaamitreNa + dhiimataa = by Vishvamitra, shrewd [king]; na+daasyaami+iti+shabalaam= not, I surrender, thus, Shabala; pra+aha+raajan+kathamcana= clearly, said, oh, king, in anywise.

But when that reverential sage Vashishta is spoken thus by the shrewd king Vishvamitra, he clearly said thus as, 'oh, king, I do not surrender Shabala, in anywise...' [1-53-22]

एतदेव हि मे रत्नम् एतदेव हि मे धनम् ।
एतदेव हि सर्वस्वम् एतदेव हि जीवितम् ॥ १-५३-२३

23. etat+eva+hi+me+ratnam= this, alone, really, for me, gem; etat+eva+hi+me+dhanam= this, alone, truly, for me, wealth [treasure]; etat+eva+hi+sarvasvam= this, alone, really, for me, everything; etat+eva + hi+ jiivitam = this, alone, actually, life [alter ego.]

" 'Really this alone is my gemmy cow, [thus I do not require your jewels or gems...] truly this alone is my treasure, [thus, I do not require your gilded chariots, horses or elephants...] really, this alone is my everything, [thus, I need nothing from you...] and actually, this alone is my alter-ego, [thus you cannot separate me from myself...] [1-53-23]

दर्शः च पौर्ण मासः च यज्ञाः चैव आप्त दक्षिणाः ।
एतदेव हि मे राजन् विविधाः च क्रियाः तथा ॥ १-५३-२४

24. darshaH+ca+paurNa+maasaH+ca= darsha, poorna maasa vedic-rituals, also; yaj~naaH+caiva+ aapta+ dakSiNaaH= Vedic-rituals, like that, also, with worthwhile, donations; etat+eva+ hi+me= this, alone, to me, essentially; raajan= oh, king; vividhaaH+ca+kriyaaH+tathaa= divers, also, activities, thus.

" 'This alone is my darsha, puurNa maas rituals, and like that this alone is all my Vedic-rituals with worthwhile donations... and, oh, king, thus this essentially is [of service in] diverse activities of mine... [1-53-24]

अतो मूलाः क्रियाः सर्वा मम राजन् न संशयः ।
बहूना किम् प्रलापेन न दास्ये काम दोहिनीम् ॥ १-५३-२५

25. ataH+muulaaH+kriyaaH+sarvaa+mama= in it [in cow,] instated, activities, all, of mine; raajan= oh, king; na+sanshayaH= no, doubt; bahuunaa+kim+pralaapena= lots of, wherefore, palavering; na+daasye + kaama + dohiniim= not, I give away, [my] wishes, milker of.

" 'Oh, king, all of my activities are instated in this cow, then wherefore a lot of palavering [a bargain or barter?] I do not give away this milker of my wishes..." [Thus Sage Shataananda continued his narration of the legend of Sacred Cow.] [1-53-25]

Sacredness of the Cow

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A Cow is held sacred in India and precious all over the world. Whatever is given by a cow, from its milk to cow-dung, are put to use for their medicinal properties, which later became useful for insulin and smallpox vaccines. Here some excerpts relating to go mahaatmyam 'sacredness of cow...' where every saying says that 'cow is to be held sacred...' In Maha Bharata, Bheeshma speaks at length about the sacredness of cow to Yudhishtar, in Anushaashanika Parva.

anena saklaa vaidika karma vidyā jīvanādi karatvena ati pavitratena ca gavām ati mahatmyam gavām vikrayato paryāpta vṛttikānām atyāśā niṣedhaḥ ca trayam api sūcitam - dk

yajñaiḥ avāpyate somaḥ sa ca goṣu pratiṣṭitaḥ | goṣu somaḥ pratiṣṭitaḥ - tattarīya śruti

havyam kavyam tarpaṇam śānti karma yānam vāso vṛddha bālasya tuṣṭiḥ | svāhā kāra vaṣaṭ kārau goṣu nityam pratiṣṭitau | gāvo yajñasya hi phalam goṣu yajñāḥ pratiṣṭitāḥ | gavām mūtra purīṣasya nodvijeta kathamcana | na ca āsām māmsam aśnīyāt gavām puṣṭim tathā āpnuyāt | nā ataḥ para taram dānam na ataḥ puṇya taram phalam | tvacā lomnā atha śṛngaiḥ vālaiḥ kṣīreṇa medasā | yajñam vahati sambhūyakim asya tat abhyadhikam tataḥ || mahā bhārate anuśāśanika parvāṇi yudhiṣṭaram prati bhīṣma uvāca -

evam śruti smṛti itihāsa purāṇa ādiṣu bahu prakāreṇa pratipādyamānam - go mahātmyam - vācāma gocaram iti dikpradarśana mātram kḍitvā - vasiṣṭaḥ - viramyate - dk

Thus, on hinting in an indirect way about go mahaatmyam 'the sacredness of the cow...' its un-marketability is explained by Sage Vashishta, and he paused his negation, hoping that Vishvamitra will realise this, as he is also well-versed in scriptures.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे त्रि पंचाशः सर्ग
Thus, this is the 53rd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 54

Introduction

The seizure of Sacred Cow causes anxiety in her and she urges Vashishta to counteract the atrocity of Vishvamitra. Agreeing to her, the sage asks the Cow to create a force that can subdue the forces of Vishvamitra. Accordingly, that Cow generates newer forces and warfare ensues.

कामधेनुम् वसिष्ठो अपि यदा न त्यजते मुनिः ।
तदा अस्य शबलाम् राम विश्वामित्रो अन्वकर्षत ॥ १-५४-१

1. kaamadhenum+vasiSThaH+api= desire-milker cow, Vashishta, even; yadaa+na+tyajate+ muniH= when not, gave up, sage; tadaa+asya+shabalaam= then, his, Shabala; raama= oh, Rama; vishvaamitraH + anvakarSata = [started to] seize off.

"When Sage Vashishta did not give up that desire-milker cow, oh, Rama, then Vishvamitra started to seize off the cow, namely Shabala... [1-54-1]

नीयमाना तु शबला राम राज्ञा महात्मना ।
दुःखिता चिन्तयामास रुदंती शोक कर्शिता ॥ १-५४-२

2. niiyamaanaa+tu+shabalaa= being led away, but, Shabala; raama= oh, Rama; raaj~naa+mahaa aatmanaa = by king, great-soul [determined in soul]; duHkhitaa+cintayaamaasa= sorrowfully, mulled over; rudantii+ shoka+ karshitaa= in tears, by sting, stung.

"Oh, Rama, while being led away by that determined king Vishvamitra, Shabala sorrowfully mulled over and she was tearful, stung by the sting [of her secession from the sage...] [1-54-2]

परित्यक्ता वसिष्ठेन किम् अहम् सुमहात्मना ।
या अहम् राज भृतैः दीना ह्रियेयम् भृश दुःखिता ॥ १-५४-३

3. pari+tyaktaa+vasiSThena= absolutely, abandoned, by Vashishta; kim+aham= why, I am, [am I]; su+ mahaatmanaa= by great-souled [Absolute-Soul, namely Vashishta]; yaa+aham= which, me; raaja+ bhR^itaiH= by king's, servants; diinaa= a pitiable one; hrlyiyeyam= being stolen; bhR^isha+ duHkhitaa= muchly, anguishing one.

" 'A muchly anguishing and a pitiable one as I am, I am being stolen by the servants of the king... am I absolutely abandoned by that Absolute-Souled Sage Vashishta, or so... [1-54-3]

किम् मया अपकृतम् तस्य महर्षेः भावित आत्मनः ।
यन् माम् अनागसम् भक्ताम् इष्टाम् त्यजति धार्मिकः ॥ १-५४-४

4. kim+mayaa+apakR^itam+tasya= what, by me, misdeed done, to him; maharSeH+ bhaavita+ aatmanaH = to great-sage, sacred, souled one; yat+maam= he who [whereby,] me; an+aagasam = less, error [errorless one]; bhaktaam= a reverent one; iSTaam= cherished one; tyajati+ dhaarmikaH = leaving off, pietist [Vashishta.]

" 'Or, did I do any misdeed unto him, to that great-sage of great-soul... whereby he is leaving me

off... a reverent and a cherished one as I am to that pietist [am I no] errant...' [So eulogised that Cow.] [1-54-4]

इति संचिन्तयित्वा तु निःश्वस्य च पुनः पुनः।
जगाम वेगेन तदा वसिष्ठम् परम ओजसम्॥ १-५४-५

5. iti+sam+cintayitvaa+tu= thus, on well, thinking, but; niHshvasya+ca+punaH+ punaH= surspiring, again, again; jagaama+ vegena+tadaa= went [rushed to,] hastily, then; vasiSTham+ parama+ ojasam= to Vashishta, highly energetic one.

"But, well and truly thus on thinking and suspiring repeatedly, then she hastily rushed to that highly energetic Vashishta... [1-54-5]

निर्धूय ताम् तदा भृत्यान् शतशः शत्रुसूदन।
जगाम अनिल वेगेन पाद मूलम् महात्मनः॥ १-५४-६

6. nir+dhuuya+taam+tadaa+bhR^ityaan+shatashaH= utterly, shoving off, them, then, attendants [of king]; in hundreds; shatrusuudana= oh, enemy-subjugator, Rama; jagaama+anila+vegena= went [rushed,] gust, with speed; paada+muulam+mahaatmanaH= at foot, base, of great-souled one.

"Oh, enemy-subjugator, Rama, then she rushed to the foot-base of the great-souled Vashishta with a gustily speed, utterly shoving off hundreds of attendants of the king [who are roping her...] [1-54-6]

शबला सा रुदन्ती च क्रोशन्ती च इदम् अब्रवीत्।
वसिष्ठस्य अग्रतः स्थित्वा मेघ निःस्वना॥ १-५४-७

7. shabalaa+saa= Shabala, she; rudantii+ca+kroshantii+ca= moaning, also, groaning, also; idam+ abraviit = this, spoke; vasiSThasya+agrataH+sthitvaa= of Vashishta, before, staying; megha+niHsvanaa= cloud, with bellows.

"She that moaning and groaning Shabala staying before the Sage Vashishta spoke this, like a bellowing cloud... [1-54-7

भगवन् किम् परित्यक्ता त्वया अहम् ब्रह्मणः सुत।
यस्मात् राज भटा माम् हि नयन्ते त्वत् सकाशतः॥ १-५४-८

8. bhagavan+kim+parityaktaa= oh, god, why, forsworn; tvayaa+aham= by you, I am; brahmaNaH+ suta = oh, Brahma's, son [brainchild]; yasmaat+raaja+bhaTaa= whereby, kings, attendants; maam+ hi+ nayante= me, indeed, wean away; tvat+sakaashataH= from your, proximity.

" 'Oh, god, why I am forsworn by you... oh, the Son of Brahma, whereby the king's attendants are weaning me away from your proximity...' [So Shabala urged Vashishta.] [1-54-8]

एवम् उक्तः तु ब्रह्मर्षिर् इदम् वचनम् अब्रवीत्।
शोक संतप्त हृदयाम् स्व सारम् इव दुःखिताम्॥ १-५४-९

9. evam+uktaH+tu+brahmarSiH= thus, spoke to, but, Brahma-sage; idam+vacanam+ abraviit= this, sentence, spoke; shoka+santapta+hR^idayaam= by worry, worrying, hearted [to worrisome Shabala] sva+ saaram+ iva+duHkhitaam= his own, sister, like, in worriment.

"Thus spoken, that Brahma-sage spoke this sentence to worrisome Shabala, whose heart is worrying with worry, [as he would speak with] his own sister in her own worriment... [1-54-9]

न त्वाम् त्यजामि शबले न अपि मे अपकृतम् त्वया ।
एष त्वाम् नयते राजा बलात् मत्तः महाबलः ॥ १-५४-१०

10. na+tvaam+tyajaami+shabale= not, you, I am forswearing, oh, Shabala; na+api+ me+apakR^itam + tvayaa = not, also, to me, done misdeed [fouled me,] by you; eSa+tvaam+nayate+ raajaa= this, you, weaning, king is; balaat+mattaH [mat+taH, or, matta]= forcibly, from me [or, by might, ecstatic king]; mahaabalaH= great-mighty [mightiest king.]

" 'Neither I forswear you nor you fouled me... this king is weaning you away forcibly, [enforcedly ecstatic for being a king...] [1-54-10]

न हि तुल्यम् बलम् मह्यम् राजा तु अद्य विशेषतः ।
बली राजा क्षत्रियः च पृथिव्याः पतिः एव च ॥ १-५४-११

11. na+hi+tulyam+balam+mahyam= not, verily, balanceable, ability, of mine; raajaa+tu+adya+ visheSataH= king, but, now, especially; balii+raajaa= mighty, king; kSatriyaH+ca+ pR^ithivyaaH+ patiH+ eva+ ca= Kshatriya, also, of earth, lord, even, also.

" 'Verily non-balanceable is my ability with a king, especially a mighty king [like Vishvamitra...] more so, a Kshatriya is the Lord of Earth... [thus, we shall be subservient to a Kshatriya...] [1-54-11]

इयम् अक्षौहिणी पूर्णा गज वाजि रथ आकुला ।
हस्ति ध्वज समाकीर्णा तेन असौ बलवत्तरः ॥ १-५४-१२

12. iyam+akSauhiNii+puurNaa= this, akshauhini [unit of army,] entire; gaja+vaaji+ratha+ aakulaa= elephants, horses, chariots, overfilled; hasti+dhvaja+samaakiirNaa= elephants, flags, entirely overflowing; tena+asau+balavat+taraH= thereby, he is, in might, superior [mightier than me.]

" 'This is an entire unit of army, one akshauhini... overfilled with elephants, horses, and chariots... entirely overflowing with flags and elephants... thereby, he is mightier than me...' [Thus Vashishta tried to pacify that Sacred-Cow.] [1-54-12]

एवम् उक्ता वसिष्ठेन प्रत्युवाच विनीतवत् ।
वचनम् वचनज्ञा सा ब्रह्मर्षिम् अतुल प्रभम् ॥ १-५४-१३

13. evam+uktaa+vasiSThena= that way, spoken [to Cow,] by Vashishta; prati+uvaaca+ viniitavat= in turn, spoke, obediently; vacanam+vacana+j~naa+saa= sentence, sentence, knower, she [Sacred-Cow]; brahmarSim+atula+prabham= to Brahma-sage, of un-balanceable, resplendence.

"She who is spoken that way by Vashishta, that sententious Sacred Cow, Shabala, in her turn spoke this sentence to that Brahma-sage of un-balanceable resplendence, obediently... [1-54-13]

न बलम् क्षत्रियस्य आहुः ब्राह्मणो बलवत्तरः ।
ब्रह्मन् ब्रह्म बलम् दिव्यम् क्षत्रात् तु बलवत्तरम् ॥ १-५४-१४

14. anvaya/word-order: brahman= oh, Brahman; kSatriyasya+balam= Kshatriya's [sovereignty's,] might; na+aahuH = not, speak of [unstated as 'balavat+ taraH' mighty, more= mightier than a Brahman's, i.e., than the might of a sage]; braahmaNaH+ balavattaraH = a Brahman [sagacity is,] mightier; kSatraat+tu= of Kshatriya's [of sovereignty's might,] but; brahma+balam+divyam+balavat+taram= Brahman's [Sage's] might, divine [angelic,] mighty, than [mightier.]

" 'Oh, Brahman, unstated is that the might of sovereignty as mightier than the might of sagacity... a sage is mightier [than a sovereign...] a sage's might is mightiest than the mightier sovereign, for a sage's might is angelic... [1-54-14]

Comment: This is the relevant stanza for the later time debates or essay competitions under the caption of 'pen vs. sword... which is mightier...' Here, though Vishvamitra is well aware that a sage's possession cannot be usurped, he resorted to the same. The Sacred Cow is telling the above with intolerance towards Vishvamitra's violation of the norms.

sā api asahamānā kāma dohinī śāntyā kṣamayā yuktam vaśiṣṭam avocat -

What a king has got to do with a sage's wealth? A sage acquires it with his ascesis and it is not another king's kingdom to conquer. sarva dhamajñasyā api viśvāmitrasya etādṛśī buddhiḥ abūt | yasmai devā prayacchanti puruṣāya parābhavam - bala avalepana viśvamitro vaśiṣṭha vākyam anādṛtya brahmasva hareṇa mahā doṣam jānan api balāt eva śabalām ācakarṣa - dk

The scriptures, norms, ethics demand that a sagacious person shall not be robbed off his possession, which he acquires by his personal merit. But Vishvamitra's brain tilted this way because of his all-conquering avarice and he thought that this cow is also conquerable, and gods give such a mind only to see the greedy to fail and thus insulted of their might.

na tu eva kadācit svayam rājā brahmaṇasva adadīta - bodhāyana sūtra - atha api udāharanti - na viṣam viṣam iti āhuḥ brahmasvam viṣam ucya te | brahmasvam putra pautra ghnam viṣam ekākinam haret |

'a sagacious person's possession is not to be snatched away - bodhaayana suutraa-s; 'a poison if consumed kills one that consumes it... but the possession of a sagacious person, if tried for consumption, it consumes whole lot of the consumer's sons, grandsons and his clan itself, besides the consumer...for sage's possessionin itself is a lethal poison, ...'

अप्रमेय बलम् तुभ्यम् न त्वया बलवत्तरः ।
विश्वामित्रो महावीर्यः तेजः तव दुरासदम् ॥ १-५४-१५

15. a+prameya+balam+tubhyam= not, matchable [immutable,] power, of yours; na+tvayaa+balavat+ taraH = not, than you, mighty, more [mightier]; vishvaamitraH+ mahaaviiryaH= Vishvamitra, [though] great-mighty; tejaH+tava+duraasadam= luminosity, of your, invincible.

" 'Immutable is your power and you are mightier than great-mighty Vishvamitra and invincible is your self-luminosity... [1-54-15]

नियुङ्क्ष्व माम् महातेजः त्वत् ब्रह्म बल संभृताम् ।
तस्य दर्पम् बलम् यत्नम् नाशयामि दुरात्मनः ॥ १-५४-१६

16. niyu~NkSva+maam+mahaatejaH= ordain, me, oh, great-luminous one; tvat+brahma+bala+sam bhR^itaam= with your, Brahma's [sagacity's] power, replete with [i.e., me]; tasya+ darpam+balam+yatnam= his [Vishvamitra's,] vanity, valour, venture [to wean me from you]; naashayaami+duraatmanaH= I destroy [I disprove,] of bad minded [injudicious king.]

" 'Ordain me, who am replete with the power of your sagacity, oh, great self-luminous sage... I disprove the vanity, valour, and venture of that injudicious king [in this injudicious seizure...' Thus Shabala implored the sage.] [1-54-16]

इति उक्तः तु तया राम वसिष्ठः सुमहायशाः ।
सृजस्व इति तदा उवाच बलम् पर बल अर्दनम् ॥ १-५४-१७

17. iti+uktaH+tu+tayaa+raama= thus, spoke to, but, by her, oh, Rama; vasiSThaH su+ mahaa+ yashaaH = of very, high, glory Vashishta; sR^ijasva+iti+tadaa+uvaaca= spawn, then, said; balam+para+ bala+ ardanam = a power, other's, power, overpowering.

"Oh, Rama, when spoken by her thus, that highly glorious Vashishta said, 'spawn then a power, that can overpower other's power... [1-54-17]

तस्य तत् वचनम् श्रुत्वा सुरभिः सा असृजत् तदा ।
तस्या हुंभा रव उत्सृष्टाः पह्लवाः शतशो नृप ॥ १-५४-१८
नाशयन्ति बलम् सर्वम् विश्वामित्रस्य पश्यतः ।

18, 19a. tasya+tat+vacanam+shrutvaa= his, that, sentence, on hearing; surabhiH+saa+asR^ijat+ tadaa= hope fulfilling cow, she, spawned forth, then; tasyaa+humbhaa+rava+utsR^iSTaaH= of her, hum, mooing, uprisen; pahlavaaH+shatashaH+nR^ipa= Pahlava-s, hundreds of, kings; naashayanti+balam+sarvam= annihilated, army, in entirety; vishvaamitrasya+pashyataH= of Vishvamitra, being witnessed [by Vishvamitra.]

"On hearing his sentence that Sacred Cow Shabala then spawned forth hundreds of Pahlava kings,

uprisen from her mooing 'hums' and they annihilated the army of Vishvamitra in its entirety, in his witness. [1-54-18, 19a]

स राजा परम क्रुद्धः क्रोध विस्फारित ईक्षणः ॥ १-५४-१९
पह्लवान् नाशयामास शस्त्रैः उच्चावचैः अपि ।

19b, 20a. saH+raajaa+parama+kruddhaH= he, king, utterly, infuriated; krodha+ visphaarita+iikSaNaH = by anger, wide-opened, eyed; pahlavaan+naashayaamaasa+shastraiH= Pahlava-s, started to destroy, with weaponry; uccaavacaiH+api= many a kind of, even.

"He that king Vishvamitra was utterly infuriated and with wide-eyed anger he started to destroy those Pahlava-s with many a kind of weaponry... [1-54-19b, 20a]

विश्वामित्र अर्दितान् दृष्ट्वा पह्लवान् शतशः तदा ॥ १-५४-२०
भूय एव असृजत् घोरान् शकान् यवन मिश्रितान् ।
तैः आसीत् संवृता भूमिः शकैः यवन मिश्रितैः ॥ १-५४-२१

20b, 21a. vishvaamitra+arditaan+dR^iSTvaa= Vishvamitra, subdued by, on seeing; pahlavaan+ shatashaH +tadaa= Pahlava-s, in hundreds, then; bhuuya+eva+asR^ijat= again, thus, generated; ghoraan+ shakaan+ yavana+mishritaan= deadly, Shaka-s, Yava-s, mingled with; taiH+aasiit+samvR^itaa + bhuumiH= by the, was there, pervaded, earth; shakaiH+yavana+mishritaiH= with Shaka-s, Yavana-s, hobnobbed with.

"On seeing the subdual of hundreds of Pahlava-s by Vishvamitra, again generated are the deadly Shaka-s, Yavana-s [by that Sacred Cow's mooing 'hums',] and then the earth was pervaded with the hobnobbing Shaka-s and Yavana-s... [1-54-20b, 21]

Comment: These Shaka-s and Yavana-s are the Shakas, or the Scythians, or the Indo-Scythians of Max Muller. Some discussion about this is included in the endnote of Kishkindha, Ch. 43. Dharmaakuutam says: tadanu vaśiṣṭha abhyanujñātā śabalā nirmita pahlava ādi - nikṛṣṭa jāti - niṣūditam svam balam viśvāmitra - iti - dk

These are viewed as deadly, lowly, ruffian class of warriors in Indian viewpoint and created out of thin air by this Sacred Cow.

प्रभावद्भिर्महावीर्यैर्हेमकिंजल्कसन्निभैः ।
दीर्घासिपट्टिशधरैर्हेमवर्णाम्बरावृतैः ॥ - यद्वा -
प्रभावद्भिः महावीर्यैः हेम किंजल्क संनिभैः ।
दीर्घ असि पट्टिश धरैः हेम वर्ण अंबर आवृतैः ॥ १-५४-२२
निरदग्धम् तत् बलम् सर्वम् प्रदीप्तैः इव पावकैः ।

22, 23a prabhaavadbhiH+mahaaviiryaiH= by them who have effectuation, by them who have bravery; hema+kinjalka+ sannibhaiH= golden, pistils, similar; diirgha+asi+paTTisha+ dharaiH= bowie, knives, broad-lances, wielding; hema+varNa+ambara= golden, coloured, clad in; aavR^itaiH [+bhiimiH]= bestrewn, earth nirdagdham+tat+balam+sarvam= completely burnt down, that, force [of Vishvamitra,] entirely; pradiiptaiH+ iva+ paavakaiH= by irradiating, like, infernos.

"The earth was bestrewn with [Shaka-s and Yavana-s,] who have effectuation and bravery [in overcoming other's forces,] and they who are clad in golden coloured [garments are] similar to the golden pistils [of flowers in their bodily colour of non-Indian hue,] and they who were irradiating like infernos, on wielding bowie knives and broad lances burnt down that forces of Vishvamitra, completely and entirely... [1-54-22, 23a]

ततो अस्त्राणि महातेजा विश्वामित्रो मुमोच ह ।
तैः तैः यवन कांभोजा बर्बराः च अकुली कृताः ॥ १-५४-२३

23. tataH+astraaNi+mahaatejaa= then, missiles, great-resplendent one; vishvaamitraH +mumoca+ha= Vishvamitra, released, indeed; taiH+taiH= by them, by them [the missiles] yavana+kaambhojaa+barbaraaH+ca= Yavana-s, Kaambhoja-s, Barbara-s, also; akulii+ kR^itaaH= helter-skelter, rendered to.

"Then that great-resplendent Vishvamitra indeed released his missiles, and by those and those missiles, the Yavana-s, Kaambhoja-s, and the Barbara-s, are rendered helter-skelter... [Thus Sage Shataananda continued his narration of Vishvamitra.] [1-54-23b,c.]

Comment: The Barbara-s are said in this text whereas other mms contain it as "Pahlava-s'. Even on taking Barbara-s, they are an outlandish clan and the word 'Barbara' might have been the ancestor word of the present day 'Barbarian.'

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे चतुः पंचाशः सर्ग

Thus, this is the 54th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 55

Introduction

Vishvamitra ruins Vashishta's hermitage on acquiring missiles at the grace of God Shiva by practising a paramount ascesis. When the forces generated by Wish-Milker Sacred Cow, namely Kaamadhenu, eliminated Vishvamitra's army and his hundred sons, he felt indignant and pray unto Shiva for bestowal of unusual missiles. On getting them, he again comes to Sage Vashishta's Hermitage and ruins it completely. Then extremely infuriated Sage Vashishta resorts to his Brahma-baton to confront Vishvamitra.

ततः तान् आकुलान् दृष्ट्वा विश्वामित्र अस्त्र मोहितान्।
वसिष्ठः चोदयामास काम धुक् सृज योगतः॥ १-५५-१

1. tataH+taan+aakulaan+dR^iSTvaa= then, them, flurrying, on seeing; vishvaamitra+ astra+ mohitaan= Vashishta, by missiles, perplexed; vasiSThaH+codayaamaasa= Vashishta, started to incite; kaama+dhuk+ sR^ija +yogataH= oh, wish, milker [Shabala,] generate, by yogic [capacity.]

"Then on seeing them, the warriors earlier created by the Sacred Cow, Shabala, who are perplexed by the missiles of Vishvamitra and flurrying, Vashishta started to incite her, 'oh, wish-milker, generate [more forces by your capacity of] yoga... [Thus Sage Shataananda continued his narration about the legend of Vishvamitra to Rama.] [1-55-1]

तस्या हुंकारतो जाताः कांबोजा रवि सन्निभाः।
ऊधसः तु अथ संजाताः पह्लवाः शस्त्र पाणयः॥ १-५५-२

2. tasyaa+humkaarataH+jaataaH= her, from 'hum' mooing, born are; kaambojaa+ravi+ sannibhaaH= Kaamboja-s, Sun, similar in shine; uudhasaH+tu+atha+sanjaataaH+pahlavaaH= from udder, but, then, born are, Pahlava-s; shastra+paaNayaH= weapons, in hands.

"From the 'hums' of her mooing born are sunshine similar Kaamboja-s and from her udder born are the weaponry wielding Pahlava-s... [1-55-2]

योनि देशात् च यवनः शकृ देशात् शकाः तथा।
रोम कूपेषु म्लेच्छाः च हारीताः स किरातकाः॥ १-५५-३

3. yoni+deshaat+ca+yavanaH= privates, from area, also, Yavana-s; shakR^i+deshaat+ shakaaH+tathaa= rectal, from area, Shaka-s, likewise; roma+kuupeSu+mlecChaaH+ca= hair, from roots, Mleccha-s, also; haariitaaH + sa+kiraatakaaH= Haariitaa-s, with, Kirataka-s.

"From the area of her privates Yavana-s, likewise from her rectal area Shaka-s, and from her hair-roots Mleccha-s, Haariitaa-s along with Kirataka-s [are issued forth...] [1-55-3]

तैः तत् निषूदितम् सैन्यम् विश्वमित्रस्य तत् क्षणात् ।
स पदाति गजम् स अश्वम् स रथम् रघुनंदन ॥ १-५५-४

4. taiH+tat+ni+Suuditam+sainyam= by them [Yavana-s etc.,] that [forces,] utterly, slaughtered; vishvamitrasya+tat+ kSaNaat= of Vishvamitra, at that, very moment; sa+padaati+gajam= with, foot-soldiers, elephants; sa+ashvam+sa+ratham= with horses, with chariots; raghunandana= oh, Rama, delight of Raghu.

"By them the Yavana, [the Mleccha etc., forces generated by the Sacred Cow,] Vishvamitra's forces with its foot-soldiers and elephants, and with its chariots along with their horses are utterly slaughtered at that very moment... [1-55-4]

दृष्ट्वा निषूदितम् सैन्यम् वसिष्ठेन महात्मना ।
विश्वामित्र सुतानाम् तु शतम् नाना विध आयुधम् ॥ १-५५-५

5. dR^iSTvaa+niSuuditam+sainyam= on seeing, utterly slaughtered, army; vasiSThena+ mahaa+ aatmanaa = by Vashishta, by his vital, spirit; vishvaamitra+sutaanaam+tu+shatam= Vishvamitra, of sons, but, [a band of] hundred; naanaa+vidha+aayudham= diverse, sorts of, weapons.

"A band of hundred sons of Vishvamitra on seeing their army, utterly slaughtered by the vital spirit of Vashishta, [took up] divers sorts of weapons and... [1-55-5]

अभ्यधावत् सुसंक्रुद्धम् वसिष्ठम् जपताम् वरम् ।
हुम् कारेण एव तान् सर्वान् निर्ददाह महान् ऋषिः ॥ १-५५-६

6. abhyadhaavat+su+sam+kruddham= sprinted forth, very, highly, angering [exasperatedly that band of hundred sons]; vasiSTham+japataam+varam= to Vashishta, among meditators, supreme one; hum+ kaareNa+ eva= by 'hum' [blasting,] only; taan+sarvaan+nir+ dadaaha= them, all, completely, burnt down; mahaan + R^iSiH= spirited, sage.

"Exasperatedly sprinted forth towards that supreme meditator among all meditators, but that spirited sage Vashishta completely burnt down them all, only by his blasting hum. [1-55-6]

ते स अश्व रथ पादाता वसिष्ठेन महात्मना ।
भस्मी कृता मुहूर्तेन विश्वामित्र सुताः तदा ॥ १-५५-७

7. te= those [sons]; sa+ashva+ratha+paadaataa= with, horses, chariots, foot-soldiers; vasiSThena+ mahaatmanaa = by Vashishta , of vital spirit; bhasmii+kR^itaa+muhuurtena= to ashes, rendered, in a wink; vishvaamitra+sutaaH+tadaa= Vishvamitra's, sons, thus.

"Thus that vitally spirited sage Vashishta rendered those sons of Vishvamitra, along with horses, chariots, foot-soldiers to ashes in a wink... [1-55-7]

दृष्ट्वा विनाशितान् पुत्रान् बलम् च सुमहा यशाः ।
स व्रीडः चिंतया आविष्टो विश्वामित्रो अभवत् तदा ॥ १-५५-८

8. dR^iSTvaa+vinaashitaan+putraan= on seeing, utterly ruined, sons; balam+ca+su+ mahaa+yashaaH= forces, also, very, highly, glorious one; sa+vriiDaH+cintayaa+aaviSTaH= with, disgrace, distress, engulfed in; vishvaamitraH+abhavat+tadaa= Vishvamitra, became, then.

"On seeing his sons and his forces are utterly ruined, that very highly glorious Vishvamitra was engulfed in a disgraceful distress... [1-55-8]

समुद्र इव निर्वेगो भग्न दंष्ट्र इव उरगः ।
उपरक्त इव आदित्यः सद्यो निष्प्रभताम् गतः ॥ १-५५-९
हत पुत्र बलो दीनो लून पक्ष इव द्विजः ।

9, 10a samudra+iva+nir+vegaH= ocean, like, without, speed [tideless]; bhagna+danSTra+iva+ uragaH= broken, fang, like, serpent; upa+rakta+iva+aadityaH= less, coloured [shineless, while being eclipsed,] like, sun;

sadyaH+niS+prabhataam+gataH= immediately, less of, lustre, gone in [plunged into]; hata+putra+balaH= ruined, sons, forces; diinaH+luuna+pakSa+iva+dvijaH= pitiable, clipped, wing [wingless,] like, bird.

"Like a tideless ocean [his warfare did not tide him over, and] like a fangless serpent [his hiss of warring could not fang any, and] like a wingless bird pitiable [is his flightless plight of fightback, and] like a shineless sun in an eclipse, Vishvamitra plunged into a lustreless [state of his own illustriousness, when] his forces are ruined along with his sons... [1-55-9, 10a]

हत सर्व बल उत्साहो निर्वेदम् समपद्यत ॥ १-५५-१०
स पुत्रम् एकम् राज्याय पालय इति नियुज्य च ।
पृथिवीम् क्षत्र धर्मेण वनम् एव अन्वपद्यत ॥ १-५५-११

10b, 11 hata+sarva+bala+utsaahaH= ruined, all, intrepidity, impetuosity; nir+vedam+ samapadyata= down, heartedness [indolence,] bechanced; saH+putram+ekam= he [Vishvamitra,] son, one; raajyaaya+ paalaya+iti= for kingdom, you rule, saying so; niyujya+ca= on bidding, also; pR^ithiviim+kSatra+ dharmeNa= earth, by kingcraft's, duties of; vanam+eva+ anvapadyata= to forests, thus, took recourse.

"When all his intrepidity and impetuosity are ruined an indolence bechanced upon him, and then on bidding one son for the kingdom, 'you rule the earth with the duties of kingcraft...' thus saying Vishvamitra took recourse to forests... [1-55-10b, 11]

स गत्वा हिमवत् पार्श्वम् किंनर उरग सेवितम् ।
महादेव प्रसाद अर्थम् तपः तेपे महातपाः ॥ १-५५-१२

12. saH+gatvaa+himavat+paarshvam= he [Vishvamitra,] on going, Himalayas, side of; kinnara+uraga+ sevitam = by kinnaraa-s, uragaa-s, adored by; mahaadeva+prasaada+artham= Great God's [Shiva's,] beneficence, for the sake of; tapaH+tepe+mahaatapaaH= [austere] ascesis, undertook, great, practiser.

"On going to the side of Himalayas, whereat it is adored by kinnaraa-s and uragaa-s [nymphs and nymphean serpents,] he that Vishvamitra, a great practiser of ascesis, undertook an austere ascesis for the sake of beneficence of the Great God, Shiva... [1-55-12]

केनचित् तु अथ कालेन देवेशो वृषभ ध्वजः ।
दर्शयामास वरदो विश्वामित्रम् महामुनिम् ॥ १-५५-१३

13. kenacit+tu+atha+kaalena= at long lost, but, then, after time; deva+iishaH= gods', god; vR^iSabha + dhvajaH= Bull, masted god; darshayaamaasa+vara+daH= shown Himself, [for he is a] boon, giver; vishvaamitram+mahaamunim= to Vishvamitra, great-sainted.

"After a long lost time, the Holy Bull masted God of Gods, Shiva, has shown himself to that great-saint Vishvamitra, [for He is a ready] boon-giver... [1-55-13]

किम् अर्थम् तप्यसे राजन् ब्रूहि यत् ते विवक्षितम् ।
वरदो अस्मि वरो यः ते कांक्षितः सो अभिधीयताम् ॥ १-५५-१४

14. kim+artham+tapyase+raajan= for which, purpose, you undertook ascesis, oh, king; bruuhi+yat+te+ vi+ vakshitam= tell, what, by you, really, tellable; vara+daH+asmi= boon, giver, I am; varaH+yaH+ te+ kaankshitaH= boon, what, by you, beseeched; saH+abhi+dhiiyataam= that, to me, made known.

" 'Oh, king, for which purpose you undertook this ascesis... tell that, what really is tellable by you... what is the boon that you beseech... that be made known to me for I am the boon-giver [at the ready...] [1-55-14]

एवम् उक्तः तु देवेन विश्वामित्रो महातपाः ।
प्रणिपत्य महादेवम् विश्वामित्रो अब्रवीत् इदम् ॥ १-५५-१५

15. evam+uktaH+tu+devena= thus, said to, thus, by god; vishvaamitra+mahaa+ tapaaH= Vishvamitra, of great sagacity; praNipatya+mahaadevam= reverenced, Great God Shiva; vishvaamitraH+abraviit+idam= Vishvamitra, said, this.

"Thus said by God Shiva to Vishvamitra of great sagacity, Vishvamitra on reverencing that Great God Shiva said this way... [1-55-15]

यदि तुष्टो महादेव धनुर् वेदो मम अनघ ।
सा अंग उप अंग उपनिषदः स रहस्यः प्रदीयताम् ॥ १-५५-१६

16. yadi+tuSTaH+mahaadeva= if [providing that,] gladdened, oh, Great God Shiva; dhanuH+vedaH+ mama = Archery, Holy Writs of, to me; anagha= oh, impeccable one; saa+anga+ upa+anga+ upaniSadaH = with, complemental, supplemental Writs, summational, Writs [Upanishad-s]; sa+rahasyaH= together with, preternatural [doctrines]; pra+diiyataam= verily [kindly,] be bestowed.

" 'Oh! Mahadeva, the Impeccable Great God... providing that you are gladdened [by my ascetic devotion,] dhanur veda, the Holy Writ of Archery, with its complemental and supplemental Writs, and along with its summational Upanishad-s, together with its preternatural doctrines... they may kindly be bestowed upon me... [1-55-16]

यानि देवेषु च अस्त्राणि दानवेषु महर्षिषु ।
गंधर्व यक्ष रक्षस्सु प्रतिभांतु मम अनघ ॥ १-५५-१७
तव प्रसादात् भवतु देवदेव मम ईप्सितम् ।

17, 18a. yaani+deveSu+ca+astraaNi= whatever, in [with] gods, also, missiles; daanaveSu+maharSiSu = with fiends, with great-sages; gandharva+yaksha+rakshassu= with gandharva-s, yaksha-s, demons; prati bhaantu+mama= dawn upon, me; anagha= oh, exquisite god; tava+ prasaadaat+bhavatu= by your, blessings, become [be fulfilled]; devadeva+mama+iipsitam= [for you alone are] God of Gods, my, aspiration.

" 'Whatever missiles are there with gods, fiends, gandharva-s, yaksha-s, and demons... oh, God, the Exquisite... let them dawn upon me... for you alone are the God of Gods, your blessings alone can fulfil my aspiration...' [Thus Vishvamitra entreated God Shiva.] [1-55-17, 18a]

एवम् अस्तु इति देवेशो वाक्यम् उक्त्वा गतः तदा ॥ १-५५-१८

18b. evam+astu= so, be it; iti+deveshaH= thus, God of Gods, Shiva; vaakyam+uktvaa= sentence, said [on sanctifying Vishvamitra]; gataH+tadaa= went [flashed by,] then.

" 'So be it!' Thus on sanctifying Vishvamitra [and his aspiration,] the God of Gods, Shiva flashed by... [1-55-18b]

प्राप्य च अस्त्राणि देवेशात् विश्वामित्रो महाबलः ।
दर्पेण महता युक्तो दर्पपूर्णो अभवत् तदा ॥ १-५५-१९

19. praapya+ca+astraaNi+deveshaat= on acquiring, also, missiles, fro God of Gods, Shiva; vishvaamitraH + mahaabalaH= Vishvamitra, [already a] great-mighty, mightier Kshatriya]; darpeNa+ mahataa + yuktaH= [now] with conceit, greatest [mightiest,] conjoined; darpa+ puurNaH= conceitedness, plethoric; abhavat+tadaa= came forth, then.

"Vishvamitra who was already a mightier Kshatriya, now on acquiring missiles from the God of Gods, Shiva [will not he] come forth conjoined with mightiest conceit and then [will not] his conceitedness be plethoric, [like a plethoric ocean... na, it canna be...] [1-55-19]

विवर्धमानो वीर्येण समुद्र इव पर्वणि ।
हतम् मेने तदा राम वसिष्ठम् ऋषि सत्तमम् ॥ १-५५-२०

20. vivardhamaanaH+viiryeNa= Vishvamitra, by vitality; samudra+iva+parvaNi= ocean, like, on an auspicious day [in Full Moon day]; hatam+mene+tadaa= dead, deemed to be; raama= oh, Rama; vasiSTham + R^iSi+sattamam= Vashishta is, sage, sagaciously mighty one.

"By vitality Vishvamitra is like an ocean on a Full Moon day [with a rough riptide, with his tidal missiles...] and oh, Rama, he deemed that sagaciously mighty sage Vashishta is now 'dead...' [1-55-20]

ततो गत्वा आश्रमपदम् मुमोच अस्त्राणि पार्थिवः ।
यैः तत् तपो वनम् सर्वम् निर्दग्धम् च अस्त्र तेजसा ॥ १-५५-२१

21. tataH+gatvaa+aashramapadam= then, on going, to hermitage's threshold [of Vashishta]; mumoca + astraaNi+paarthivaH= released [propelled,] missiles, king; yaiH+tat+tapaH+vanam= thereby, that, ascetic, woodland; sarvam+nir+dagdham+ca= in entirety, completely, burnt down; astra+ tejasaa= by missiles', fire [holocaust.]

Then on going to the threshold of Vashishta 's hermitage that king propelled his missiles, thereby completely burnt down that ascetic woodland by the holocaust of those missiles, in its entirety... [1-55-21]

उदीर्यमाणम् अस्त्रम् तत् विश्वामित्रस्य धीमतः ।
दृष्ट्वा विप्रद्रुता भीता मुनयः शतशो दिशः ॥ १-५५-२२

22. udiiryamaaNam+astram+tat = while being turbo-jetting, missile, that; vishvaamitrasya+ dhii+mataH= of Vishvamitra, courage, minded [one with sparkling intellect]; dR^iSTvaa+ vi+pra+drutaa= on seeing, very, speedily, fled; bhiitaa+[shatasaH] munayaH+shatashaH+ dishaH= frightened, saints, in hundreds of, ways.

"On seeing the turbo-jetting missiles of Vishvamitra jetted by his sparkling intellect, hundreds of saints were frightened and they very speedily fled in hundreds of ways... [1-55-22]

वसिष्ठस्य च ये शिष्याः ये च वै मृग पक्षिणः ।
विद्रवन्ति भयात् भीता नाना दिक्भ्यः सहस्रशः ॥ १-५५-२३

23. vasiSThasya+ca+ye+shiSyaaH= of Vashishta , also, whoever, disciples; ye+ca+vai+ mR^iga+ pakshiNaH = whichever, also, indeed, animals, birds; vi+dravanti+bhayaat+bhiitaa= hastily, fleeing, from fear, frightened; naanaa+dikbhyaH+sahasrashaH= to numerous, directions, in thousands.

"Whoever is the disciple of Vashishta and whichever is either animal or a bird, all are fearsomely frightened and fled hastily to numerous directions, in thousands... [1-55-23]

वसिष्ठस्य आश्रमपदम् शून्यम् आसीत् महात्मनः ।
मुहूर्तम् इव निःशब्दम् आसीत् ईरिण संनिभम् ॥ १-५५-२४

24. vasiSThasya+aashrama+padam= Vashishta 's, hermitage, threshold; shuunyam+ aasiit+mahaa aatmanaH= fell void, became, of broad-minded sage; muhuurtam+iva+niHshabdam+ aasiit= in a wink, like, dumbfounded, it became; iriNa+samnibham= arid land, alike.

"The threshold of that broad-minded Vashishta's hermitage fell void, and in a wink it became dumbfounded alike an arid land [as every shrub, herb and tree is cindery, and every bird, animal and stock is an evacuee...] [1-55-24]

वदतो वै वसिष्ठस्य मा भै इति मुहुर्मुहुः ।
नाशयामि अद्य गाधेयम् नीहारम् इव भास्करः ॥ १-५५-२५

25. vadataH+vai+vasiSThasya= [although] shouting at, indeed, of Vashishta; maa+ bhai+iti= not, fear, thus saying;

muhuH+muhuH= again, again; naashayaami+adya+gaadheyam= I wish to destroy [dissipate,] now, Gadhi's [son]; niihaaram+iva+bhaaskaraH= of mist, like, Sun [demists.]

"Although Vashishta is shouting at them time and again saying, 'fear not... fear not... I wish to dissipate that son of Gaadhi... Vishvamitra... like Sun demists the mist...' [1-55-25]

एवम् उक्त्वा महातेजा वसिष्ठो जपताम् वरः।
विश्वामित्रम् तदा वाक्यम् स रोषम् इदम् अब्रवीत्॥ १-५५-२६

26. evam+uktvaa+mahaatejaa= that way, on saying [to evacuees,] great-resplendent; vasiSThaH+ japataam + varaH= among best meditators, the best; vishvaamitram+tadaa+ vaakyam= to Vishvamitra, then, words; sa+roSam= with, rancour; idam+abraviit= this, said.

"On saying that way [to the evacuees] that great-resplendent sage and a best one among best meditators said this word to Vishvamitra, rancorously... [1-55-26]

आश्रमम् चिर संवृद्धम् यत् विनाशितवान् असि।
दुराचारो हि यत् मूढ तस्मात् त्वम् न भविष्यसि॥ १-५५-२७

27. aashramam+cira+sam+vR^iddham= hermitage, for a long time, well, nourished; yat+vinaashitavaan + asi= by which [reason,] havocked one, you have; dur+aacaaraH+hi+yat+ muuDha= badly, in conduct [reprehensible one,] indeed, which, oh, senseless one; tasmaat+tvam+na+bhaviSyasi= thereby, you, not, survive.

" 'You the senseless... by which reason you have havocked this [hermitage] well nourished for a long time, thus indeed, you are a reprehensible one and thereby you will not survive [any longer...] [1-55-27]

Vividly: 'when I have sensibly nourished the trees, birds and animals or disciples, saints and sages, in indoctrinating them the true dharma 'righteous duty...' observable by each of the birthed being, what necessitated you to harm the harmless 'fly anywhere' birds, 'new to world' calves and 'take what you need' trees and animals... you should have confronted me headlong, instead... but you on seeing such a beatitude of this hermitage, you have become envious in your self-aggrandisement... and as said that, 'a senseless reprehensible being, may it be a human, animal, bird, or a reptile is unfit to survive for long...' and now you are transposable with such a senseless being by this act of yours, which you have undertaken with the notion of 'survival of the fittest...' thereby I will now show you who is fit enough to survive, an instructor or an intruder, in effacing your survival...'

इति उक्त्वा परम क्रुद्धो दण्डम् उद्यम्य सत्वरः।
विधूम इव काल अग्निः यम दण्डम् इव अपरम्॥ १-५५-२८

28. iti+uktvaa+parama+kruddhaH= thus, on saying, extremely, infuriated; daNDam+ udyamya+sa+ tvaraH= baton, up-heaving, with, haste [post-hastily]; vi+dhuuma+iva+kaala+agniH= without, fumes, like, Time, Fire; yama+daNDam+iva+aparam= Yama's, baton, alike, another.

"On saying thus, that extremely infuriated Sage Vashishta post-hastily up-heaved his baton, which is alike the fumeless Ultimate Fire of End Time, and the other baton of Yama, the Terminator, [and affronted Vishvamitra..." Thus, Sage Shataananda continued his narration of Vishvamitra's legend.] [1-55-28]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पंच पंचाशः सर्ग

Thus, this is the 55th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 56

Introduction

Vashishta nullifies Vishvamitra's missiles just by his Brahman's baton. All are defused when consumed by Vashishta, Vishvamitra launches the highest missile Brahma missiles, which too is consumed by Vashishta, whereby the body of Vashishta becomes a Brahma missile and starts to emit radiation. Then, upon the prayer of gods and saints, Vashishta withdraws the effect of that missile. Vishvamitra on seeing this concludes that mere missiles are of no use and thus he embarks on a sublime ascesis for Brahma-hood.

एवम् उक्तो वसिष्ठेन विश्वामित्रो महाबलः ।
आग्नेयम् अस्त्रम् उत्क्षिप्य तिष्ठ तिष्ठ इति च अब्रवीत् ॥ १-५६-१

1. evam+ukta+vasiSThena= thus, spoken to, by Vashishta; vishvaamitraH+mahaabalaH= Vishvamitra, great-mighty; aagneyam+astram+utkSipya= fiery, missile, up-heaving; tiSTha+ tiSTha= withstand, withstand [this missile]; iti+ca+abraviit= thus, also, said [challenged.]

"When Vashishta spoke thus, the great-mighty Vishvamitra up-heaved Fiery-missile challenging Vashishta 'withstand this, withstand this...' [Thus, sage Shataananda continued his narration of Vishvamitra's legend.] [1-56-1]

ब्रह्मदण्डम् समुद्यम्य काल दण्डम् इव अपरम् ।
वसिष्ठो भगवान् क्रोधात् इदम् वचनम् अब्रवीत् ॥ १-५६-२

2. brahma+daNDam+sam+udyamya= Brahma, baton, well, raising up; kaala+daNDam+iva+ aparam= Terminator's, baton, similar, the other; vasiSThaH+bhagavaan= Vashishta, godly one; krodhaat+idam+vacanam+abraviit= furiously, this, sentence, spoke.

"Then that godly Vashishta upraising his Brahma-baton, a similar baton to the other baton of the Terminator, spoke this sentence furiously. [1-56-2]

क्षत्र बन्धो स्थितो अस्मि एष यद् बलम् तद् विदर्शय ।
नाशयामि अद्य ते दर्पम् शस्त्रस्य तव गाधिज ॥ १-५६-३

3. kshatra+bandhaH= oh, Kshatriya, meritless; sthitaH+asmi+eSa= withstand, I can, this way [hereunto]; yat+balam+tat+vi+darshaya= which, prowess, that, distinctly, you display; naashayaami+adya+te+darpam= I wish to ruin, now, your, vanity; shastrasya+tava+ gaadhi+ja= of missile's, yours, oh, Gaadhi's, born [Vishvamitra.]

" 'You the meritless Kshatriya... whatso prowess you have that be distinctly displayed, hereunto I can withstand, oh, Gaadhi's son Vishvamitra, for now I wish to ruin your and your missile's vanity... [1-56-3]

क्व च ते क्षत्रिय बलम् क्व च ब्रह्म बलम् महत् ।
पश्य ब्रह्म बलम् दिव्यम् मम क्षत्रिय पांसन ॥ १-५६-४

4. kva+ca+te+kSatriya+balam= whereof, also, your, Kshatriya's[belligerence's,] force; kva+ca+brahma+balam+mahat= whereby, also, Brahma's [prudence's], force, supreme; pashya+brahma+balam+divyam+mama= watch, Brahma's [sagacity,] strength, seraphic, of mine; kshatriya+paansana= Kshatriya, abased.

" 'Also, whereof is your force of belligerence whereby [it can balance the] supreme force of prudence... you, abased Kshatriya... watch out for my strength of seraphic sagacity... [So said Vashishta to Vishvamitra.] [1-56-4]

तस्य अस्त्रम् गाधि पुत्रस्य घोरम् आग्नेयम् उत्तमम् ।
ब्रह्म दण्डेन तत् शांतम् अग्नेः वेग इव अंभसा ॥ १-५६-५

5. tasya+astram+gaadhi+putrasya= his, missile, Gaadhi, son's; ghoram+aagneyam+uttamam= deadly, Fiery-missile, matchless; brahma+daNDena+tat+shaantam= by Brahma's, baton [of Vashishta,] that, is silenced; agneH+vega+iva+ambhasaa= fire's, speed [rage,] like, by waters.

"Vashishta with his baton of Brahma silenced that matchless and deadly Fiery-missile of Gaadhi's son, namely Vishvamitra, as [a deluge of] waters silences a rage of fire... [1-56-5]

वारुणम् चैव रौद्रम् च ऐन्द्रम् पाशुपतम् तथा ।
ऐषीकम् च अपि चिक्षेप रुषितो गाधि नंदनः ॥ १-५६-६

6. vaaruNam+caiva+raudram+ca= Varuna, also thus, Rudra, also; aindram+paashupatam +tathaa= Indra, Paashupata, like that; aiSiikam+ca+api= Ishiika, also, even; cikSepa+ruSitaH= fusilladed, rancorously; gaadhi+nandanaH= Gaadhi's, son.

Then Vishvamitra, the son of Gaadhi rancorously fusilladed [the missiles regulated by gods like] Varuna, Rudra, Indra, Paashupata, and even [a missile, projectile through grass blade called] Ishiika... [1-56-6]

Comment: The accounts of these missiles are narrated in chapters 27, 28 of this canto Bala, where Vishvamitra accords these very missiles to Rama. Hence, their details are not reiterated here but just catalogued.

मानवम् मोहनम् चैव गांधर्वम् स्वापनम् तथा ।
जृंभणम् मदानम् चैव संतापन विलापने ॥ १-५६-७

7. maanavam+mohanam+caiva= Humane, Rager, also thus; gaandharvam+svaapanam+tathaa = Stupefier, Hypnotiser, thus; jR^imbhaNam+maadanam+caiva= Yawner, Intoxicator, also thus; santaapana+vilaapane= Humidifier, Weep-inducer.

"Also thus the missiles Humane, Rager, Stupefier, Hypnotiser, Yawner, Intoxicator, also thus Humidifier, Weep-inducer are launched... [1-56-7]

शोषणम् दारणम् चैव वज्रम् अस्त्रम् सुदुर्जयम् ।
ब्रह्म पाशम् काल पाशम् वारुणम् पाशम् एव च ॥ १-५६-८

8. shoSaNam+daaraNam+caiva= Drainer, Ripper, also thus; vajram+astram+su+dur+jayam= Thunderbolt, missile, highly, not, conquerable one; brahma+paasham+kaala+paasham= Brahma's, lasso, Time's, lasso; vaaruNam+paasham+eva+ca= Rain's, lasso, even, also.

"Also thus the Drainer and Ripper, and the highly unconquerableThnderbolt, even also the lassos of Brahma, Time and Rain are used... [1-56-8]

पिनाकम् अस्त्रम् च दयितम् शुष्क आर्द्रे अशनी तथा ।
दण्ड अस्त्रम् अथ पैशाचम् क्रौन्चम् अस्त्रम् तथैव च ॥ १-५६-९

9. pinaakam+astram+ca= Shiva's, missile, also; dayitam= Baffler [of gandharva-s]; shuSka+ aardre+ashanii+tathaa= Drier, Drencher, Bolter, like that; daNDa+astram+atha+paishaacam= Punisher, missile, then, Monster; krauncam+astram+tathaiva+ca= Wrester, missile, like that, also.

"Also the missiles like Shiva, Monster, Punisher, Wrester and like that the Baffler, Bolter, Drier, Drencher missiles... [1-56-9]

धर्म चक्रम् काल चक्रम् विष्णु चक्रम् तथैव च ।
वायव्यम् मथनम् चैव अस्त्रम् हय शिरः तथा ॥ १-५६-१०

10. dharma+cakram= Virtue, Disc; kaala+cakram= Time, Disc; viSNu+cakram+tathaiva+ca= Vishnu's, disc, like that, also; vaayavyam+mathanam+caiva= Blower, Stirrer, also thus; astram +haya+shiraH+tathaa= missile, Horse, Head, like that.

"The Discs of Virtue, Time and Vishnu and like that the Blower, Stirrer and like that the Horse-headed missile... [1-56-10]

शक्ति द्वयम् च चिक्षेप कंकालम् मुसलम् तथा ।
वैद्याधरम् महास्त्रम् च कालास्त्रम् अथ दारुणम् ॥ १-५६-११

11. shakti+dvayam+ca+cikSepa= power, pair of [Power of Vishnu, and the Power of Rudra,] also, hurled; kankaalam+musalam+tathaa= Impeller, Crowbar, like that; vaidyaadharam+ mahaaastram+ca= Staggerer, great missile, also; kaala+astram+atha+daaruNam= Time, missile, then, lethal one.

"Also a pair of powers, Power of Vishnu, and the Power of Rudra, like that the Impeller, Crowbar, also a great missile Staggerer, and then the lethal missile of the Time... [1-56-11]

त्रिशूलम् अस्त्रम् घोरम् च कापालम् अथ कंकणम् ।
एतानि अस्त्राणि चिक्षेप सर्वाणि रघु नंदन ॥ १-५६-१२
वसिष्ठे जपताम् श्रेष्ठे तद् अद्भुतम् इव अभवत् ।

12, 13a: tri+shuulam+astram+ghoram+ca= Tri, pronged spear [Trident,] missile, deadly, also; kaapaalam+atha+kankaNam= Skull, then, Torque; etaani+astraaNi+cikSepa+sarvaaNi= these, missiles, triggered off, all; raghu+nandana= oh, Raghu's, descendent vasiSThe+japataam+ shreSThe= on Vashishta, among meditator's, best; tat+adbhutam+iva+abhavat= that, spectacle, like, it became.

"Oh, Rama, the descendent of Raghu, Vishvamitra triggered off all these deadly missiles, and then the Trident, Skull and Torque missiles, on Vashishta and that became a spectacular [display of Vishvamitra's arsenal...] [1-56-12, 13a]

तानि सर्वाणि दण्डेन ग्रसते ब्रह्मणः सुतः ॥ १-५६-१३
तेषु शांतेषु ब्रह्मास्त्रम् क्षिप्तवान् गाधि नंदनः ।

13b, 14a: taani+sarvaaNi+daNDena= them [missiles,] all, by baton; grasate+brahmaNaH+ sutaH= consumed [defused,] by Brahma's, son [Vashishta]; teSu+shaanteSu= they [missiles,] [when] silenced; brahma+astram+kSiptavaan+gaadhi+nandanaH= Brahma's, missile, touched off, Gaadhi's, son [Vishvamitra.]

"Brahma's son Vashishta defused all of those missiles just with his baton and when all of them are thus silenced, Gaadhi's son Vishvamitra touched off Brahma's missile... [1-56-13b, 14a]

तत् अस्त्रम् उद्यतम् दृष्ट्वा देवाः स अग्नि पुरोगमाः ॥ १-५६-१४
देव ऋषयः च संभ्रांता गंधर्वाः स महा उरगाः ।
त्रैलोक्यम् आसीत् संत्रस्तम् ब्रह्मास्त्रे समुदीरिते ॥ १-५६-१५

14b, 15: tat+astram+udyatam+dR^iSTvaa= that, missile, uplifted [for launching,] on seeing; devaaH+sa+agni+purogamaaH= gods, with, Fire-god, as their vanguard; deva+ R^iSayaH+ca= godly, sages, also; sambhraantaa= perplexed; gandharvaaH+sa+mahaa+ uragaaH= gandharva-s, with, great, nymphean reptiles; trailokyam+aasiit+santrastam= Tri-world, became, perturbed; brahma+astre+samudiirite= Brahma's, missile, while being launched.

"On seeing the missile uplifted [for launching] all the gods and godly sages along with gandharva-s and nymphean reptiles with the Fire-god at their vanguard are perplexed, and the Tri-world itself is perturbed, while that Brahma's missile is set up for launching... [1-56-14b, 15]

तत् अपि अस्त्रम् महाघोरम् ब्राह्मम् ब्राह्मेण तेजसा ।
वसिष्ठो ग्रसते सर्वम् ब्रह्म दण्डेन राघव ॥ १-५६-१६

16. tat+api+astram+mahaaghoram= that, even, missile, deleteriously, destructive; braahmam+ braahmeNa+tejasaa= Brahma [missile,] by seraphic, resplendence [of his baton]; vasiSThaH+ grasate+sarvam= Vashishta, consumed, completely; brahma+daNDena+raaghava= Brahma's, baton, oh, Raghava.

"Even that deleteriously destructive Brahma's missile is completely consumed by the seraphic resplendence of Brahma-baton of Sage Vashishta... [1-56-16]

ब्रह्म अस्त्रम् ग्रसमानस्य वसिष्ठस्य महात्मनः ।
त्रैलोक्य मोहनम् रौद्रम् रूपम् आसीत् सुदारुणम् ॥ १-५६-१७

17. brahma+astram+grasamaanasya= Brahma, missile, while being finished off; vasiSThasya+ mahaatmanaH= of Vashishta, great-souled one; trailokya+mohanam+raudram+ruupam= for Tri-worlds, perplexing, appalling, appearance; aasiit+su+daaruNam= became, surely, petrifying.

"The appearance of that great-souled Vashishta became appallingly perplexing when he is finishing off that Brahma missile, as if to surely petrify the Tri-world... [1-56-17]

रोम कूपेषु सर्वेषु वसिष्ठस्य महात्मनः ।
मरीच्य इव निष्पेतुः अग्नेः धूम आकुल अर्चिषः ॥ १-५६-१८

18. roma+kuupeSu+sarveSu= hair, pits, from all; vasiSThasya+mahaatmanaH= of Vashishta, great-souled one; mariicya+iva+niS+petuH= beams [radiational beams,] out, fallen [ramified]; agneH+dhuuma+aakula+arciSaH= of radiation, fumes, rolling up, with radiated shafts.

"From all of the pits of hair of that great-souled Vashishta ramified are the raditional beams and those radiated shafts are rolling up with the fumes of radiation... [1-56-18]

प्राज्वलत् ब्रह्म दण्डः च वसिष्ठस्य कर उद्यतः ।
विधूम इव काल अग्निः यम दण्ड इव अपरः ॥ १-५६-१९

19. praa+jvalat+brahma+daNDaH+ca= highly, luminescent, Brahma's, baton, also; vasiSThasya+kara+udyataH= of Vashishta, by hand, upraised; vi+dhuuma+iva+kaala+agniH= without, fumes, Time's, inferno; yama+daNDa+iva+aparaH= Yama, the Terminator's, baton, like, another [or, earthly one.]

"The baton of Brahma hand gripped and upraised by Vashishta is also highly luminescent like the fumeless inferno of Time and an earthly baton of Yama, the Terminator... [1-56-19]

ततो अस्तुवन् मुनि गणा वसिष्ठम् जपताम् वरम् ।
अमोघम् ते बलम् ब्रह्मन् तेजो धारय तेजसा ॥ १-५६-२०
निगृहीतः त्वया ब्रह्मन् विश्वामित्रो महातपाः ।
प्रसीद जपताम् श्रेष्ठ लोकाः सन्तु गत व्यथाः ॥ १-५६-२१

20. tataH+astuvan+muni+gaNaa= then, on extolling, saint's, assemblages; vasiSTham+ japataam+varam= at Vashishta, among meditators, the best; amogham+te+balam= infallible, your, prowess; Brahman= oh, Brahman; tejaH+dhaaraya+tejasaa= combustion, bear, [your own] combustive power; nigR^ihiitaH+tvayaa+Brahman= forestalled, by you, oh, Brahman; vishvaamitraH+mahaatapaaH= Vishvamitra, supreme ascetic; prasiida+japataam+shreSTha= be gracious, among meditators, the best; lokaaH+santu+gata+vyathaaH= [let] worlds, survive, shooed away, anguish.

"Then the assemblages of saints extolled Vashishta, the best meditator, 'Oh, Brahman, infallible is your prowess, but bear this combustion [by your own] combustive power, [because, though this] Vishvamitra is a supreme ascetic he is forestalled by you [and your seraphic power, but this power of yours equally anguishing all the worlds... hence,] let the worlds survive shooing away their anguish... oh, Brahman, be gracious, for you are the best among the best meditators...' [So said saints to Vashishta.] [1-56-20, 21]

एवम् उक्तो महातेजाः शमम् चक्रे महातपाः ।
विश्वामित्रो अपि निकृतो विनिःश्वस्य इदम् अब्रवीत् ॥ १-५६-२२

22. evam+uktaH+mahaatejaaH= thus, spoken to, great-resplendent one [Vashishta]; shamam+ cakre+mahaatapaaH= composure, brooked, high-ascetic; vishvaamitraH+api+nikR^itaH= Vishvamitra, but, estranged; viniHshvasya+idam+abraviit= suspiring, this, spoke [to himself.]

"When that great-resplendent Vashishta is spoken thus by saints and gods, he composed himself, then that estranged Vishvamitra spoke this to himself with suspiration. [1-56-22]

धिक् बलम् क्षत्रिय बलम् ब्रह्म तेजो बलम् बलम् ।
एकेन ब्रह्म दण्डेन सर्व अस्त्राणि हतानि मे ॥ १-५६-२३

23. dhik+balam+kSatriya+balam= flimsy, might, of Kshatriya's, might; brahma+tejaH+balam+ balam= Brahman's, resplendence's, might, is mightier; ekena+brahma+daNDena= with only one, Brahma's, baton; sarva+astraaNi+hataani+me= all, missiles, defused, of mine.

" 'Flimsy is the might of Kshatriya's might, mightier is the might of Brahman's resplendence, only with one baton of Brahma all of my missiles are defused... [1-56-23]

तत् एतत् समवेक्ष्य अहम् प्रसन्न इन्द्रिय मानसः ।
तपो महत् समास्थास्ये यत् वै ब्रह्मत्व कारणम् ॥ १-५६-२४

24. tat+etat+samavekSyathat; therefore, in this matter, on analysing; aham+prasanna+indriya+ maanasaH= I, with, quietened, senses, heart; tapaH+mahat+samaasthaasye= ascesis, sublime, embark on; yat+vai+brahmatva+kaaraNam= which, really, Bahaman-hood, causative.

" 'Therefore on analysing this matter, I with my heart and senses quietened will embark on a sublime ascesis which really will be causative for my becoming Brahma-Sage...' [So thought Vishvamitra..." Thus Sage Shataananda continued his narration of Vishvamitra's legend.] [1-56-24]

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brahmatva - brahaman-hood

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Firstly the difference between a Brahmin and a Brahman may be differentiated, where a Brahmin is just by his birth in that caste and if he practises numerous ordeals he will attain Brahman-hood. Not all Brahmins are Brahmans and a Brahman does not look back for his birth details.

Throughout this chapter Vashishta is called by Valmiki as japataam varaH, japataam shreSTaH and the like, only to remind us that Vashishta is an eminent meditator of Vedic hymns, all of which culminate into Gayatri hymn. Thus, Vashishta's only weapon is Gayatri hymn with which he subjugated all the arsenal of Vishvamitra. The fight between Vishvamitra and Vashishta is not just a fight between a sage and king, but between vidya - avidya; aatma vidya - anaatma vidya 'enlightenment and un-enlightenment...' An enlightened one does not spring up at any trivial inconvenience but becomes a horrid being, if that antagonistic assail becomes intolerable for living beings. This is the real essence and nature of a true Brahman, whose arsenal is just a wooden baton and heartfelt Gayatri hymn.

For this Bhagavad Gita says at Ch. 18, verse 42: **śamo damaḥ tapaḥ śaucamkṣāntiḥ ārjavam eva ca | jñānam vijñānam āstikyam brāhmam karma svabhāvajam ||**

'A Brahman's virtues, / Prince Born of his nature, are serenity / Self-mastery, religion, purity / Patience, uprightness, learning, and to know / The truth of things which be...' Sir Edwin Arnold.

Thus, Vashishta had never resorted to meaningless curses, menacing arsenal, mutinous retaliation but just swallowed the wrath of a wrathful king. This is brahmaNatva

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे षट् पंचाशः सर्ग

Thus, this is the 56th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 57

Introduction

The legend of Trishanku is narrated to Rama, which forms a part of Vishvamitra's legend. When God Brahma blesses Vishvamitra to be a kingly-saint, rather than a Brahman-saint, Vishvamitra continues his ascesis in southerly parts of country. In the meantime, one king named Trishanku desired to go to heaven with mortal body and approaches Vashishta who rejects that very suggestion. Then that king approaches the sons of the same Vashishta with the same idea.

ततः संतप्त हृदयः स्मरन् निग्रहम् आत्मनः ।

विनिःश्वस्य विनिःश्वस्य कृत वैरो महात्मना ॥ १-५७-१

स दक्षिणाम् दिशम् गत्वा महिष्या सह राघव ।

तताप परमम् घोरम् विश्वामित्रो महातपाः ॥ १-५७-२

फल मूल अशनो दान्तैः चचार महत् तपः ।

1, 2, 3a: anvaya/word-order: raaghava= oh, Raghava; tataH= then; kR^ita+vairaH= on making, enemy; mahaatmanaa= with great-souled Vashishta; saH+vishvaamitroaH= he, that Vishvamitra; santapta + hR^idayaH = with seething, heart; aatmanaH+nigraham+smaran= his, forestalling [subdual,] [whenever] reminisced; viniHshvasya+viniHshvasya= suspiring, suspiring; mahiSyaa+ saha= prime queen, along with; dakSiNaam+disham+gatvaa= to southerly, direction, on going; mahaatapaaH= that great-ascetic; cacaara= conducted; paramam+ghoram= highly, astounding; mahat+tapaH+ tataapa= supreme, ascesis, practised; phala + muula+ ashanaH= fruits, tubers, eating [subsisting]; daantaiH= self-collectedly.

"Oh, Raghava, then on making that great-souled Vashishta an enemy, whenevert Vishvamitra reminisced over his subdual [by Vashishta,] he is seethed at heart and heaved sighs repeatedly. Then on going to southerly direction with his prime queen, that great-ascetic Vishvamitra conducted an astounding ascesis, subsisting only on fruits and tubers, self-collectedly. [Thus Sage Shataananda continued his narration of Vishvamitra's legend.] [1-57-1, 2, 3a]

अथ अस्य जज्ञिरे पुत्राः सत्य धर्म परायणाः ॥ १-५७-३

हविष्पन्दो मधुष्यन्दो दृढनेत्रो महारथः ।

3b, 4a: anvaya/word-order: atha+asya= then, to him; haviSpandaH= Havispanda; madhuSpandaH= Madhuspanda; dR^iDhanetraH= Dhridhanetra; mahaarathaH= Mahaaratha; satya+dharma+paraayaNaaH= in candour, chivalry, conducting; putraaH+jaj~nire= sons, birthed.

"Then to him born are sons named Havispanda, Madhuspnada, Dhridhanetra and Mahaaratha, who

conduct themselves in candour and chivalry. [1-57-3]

पूर्णे वर्ष सहस्रे तु ब्रह्मा लोक पितामहः ॥ १-५७-४

अब्रवीत् मधुरम् वाक्यम् विश्वामित्रम् तपो धनम् ।

जिता राजर्षि लोकाः ते तपसा कुशिक आत्मज ॥ १-५७-५

4b, 5: puurNe+varSa+sahasre+tu= at the close of, years, thousand, but; brahmaa+loka+ pitaamahaH= Brahma, world's, grandparent; abraviit+madhuram+vaakyam= spoke, sweet [mellowly,] words; vishvaamitram +tapaH+dhanam= to Vishvamitra, ascesis, wealthy; jitaa+ raajarSi+lokaaH+te= won over, kingly-sages', worlds, by you; tapasaa+kushika+aatmaja= by ascesis, oh, Kushika's, son.

"At the close of one thousand years the Grandparent of all worlds, Brahma [revealed Himself to Vishvamitra and] spoke these words mellowly to that ascetically wealthy Vishvamitra, 'oh, son of Kushika, Vishvamitra, you have won over the worlds of kingly-sages by your ascesis... [1-57-4b, 5]

अनेन तपसा त्वाम् हि राज ऋषिर् इति विद्महे ।

एवम् उक्त्वा महातेजा जगाम सह दैवतैः ॥ १-५७-६

त्रिविष्टपम् ब्रह्म लोकम् लोकानाम् परम ईश्वरः ।

6, 7a: anena+tapasaa+tvaam+hi= by this, ascesis, you, indeed; raaja+R^iSiH+iti+vidmahe= kingly, sage, thus, [we] acquiesce [you]; evam+uktvaa= that way, on speaking; mahaatejaa jagaama+saha+daivataiH= great resplendent [Brahma]; went away, along with, gods [in convoy]; triviSTapam= to Heaven; brahma+lokam= to Brahma's, abode; lokaanaam+parama+ iishvaraH= for worlds, supreme, ruler.

" 'By the ascesis of yours, we indeed acquiesce you as a kingly-sage...'[saying so] that great resplendent Brahma, the Supreme Ruler of the Worlds went away to His abode, namely Brahma-World, while the gods [in Brahma's convoy went to Indra's] Heaven. [1-57-6, 7a]

विश्वामित्रो अपि तत् श्रुत्वा ह्रिया किंचित् अवाङ्मुखः ॥ १-५७-७

दुःखेन महता आविष्टः स मन्युः इदम् अब्रवीत् ।

7b, 8a: vishvaamitraH+api+tat+shrutvaa= Vishvamitra, even, that, on hearing; hriyaa+kincit+avaa~N + mukhaH= by disgrace, down, faced; duHkhena+mahataa+aaviSTaH= anguish, much, prevailing over; sa+ manyuH +idam+abraviit= with, rancour, this, spoke [soliloquised.]

"Even Vishvamitra on hearing that is down-faced disgracefully and when much anguish is prevailing over him, he soliloquised this, rancorously... [1-57-7b, 8a]

तपः च सुमहत् तप्तम् राज ऋषिर् इति माम् विदुः ॥ १-५७-८

देवाः स ऋषि गणाः सर्वे न अस्ति मन्ये तपः फलम् ।

8b, 9a: tapaH+ca+su+mahat+taptam [api]= ascesis, very, high, practised [even though]; raaja+R^iSiH+ iti + maam+viduH= kingly, sage, thus, me, acquiesce; devaaH+sa+R^iSi+ gaNaaH+sarve= gods, with, hermits' observance; na+asti+manye+tapaH+phalam= not, is there, I deem, of ascesis, fruition.

" 'Even though a very high ascesis is practised, the gods or the observances of hermits thus acquiesce me as a 'kingly-sage...' thereby I deem that there is no fruition to my ascesis...' [Thus Vishvamitra thought.] [8b, 9a]

एवम् निश्चित्य मनसा भूय एव महातपाः ॥ १-५७-९

तपः चचार काकुत्स्थ परमम् परम आत्मवान् ।

9b, 10a: evam+nishcitya+manasaa= thus, on deciding, in heart; bhuuya+eva+mahaatapaaH= again, even [again,] great-ascetic; tapaH+cacaara= ascesis, undertook; kaakutstha= oh, Rama of Kakutstha; paramam= supreme [ascesis]; parama+aatmavaan= obstinately, souled one [self-willed Vishvamitra.]

"Oh, Rama of Kakutstha, on deciding thus at heart that self-willed Vishvamitra, being a great-ascetic, even undertook a supreme ascesis, again... [1-57-9]

एतस्मिन् एव काले तु सत्य वादी जित इन्द्रियः ॥ १-५७-१०

त्रिशंकुः इति विख्यात इक्ष्वाकु कुल वर्धनः ।

तस्य बुद्धिः समुत्पन्ना यजेयम् इति राघव ॥ १-५७-११

10b, 11: etasmin+eva+kaale+tu= in this, only, time, but; satya+vaadii= truth, advocate of; jita+ indriyaH= conquered, senses; trishankuH+iti+vikhyaata= Trishanku, thus, renowned; ikSvaaku +kula+vardhanaH= Ikshvaku, dynasty, enhancer; tasya+buddhiH+sam+utpannaa= to his, mind, well, cropped up [idea sprang to mind]; yajeyam+iti= I perform ritual, thus; Raaghava= oh, Raghava.

"Only in this meantime, an enhancer of Ikshvaku dynasty named Trishanku, one renowned for his self-conquest and an advocate of truth was there, and to him an idea sprang to mind to perform a ritual [by which he thought...] [1-57-10b, 11]

गच्छेयम् स्व शरीरेण देवानाम् परमाम् गतिम् ।

वसिष्ठम् स समाहूय कथयामास चिन्तितम् ॥ १-५७-१२

12. gacCheyam+sva+shariireNa= I will go, own, with body; devaanaam+paramaam+gatim= of god's, ultimate, course [to heaven]; vasiSTham+saH+sam+aahuuya= Vashishta is, he [Trishanku,] well [sincerely,] calling [inviting]; kathayaamaasa+cintitam= started to tell, what that is thought [by Trishanku.]

" 'I will go to heaven with my own body [on performing such a ritual...'] and on sincerely inviting Vashishta he that Trishanku started to tell what that is thought by him... [1-57-12]

अशक्यम् इति च अपि उक्तो वसिष्ठेन महात्मना ।

प्रत्याख्यातो वसिष्ठेन स ययौ दक्षिणाम् दिशम् ॥ १-५७-१३

ततः तत् कर्म सिद्धि अर्थम् पुत्रान् तस्य गतो नृपः ।

13, 14a: a+shakyam+iti+ca+api+uktaH= not, possible, thus, also, even [though,] said [to Trishanku]; vasiSThena+mahaatmanaa= by Vashishta, great-souled one; prati+aakhyaataH= contra, dictum [contradicted, repudiated]; vasiSThena= by Vashishta; saH+yayau+dakSiNaam+ disham= he [Trishanku,] went, to southerly, direction; tataH= then;

tat+karma+siddhi+artham= that, task, realising, purpose of; putraan+tasya= to sons, his [Vashishta's]; gataH+nR^ipaH= gone, king.

"Even though that great-souled Vashishta said it to be impossible. Thus repudiated Trishanku went to southerly direction [in search of orchestrators] for the purpose of realising that task, [such a phantasmal ritual,] and that king gone to the sons of Vashishta... [1-57-13, 14a]

वासिष्ठा दीर्घ तपसः तपो यत्र हि तेपिरे ॥ १-५७-१४

त्रिशंकुः सुमहातेजाः शतम् परम भास्वरम् ।

वसिष्ठ पुत्रान् ददृशे तप्यमानान् यशस्विनः ॥ १-५७-१५

14b, 15: anvaya/word-order: trishankuH [gatvaa]= Trishanku [having gone]; yatra+tapaH+ tepire+hi= where, ascesis, practising, indeed; vaasiSThaa= sons of Vashishta; diirgha+tapasaH = protractedly, expiating; su+mahaa+tejaaH= very, greatly [supremely,] luminescent ones; parama+ bhaasvaram = highly [superbly,] refulgent ones; shatam+manasvinaH= hundred, noble-souled ones; tapyamaanaan= while expiating; vasiSTha+putraan+dadR^ishe= Vashishta's, sons, seen [visited.]

"Indeed, Trishanku having gone to the place where the sons of Vashishta are protractedly expiating, there he visited the hundred noble-souled sons of Vashishta, who are supremely self-luminescent and superbly self-refulgent... [1-57-14b, 15]

सो अभिगम्य महात्मानः सर्वान् एव गुरोः सुतान् ।

अभिवाद्य आनुपूर्व्येण ह्रिया किंचित् अवाङ्मुखः ॥ १-५७-१६

अब्रवीत् स महात्मनः सर्वान् एव कृतांजलिः ।

16, 17a: saH+abhi+gamya= he [Trishanku,] to near, on reaching; mahaatmaanaH= of noble-souled ones; sarvaan+eva+guroH+sutaan= to all, indoctrinator's, sons; abhivaadya+aanu+ puurvyeNa= reverenced, later, earlier observing [observing eldership and younger-hood, sequentially]; hriyaa+kimcit+avaa~N+mukhaH= shamefacedly, a little, down, faced; abraviit+ saH= spoke, he; mahaatmanaH+sarvaan+eva= to great-souled ones, to all of them, thus; kR^ita+anjaliH= on making, palm-fold.

"Trishanku on reaching nigh of those noble-souled sons of the indoctrinator, namely Vashishta, he reverenced all of them sequentially and shamefacedly, with a little downy face, and spoke to all of those great-souled ones, on making palm-fold [suppliantly...] [1-57-16]

शरणम् वः प्रपद्ये अहम् शरण्यान् शरणागतः ॥ १-५७-१७

प्रत्याख्यातो अस्मि भद्रम् वो वसिष्ठेन महात्मना ।

17b, 18a: sharaNam+vaH+prapadye+aham= shelter, of yours, I seek, I am; sharaNyaan+sharaNa+ aagataH= you shelterers, I the shelter, seeker; pratyaakhyaataH+asmi= repudiated, I am; bhadram + vaH= safe, you be; vasiSThena+mahaatmanaa= by Vashishta, great-souled one.

" 'I the shelter-seeker seek the shelter of you the shelterers, you be safe, for the great-souled Vashishta repudiated me... [1-57-17b, 18a]

यष्टु कामो महायज्ञम् तत् अनुज्ञातुम् अर्थथ ॥ १-५७-१८

गुरु पुत्रान् अहम् सर्वान् नमस् कृत्य प्रसादये ।

शिरसा प्रणतो याचे ब्राह्मणान् तपसि स्थितान् ॥ १-५७-१९

18b, 19: yaSTu+kaamaH+mahaa+yaj~nam= to perform, I long to, great [unusual,] ritual; tat+anuj~naatum+ arthatha= thereby, to give assent to, apt of you; guru+putraan+aham+ sarvaan= to mentor's, sons, I am, to all; namaH+kR^itya+prasaadaye= reverence, on making, I am proposing; shirasaa+ praNataH +yaace= headlong, I truckle to, beg of you; braahmaNaan+ tapasi+sthitaan= to Brahmans, in ascesis, abiding in.

" 'I am longing to perform an unusual ritual and it will be apt of you to give assent to it... reverencing all of the sons of my mentor Vashishta I am proposing this, and I truckle to headlong and beg of you Brahmans, who are abiding in ascesis... [1-57-18b, 19]

ते माम् भवन्तः सिद्धि अर्थम् याजयंतु समाहिताः ।

स शरीरो यथा अहम् वै देव लोकम् अवाप्नुयाम् ॥ १-५७-२०

20. te+maam+bhavantaH= that [such as you are,] me, you all; siddhi+artham+ yaajayantu = for achievement, purpose of, get ritual performed; samaahitaaH= assiduously; sa+shariiraH+ yathaa= with, body, as to how; aham+vai+deva+lokam= I, indeed, god's, abode [heaven]; avaapnuyaam= I can get to.

" 'Such as you are, you all assiduously get the ritual performed through me, as to how I indeed can get to heaven with my body... [1-57-20]

प्रत्याख्यातो वसिष्ठेन गतिम् अन्याम् तपो धनाः ।

गुरु पुत्रान् ऋते सर्वान् न अहम् पश्यामि कांचन ॥ १-५७-२१

21. pratyaakhyaataH+vasiSThena= repudiated, by Vashishta; gatim+anyaam= recourse, another; tapaH+dhanaaH= by ascesis, wealthy ones; guru+putraan+R^ite+sarvaan= mentor's, sons, except, all of you; na+aham+pashyaami+kaamcana= not, I, perceive, none other.

" 'You all are ascetically wealthy, besides being the sons of [our dynastic] mentor Vashishta, and as I am repudiated by Vashishta, I do not perceive another recourse or none other, except for all of you... [1-57-21]

इक्ष्वाकूणाम् हि सर्वेषाम् पुरोधाः परमा गतिः ।

तस्मात् अनंतरम् सर्वे भवन्तो दैवतम् मम ॥ १-५७-२२

22. ikSvaakuuNaam+hi+sarveSaam= for Ikshvaku-s, indeed, for every one; purodhaaH= Priest; paramaa + gatiH= ultimate, recourse; tasmaat= thereby; anantaram= next-best; sarve+ bhavantaH = all, you; daivatam+mama= gods, to me.

" 'Indeed the Priest is the ultimate recourse for every one in Ikshvaku dynasty... thereby you all the next-best gods to me... [Thus Trishanku entreated the hundred sons of Sage Vashishta.] [1-57-22]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्त पंचाशः सर्ग

Thus, this is the 57th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 58

Introduction

Trishanku seeks shelter of Vishvamitra when the sons of Vashishta rebuffed him, and even cursed him to become a profaner. Narrating his sad tale and his idealistic idea of going to heaven with mortal body, Trishanku earnestly appeals to Vishvamitra.

ततः त्रिशंकोः वचनम् श्रुत्वा क्रोध समन्वितम् ।

ऋषि पुत्र शतम् राम राजानम् इदम् अब्रवीत् ॥ १-५८-१

1. tataH+trishankoH+vacanam= then, Trishanku's, sentence; shrutvaa+krodha+sam+ anvitam= on hearing, fury, very, conjoined [infuriated]; R^iSi+putra+shatam= sage, sons, hundred; raama = oh, Rama; raajaanam+idam+abraviit= to king, this, said.

"On hearing the sentence of Trishanku, oh, Rama, the hundred sons of sage Vashishta said this to him, infuriately..." [Thus, sage Shataananda continued his narration to Rama and others.] [1-58-1]

प्रत्याख्यातो असि दुर्बुद्धे गुरुणा सत्य वादिना ।

तम् कथम् समतिक्रम्य शाखा अन्तरम् उपेयिवान् ॥ १-५८-२

2. prati+aakhyaataH+asi= against, said [repudiated,] you are; dur+buddhe= oh, slow, witted one [king]; guruNaa +satya+vaadinaa= by mentor, truth, advocator of; tam+katham+sam+ ati+ kramya= him, how, verily, over, stepping; shaakhaa+antaram= branch, another; upeyivaan= come nigh of.

" 'You slow-witted king, your mentor repudiated you for he is an advocator of truth, and verily overstepping [his truthful saying,] how you come nigh of another branch [of the same tree of wisdom, when that very tree rejected you?' So the sons of Vashishta are addressing Trishanku.] [1-58-2]

इक्ष्वाकूणाम् हि सर्वेषाम् पुरोधाः परमा गतिः ।

न च अतिक्रमितुम् शक्यम् वचनम् सत्य वादिनः ॥ १-५८-३

3. ikSvaakuuNaam+hi+sarveSaam= for Ikshvaku-s, indeed, for all; purodhaaH+paramaa +gatiH = Royal Priest is, ultimate, course; na+ca+atikramitum+shakyam= not, also, to transgress, possible; vacanam+ satya+vaadinaH= sentence, of truth, advocator.

" 'The Royal Priest is the ultimate course for all of Ikshvaku-s and it is impossible to transgress the sentence of that truth advocator... [1-58-3]

अशक्यम् इति स उवाच वसिष्ठो भगवान् ऋषिः।

तम् वयम् वै समाहर्तुम् क्रतुम् शक्ताः कथंचन॥ १-५८-४

4. a+shakyam+iti+saH+uvaaca= not, possible, thus, he, said; vasiSThaH+bhagavaan+ R^iSiH = Vashishta, godly, sage; tam= that [type of ritual]; vayam+vai+sam+aahartum= we, verily, basically, steal a march on [really bypass]; kratum+shaktaaH+kathamcana= ritual, capable, in anywise.

" 'He that godly sage Vashishta said 'it is impossible...' and how we are basically capable to bypass [him or his verdict in performing] that type of ritual, anywise? [1-58-4]

बालिशः त्वम् नर श्रेष्ठ गम्यताम् स्व पुरम् पुनः।

याजने भगवान् शक्तः त्रैलोक्यस्य अपि पार्थिव॥ १-५८-५

अवमानम् कथम् कर्तुम् तस्य शक्षायामहे वयम्।

5, 6a: baalishaH+tvam+nara+shreSTha= childish, you are, for men, best [here, king of subjects]; gamyataam+sva+puram+punaH= be gone, own, city, again; yaajane+bhagavaan+ shaktaH= in orchestration of ritual, godlike [Vashishta,] is capable; trailokyasya+api= by [kings] of three worlds; paarthiva= oh, king; ava+ maanam= not, reputing [disrepute]; katham+kartum+tasya= how, to cause, to his [reputation]; shakshaayaamahe+vayam= we are capable, we are.

" 'Oh king of subjects, begone to your own city again for you are childish... for orchestration of any ritual by any king in all the three worlds that godlike Vashishta alone is capable, [singularly...] oh, king, how then we are capable to cause a disrepute to his [reputation...' Thus, the sons of Vashishta refuted Trishanku.] [1-58-5, 6a]

तेषाम् तद् वचनम् श्रुत्वा क्रोध पर्याकुल अक्षरम्॥ १-५८-६

स राजा पुनः एव एतान् इदम् वचनम् अब्रवीत्।

6b, 7a: teSaam+tat+vacanam+shrutvaa= their, that, sentence, on hearing; krodha+paryaakula+ akSaram = with fury, completely, faltering, words; saH+raajaa+punaH+eva= he, king, further, thus; etaan+ idam+vacanam+abraviit= to all of them, this, sentence, spoke.

"On hearing that sentence of theirs faltering completely with words of fury, he that king further spoke this sentence to all of them, thus..." [So Shataananda continued.] [1-58-6b, 7a]

प्रत्याख्यातो भगवता गुरु पुत्रैः तथैव हि॥ १-५८-७

अन्याम् गतिम् गमिष्यामि स्वस्ति वो अस्तु तपो धनाः।

7b, 8a: pratyaakhyaataH+bhagavataa= repudiated [I am,] by godlike [Vashishta]; guru+ putraiH+ tathaa +eva+hi= by mentor's, sons, like that, even, indeed; anyaam+gatim+ gamiSyaami= another, objective, I wish to reach at; svasti+vaH+astu= safe, to you, betide; tapaH+dhanaaH= oh, ascetically, wealthy [scholars.]

" 'Indeed I am repudiated by the godlike Vashishta and like that even by you, sons of the same mentor... [in this state obloquy...] I wish to reach at another objective... let safety betide you... oh, ascetically wealthy scholars...' [So Trishanku bade farewel to the sons of Vashishta, but...] [1-58-7b,

8a]

ऋषि पुत्राः तु तत् श्रुत्वा वाक्यम् घोर अभिसंहितम् ॥ १-५८-८

शेपुः परम संक्रुद्धाः चण्डालत्वम् गमिष्यसि ।

8b, 9a: R^iSi+putraaH+tu+tat+shrutvaa= sage's, sons, but, that, on hearing; vaakyam+ ghora+abhi + sam + hitam= sentence, calamity, towards, well, inclusive of [an idea inclusive of and leading towards a calamitous situation]; shepuH+parama+sam+kruddhaaH= cursed, highly, verily, with fury; caNDaalatvam + gamiSyasi= state of a [basely] profaner, you get into.

"But the sons of the sage Vashishta, on hearing that sentence of the king, that is inclusive of and leading to a calamitous situation, have become very highly infuriated and cursed saying, 'you shall get into a state of basely profaner...' [That is the curse issued by the sons of Vashishta...] [1-58-8b, 9a]

Comment: This expression caNDaal has its own impact. The nomenclature of caNDaal is not the present day 'untouchable' 'outcaste' or a 'pariah' etc., because he is also a member and an important functionary in Hindu system of castes. In Aranya Kanda Seetha admonishes Ravana with the same wording at 3-56-18. The analogy she uses there is to differentiate between functionaries like the Vedic-scholar and the caste-bound Profaner [meaning: one who is not initiated into religious rites or any esoteric knowledge... but socially designated as a Cremator] and between the Altar of Fire and Fire of Pyre, and between the Vedic Ritual and Funeral Rites, both involving Vedic-hymns. A Vedic scholar, or a true Brahmin may perhaps conduct a yaj~na but he is no authority to conduct antya kriya 'funerals' till its end. At best, a priest's function is until the lighting of the pyre, and even perhaps until kapaala moksha 'breakage of cranium...' and from then on it is the function of this caNDaal to take care of the corpse consigned to fire and for its complete cremation, since leaving half burnt corpse to vultures and wolves is sinning as well as for unsanitary situations. Thus, if a Vedic scholar conducts jaata aadi kriyaaH 'rites from birth onwards...' as an initiator, then a caNDaal conducts antya, uttara kriyaaH 'rites of death afterwards...' as a terminator. This verbiage is to demark the relative values of functionaries, according to the maxim 'a donkey is to bear and a dog is to bark...' and if their functions are reversed, reversed are our results.

इति उक्त्वा ते महात्मानो विविशुः स्वम् स्वम् आश्रमम् ॥ १-५८-९

अथ रात्र्याम् व्यतीतायाम् राजा चण्डालताम् गतः ।

9b, 10a: iti+uktvaa+te+mahaatmaanaH= thus, on saying, those, great-souled ones; vivishuH+svam+ svam +aashramam= withdrew, own, own, hermitage; atha+raatryaam+ vyatiitaayaam = then, night itself, being elapsed; raajaa + caNDaalataam+gataH= king, state of basely profaner, entered into.

"On saying thus those great-souled sons of Vashishta withdrew to one's own hermitage and then elapsed is the night, and lapsed is the king into a state of basely profaner... [1-58-9b, 10a]

नील वस्त्र धरो नीलः परुषो ध्वस्त मूर्धजः ॥ १-५८-१०

चित्य माल्य अनुलेपः च आयस आभरणो अभवत् ।

10b, 11a: niila+vastra+dharaH= black, cloths, wearing; niilaH= a blackamoor; paruSaH= one lacking gentleness or refinement, rugged person; dhvasta+muurdha+jaH= spoiled [shaggy,] head, born [hair, head-hair]; citya= funeral/crematory; maalya= wreaths; anulepaH+ca= smeared items [ashes,] also; aayasa+ aabharaNaH = iron, decorations; abhavat= rendered into.

"He is now wearing blackish cloths [which on yestereve were ochry silky...he is now] a blackamoor, [who on yestereve was a gilt-royalty,] his head-hair is shaggy [which was silkily soft... and his royal garlands richly fragrant are now] funeral wreaths, also besmeared are crematory ashes [which were regal emollients, and his royal jewellery] is now rendered into iron adornments...

[1-58-10b, 11a]

तम् दृष्ट्वा मंत्रिणः सर्वे त्यज्य चण्डाल रूपिणम् ॥ १-५८-११

प्राद्रवन् सहिता राम पौरा ये अस्य अनुगामिनः।

11b, 12a: tam+dR^iSTvaa+mantriNaH= him, on seeing, ministers; sarve+tyajya= all, deserted; caNDaala + ruupiNam= one in profaner's, mien; praadravan+sahitaa= took to flight, collectively; raama= oh, Rama; pauraa+ye+asya+anugaaminaH= subjects, who, followers [retinue.]

"On seeing him in the mien of a profaner, oh, Rama, all of his ministers and the subjects and [his own] retinue have deserted him collectively and took to flight... [1-58-11b, 12a]

एको हि राजा काकुत्स्थ जगाम परम आत्मवान् ॥ १-५८-१२

दह्यमानो दिवा रात्रम् विश्वामित्रम् तपो धनम् ॥ १-५८-१३

12b, 13: ekaH+hi+raajaa= solo, indeed, king; kaakutstha= Rama of Kakutstha; jagaama= went; parama + aatmavaan= highly [resolutely,] soulful one [self-assured one]; dahyamaanaH+divaa+ raatram= seething, day, night; vishvaamitram+tapaH+dhanam= ascetically, prosperous one.

"Though that resolutely self-assured king seethed by night and day [for this mishap,] but went solo to the ascetically prosperous Vishvamitra... [1-58-12b, 13]

विश्वामित्रः तु तम् दृष्ट्वा राजानम् विफली कृतम्। अधिक पाठ

चण्डाल रूपिणम् राम मुनिः कारुण्यम् आगतः।

कारुण्यात् स महातेजा वाक्यम् परम धार्मिकः ॥ १-५८-१४

14. vishvaamitraH+tu+tam+dR^iSTvaa= Vishvamitra, but, at him, on seeing; raajaanam +vi+phalii+ kR^itam= at king, without, fruit [failed, precluded one,] made as; caNDaala+ruupiNam = profaner's, in mien; raama= oh, Rama; muniH+kaaruNyam+aagataH= sage, empathy, came [aroused]; kaaruNyaat+saH+ mahaa tejaa= by compassion, he, great-resplendent; vaakyam+parama+dhaarmikaH [idam+ jagada]= sentence, highly, generous [Vishvamitra, this, uttered.]

"But Vishvamitra on seeing at that mien of the king which is rendered to that of a precluded profaner [from kingship and for officiating rituals etc.,] oh, Rama, aroused is the empathy in that great-resplendent sage Vishvamitra and that highly generous Vishvamitra uttered this sentence... [1-58-14]

Comment: The first foot is an extra line obtaining in other mms of Gorakhpur versions and it taken here as a filler foot for continuity reasons. The preclusion of the king by way of his transfiguring into a profaner is not only from his kingship, by which he is debarred from officiating Vedic rituals etc., but also from his aihika aamuSmika bhogaaH 'earthly and heavenly enjoyments...' because a king is a godsend being.

इदम् जगाद भद्रम् ते राजानम् घोर दर्शनम्।

किम् आगमन कार्यम् ते राजपुत्र महाबल ॥ १-५८-१५

अयोध्या अधिपते वीर शापात् चण्डालताम् गतः।

15, 16a: idam+jagaada= this, said [firstly]; bhadram+te= safety, to you; raajaanam= to king; ghora+ darshanam= terrible, in aspect; kim+aagamana+kaaryam+te= what, arrival, work [purpose,] yours; raaja putra+ mahaabala= oh, king's son, great-mighty one ayodhyaa+adhipate+ viira= Ayodhya's, chieftain, brave one; shaapaat+caNDaalataam+gataH= by curse, state of profaner, bechanced [accurst.]

" 'Let safety betide you...' Vishvamitra firstly saying this to that king who is in a terrible aspect, then spoke on, 'what is the purpose of your arrival, oh, prince and a great-mighty one... you are the chieftain of Ayodhya and a brave one... but by a curse you are accurst to this state of profaner...' [1-58-15, 16a]

अथ तत् वाक्यम् आकर्ण्य राजा चण्डालताम् गतः ॥ १-५८-१६

अब्रवीत् प्रांजलिः वाक्यम् वाक्यज्ञो वाक्य कोविदम् ।

16b, 17a: atha+tat+vaakyam+aakarNya= then, that, sentence, on listening; raajaa+ caNDaalataam + gataH= king, state of profaner, accurst; abraviit+praanjaliH+vaakyam= spoke, with adjoined-palms, sentence; vaakya+j~naH+vaakya+kovidam= sentence, knower [diligent one, Trishanku] to sentence, expert [sententious Vishvamitra.]

"Then that king who is accurst to a state of profaner on listening that sentence, spoke this sentence with his palms adjoined as a diligent sentence maker to that sententious sage Vishvamitra... [1-58-16b, 17a]

प्रत्याख्यातो अस्मि गुरुणा गुरु पुत्रैः तथा एव च ॥ १-५८-१७

अनवाप्य एव तम् कामम् मया प्राप्तो विपर्ययः ।

स शरीरो दिवम् यायामि इति मे सौम्य दर्शन ॥ १-५८-१८

17b, 18: pratyaakhyaataH+asmi= spurned off, I am; guruNaa+guru+putraiH+tathaa+ eva+ca= by mentor, mentor's, sons, like that, also; an+avaapya+eva+tam+kaamam+maya= not, achieved, thus, that, aspiration, by me; praaptaH+vi+paryayaH= bechanced, negative, effect [discrepancy]; sa+shariiraH+ divam+ yaayaami = with, body, to heaven, I go; iti+me= thus, my [aspiration]; saumya+darshana= oh, gentle, in aspect.

" 'I am spurned off by my mentor Vashishta and also like that by his sons... my aspiration remained unachievable, besides, bechanced is this discrepancy... oh, sage with a gentle-aspect, my aspiration is [nothing but just to] go to heaven with my body... [Thus Trishanku started tell his sad tale...] [1-58-17b, 18]

मया च इष्टम् क्रतु शतम् तत् च न अवाप्यते फलम् ।

अनृतम् न उक्त पूर्वम् मे न च वक्ष्ये कदाचन ॥ १-५८-१९

कृच्छ्रेषु अपि गतः सौम्य क्षत्र धर्मेण ते शपे ।

19, 20a: mayaa+ca+iSTam+kratu+shatam= by me, also, performed, rituals, hundred; tat+ca+na+ avaapyate+phalam= that [result,] also, not, achieved, fruit; anR^itam+na+ukta+ puurvam+me= lie, not, said, heretofore, by me; na+ca+vakSye+kadaacana= not, also, I speak, any time [hereinafter]; kR^icChreSu+ api+ gataH = into predicament, even, on going; saumya= oh, gentle one; kSatra+dharmeNa + te+ shape= by Kshatriya's, virtue, to you, I pledge.

" 'I have performed hundred rituals but unachieved is that fruit, [as I did not just long for it but I tried insistently... and now if you doubt me to be a liar.... I am no liar...] no lie is spoken by me heretofore, even on my going into any predicament I do not speak lies any time hereinafter... oh, gentle sage, this I pledge you upon my virtue of Kshatriya-hood... [1-58-19, 20a]

Comment: A liar is hell-bound but not the other way as said yaj~no anR^ite na rakshati... 'a Vedic ritual would not save liars...'

यज्ञैः बहु विधैः इष्टम् प्रजा धर्मेण पालिताः ॥ १-५८-२०

गुरवः च महात्मानः शील वृत्तेन तोषिताः ।

20b, 21a: yaj~naiH+bahu+vidhaiH+iSTam= Vedic-rituals, many, kinds, ritualised; prajaa + dharmeNa + paalitaaH = people, conscientiously, reigned over; guravaH+ca+mahaatmaanaH= savants, also, high-souled ones; shiila+vR^ittena+toSitaaH= by conduct, by comport, pleased.

" 'Many kinds of Vedic-rituals are ritualised by me, people are reigned over conscientiously, and the high-souled savants are also pleased by me by my conduct and comport... [1-58-20b, 21a]

धर्मे प्रयतमानस्य यज्ञम् च आहर्तुम् इच्छतः ॥ १-५८-२१

परितोषम् न गच्छन्ति गुरवो मुनिपुंगव ।

21b, 22a: dharme+prayatamaanasya= in probity, being pursuant; yaj~nam+ca+ aahartum+icChataH = ritual, also, to avail of, expectant; pari+toSam+na+gacChanti= complete contentment, not, get at; guravaH= to mentors; muni+pumgava= oh, saint, the eminent.

" 'While being pursuant in probity I am an expectant to avail myself of [the fruition of this kind of] ritual... nonetheless, oh, eminent sage Vishvamitra, but my mentors are not getting at complete contentment to [by my pursuit... hence, they shove me off...] [1-58-21b, 22a]

दैवम् एव परम् मन्ये पौरुषम् तु निरर्थकम् ॥ १-५८-२२

दैवेन आक्रम्यते सर्वम् दैवम् हि परमा गतिः ।

22b, 23a: daivam+eva+param+manye= god [here, destiny,] only, ultimate I deem; pauruSam+tu+nir+ arthakam= manly effort, but, less, meaning; daivena+aakramyate+sarvam= by god [destiny,] surmounts, everything; daivam+hi+paramaa+gatiH= god [predestine,] indeed, ultimate, course.

" 'I deem destiny is the only ultimate... and manly efforts are but meaningless, for destiny surmounts everything... the predestine is the ultimate course, indeed... [1-58-22b, 23a]

तस्य मे परम आर्तस्य प्रसादम् अभिकांक्षतः ।

कर्तुम् अर्हसि भद्रम् ते दैव उपहत कर्मणः ॥ १-५८-२३

23b, c: tasya+me+parama+aartasya= such as, as I am, for highly, anguished one; prasaadam+abhi+ kaankSataH= favour, forward, looking to; kartum+arhasi= to do [to accord,] apt of you; bhadram+te= safety, to you; daiva+upahata+karmaNaH= by destiny, marred, endeavourer.

" 'A highly anguished endeavourer, marred by destiny, looking forward to your favour, such as I am, it will be apt of you to accord, you be safe, your favour upon me... [1-58-23b, c]

न अन्याम् गतिम् गमिष्यामि न अन्यः शरणम् अस्ति मे ।

दैवम् पुरुष कारेण निवर्तयितुम् अर्हसि ॥ १-५८-२४

24. na+anyaam+gatim+gamiSyaami= no, alternate, course, I wish to course through; na+anyaH+ sharaNam +asti+me= no, alternative, shelter, to me; daivam+puruSa+kaareNa= god/destiny, in man's, mien; ni+vartayitum+arhasi= counter, move [vail,] apt of you.

" 'In no alternate course I wish to course through and no alternative shelter is there for me... hence, it will be apt of you, a god in man's mien, to countervail my destiny... [Thus Trishanku prayed for the grace of Vishvamitra..." So said Sage Shataananda to Rama and others continuing the legend of Vishvamitra.] [1-58-24]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे अष्ट पंचाशः सर्ग

Thus, this is the 58th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 59

Introduction

Trishanku undertakes Vedic ritual and all scholars are invited through the disciples of Vishvamitra. Many sages have come except for Vashishta and his sons. Further, the sons of Vashishta have ridiculed this ritual of Vishvamitra and Trishanku. Vishvamitra gets irritated and hurls many a curse at the sons of Vashishta.

उक्त वाक्यम् तु राजानम् कृपया कुशिक आत्मजः ।

अब्रवीत् मधुरम् वाक्यम् साक्षात् चण्डालताम् गतम् ॥ १-५९-१

1. ukta+vaakyam+tu= spoken, word [one who spoke thus, Trishanku,] but; raajaanam= to king; kR^ipayaa + kushika+aatmajaH= piteously, Kushi's, son [Vishvamitra]; abraviit+madhuram+ vaakyam= spoke, mellowly, sentence; saakSaat+caNDaalataam+gatam= in reality, profaner-hood, attained one.

"But, to Trishanku who spoke thus piteously, to that king who in reality attained a state of profaner, Vishvamitra, the son of Kushi, spoke this sentence, mellowly..." [Thus Sage Shataananda continued his narration.] [1-59-1]

इक्ष्वाको स्वागतम् वत्स जानामि त्वाम् सुधार्मिकम् ।

शरणम् ते भविष्यामि मा भैषीः नृप पुंगव ॥ १-५९-२

2. ikSvaakoH+svaagatam+vatsa= oh, [Trishanku of] Ikshvaku, welcome, dear boy; jaanaami+tvaam+ su + dhaarmikam= I am aware, you, as highly, righteous [king]; sharaNam+te+ bhaviSyaami= haven, to you, I accord; maa+bhaiSiiH+nR^ipa+pungava= do not, dismay, king, the best.

" 'Oh, Trishanku of Ikshvaku, I am aware of your highly righteous king, my boy... oh, the best of kings I welcome you, and you needn't be dismayed, for I accord you haven... [1-59-2]

अहम् आमंत्रये सर्वान् महर्षीन् पुण्य कर्मणः ।

यज्ञ साह्य करान् राजन् ततो यक्ष्यसि निर्वृतः ॥ १-५९-३

3. aham+aamantraye= I will, invite; sarvaan+maharSiin+puNya+karmaNaH= all, great-sages, of pious, activities; yaj~na+saahya+karaan= ritual, assistance, renderers; raajan= oh, king; tataH+yakSyasi+ nirvR^itaH = then, you perform ritual, composedly.

" 'I will invite all the sages of pious activities who render assistance in the ritual, oh, king, then you can perform the ritual, composedly... [1-59-3]

गुरु शाप कृतम् रूपम् यत् इदम् त्वयि व्र्तते ।

अनेन सह रूपेण स शरीरो गमिष्यसि ॥ १-५९-४

4. guru+shaapa+kR^itam+ruupam= mentor, curse, made, appearance; yat+idam+tvayi+ vartate = which, this one, in you, is there [bechanced]; anena+saha+ruupeNa= by that, with, appearance; sa+ shariiraH +gamiSyasi= with, body, you can go.

" 'Which body is made into this appearance by the curse of mentor Vashishta [through his sons,] with that body and that appearance alone you can go [to heavens...] [1-59-4

हस्त प्राप्तम् अहम् मन्ये स्वर्गम् तव नरेश्वर ।

यः त्वम् कौशिकम् आगम्य शरण्यम् शरणागतः ॥ १-५९-५

5. hasta+praaptam= in hand, obtained [handy]; aham+manye= I, deem; svargam+tava+ nareshvara= heaven, to you, oh, subject's, king; yaH+tvam= he, you; kaushikam+aagamya+ sharaNyam= to Kaushika [to Vishvamitra,] approached, [all] sheltering one; sharaNa+aagataH= for shelter, you came.

" 'I deem that heaven is handy to you, oh, king of subjects, as you approached the all-sheltering Vishvamitra for a shelter...' [Thus Vishvamitra solaced Trishanku.] [1-59-5]

एवम् उक्त्वा महातेजाः पुत्रान् परम धार्मिकान् ।

व्यादिदेश महाप्राज्ञान् यज्ञ संभार कारणात् ॥ १-५९-६

6. evam+uktvaa+mahaatejaaH= thus, on saying, great-resplendent Vishvamitra; putraan+parama+ dhaarmikaan= sons, rightly, righteous ones; vyaadidesha+mahaa+praaj~naan= ordered, astutely, brilliant ones; yaj~na+sambhaara+kaaraNaat= ritual, arrangements, to cause [to organise.]

"On saying thus that great-resplendent Vishvamitra ordered his rightly righteous and astutely brilliant sons to organise the arrangements for the ritual... [1-59-6

सर्वान् शिष्यान् समाहूय वाक्यम् एतत् उवाच ह ।

सर्वान् ऋषि वरान् वशिष्ठान् आनयध्वम् मम आज्ञया ॥ १-५९-७

स शिष्यान् सुहृदः चैव स ऋत्विजः सुबहु श्रुतान् ।

7, 8a: sarvaan+shiSyaan+samaahuuya= all, disciples, calling forth; vaakyam+etat+uvaaca+ha= sentence, this one, said, indeed; sarvaan+R^iSi+varaan= all, sages, eminent one; vashiSThaan= [sons] of Vashishta; aanayadhvam= be invited; mama+aaj~nayaa= by my, order; sa+shiSyaan+ suhR^idaH+caiva= with, [their] disciples, friends, also thus; sa+R^itvijaH+su+bahu+shrutaan= with, ritwiks [conductors of rituals,] very, many, heard [well-read in Veda-s.]

"Indeed on calling forth all of his disciples Vishvamitra said this sentence, 'Invite all the eminent sages, even the sons of Vashishta, along with their disciples and friends, and with ritwiks, the conductors of rituals, who are well-read in many Veda-s, at my order... [1-59-7, 8a]

यत् अन्यो वचनम् ब्रूयात् मत् वाक्य बल चोदितः ॥ १-५९-८

तत् सर्वम् अखिलेन उक्तम् मम आख्येयम् अनादृतम् ।

8b, 9a: anvaya/word-order: anyaH= other [someone]; mat+vaakya+bala+coditaH= my, word, forcefulness, incited by; yat+vacanam+bruuyaat= whichever, words, if speaks; akhilena= by all invitees [whoever]; uktam+an+aadR^itam= spoken, not, considerately; tat+sarvam+mama+ aakhyeyam= that [whatever,] all, to me, reported.

" 'If someone speaks inconsiderately incited by the forcefulness of my word, whoever speaks it, whichever word it may be, all that is to be reported to me, whatever it is...' [Thus Vishvamitra ordered his disciples.] [1-59-8]

तस्य तत् वचनम् श्रुत्वा दिशो जग्मुः तत् आज्ञया ॥ १-५९-९

आजग्मुः अथ देशेभ्यः सर्वेभ्यो ब्रह्म वादिनः ।

9b, 10:tasya+tat+vacanam+shrutvaa= his [of Vishvamitra,] that, word, on listening; dishaH+jagmuH+ tat + aaj~nayaa= to [all] directions, [disciples] went, that, by order; aajagmuH+atha+ deshebhyaH= started to arrive, then, from [various] provinces; sarvebhyaH+brahma+ vaadinaH= all, Brahma, advocators of [Vedic scholars.]

"On listening that word of Vishvamitra his disciples went to all directions [to invite, and] then the Vedic scholars started to arrive from various provinces... [1-59-9 b, 10a]

ते च शिष्याः समागम्य मुनिम् ज्वलित तेजसम् ॥ १-५९-१०

ऊचुः च वचनम् सर्वे सर्वेषाम् ब्रह्म वादिनाम् ।

10b, 11a: te+ca+shiSyaaH+sam+aagamya= they, also, disciples, well, returned; munim+jvalita+ tejasam = to sage, of fulgent, resplendence; uucuH+ca+vacanam= said, even, words [spoken by]; sarve= all [disciples]; sarveSaam+brahma+vaadinaam= of all, of Vedic, scholars.

"All of the disciples have returned to Vishvamitra, the fulgent-resplendent sage, and even said the words spoken by all the Vedic scholars... [1-59-10b, 11a]

श्रुत्वा ते वचनम् सर्वे समायान्ति द्विजातयः ॥ १-५९-११

सर्व देशेषु च अगच्छन् वर्जयित्वा महादयम् ।

11b, 12a: shrutvaa+te+vacanam= on listening, your, word; sarve+samaayaanti+ dvijaatayaH= all, started to come, Brahmans; sarva+desheSu+ca+agacChan= from all, provinces, also, came; varjayitvaa + mahaaudayam= leave alone, Mahodaya.

" 'On listening your word all the Brahmans from all provinces have started to come and some have already come, leaving alone Mahodaya, [the son of Vashishta...' [Thus, the disciples have started to inform Vishvamitra...] [1-59-11b, 12a]

वासिष्ठम् तत् शतम् सर्वम् क्रोध पर्याकुल अक्षरम् ॥ १-५९-१२

यथा आह वचनम् सर्वम् शृणु त्वम् मुनि पुंगव ।

12b, 13a: vaasiSTham+tat+shatam= of Vashishta, that [those,] hundred [sons]; sarvam= all [that is said]; krodha+paryaakula+akSaram= fury, explosive, words; yathaa+aaha+vacanam= as, said [by them,] words; sarvam+shR^iNu+tvam= all, listen, you; muni+pungava= oh, sage, the eminent.

" 'What all is said by those hundred sons of Vashishta, the words explosive with fury, oh, eminent sage, you may listen all that, as said by them... [1-59-12b, 13a]

क्षत्रियो याजको यस्य चण्डालस्य विशेषतः ॥ १-५९-१३

कथम् सदसि भोक्तारो हविः तस्य सुर ऋषयः ।

13b, 14a: kSatriyaH+yaajakaH+yasya= a Kshatriya, officiator of ritual, whose; caNDaalasya = of a profaner; visheSataH= especially; katham+sadasi+bhoktaaraH+haviH= how, in ritual-assembly, one can ingest, oblation; tasya= his [of a profaner]; sura+R^iSayaH= gods, sages.

" 'A Kshatriya is the officiator, and a profaner is the performer, and the Vedic ritual itself is exceptional. - Really? How then the gods or sages can ingest the [remnants of] oblations in that ritual-assembly? [Thus, the sons of Vashishta said.] [1-59-13b, 14a]

Comment: One who is uninitiated into any esoteric knowledge is venturing to perform a Vedic ritual and a king, who can perform a ritual, but cannot officiate ritual or teach Veda-s like a Brahman, is officiating it. Thus both of these, officiator and performer have no Vedic sanctity.

ब्राह्मणा वा महात्मानो भुक्त्वा चण्डाल भोजनम् ॥ १-५९-१४

कथम् स्वर्गम् गमिष्यन्ति विश्वामित्रेण पालिताः ।

14b, 15a: braahmaNaa+vaa+mahaatmaanaH= Brahmans, or, great-souled [sages]; bhuktvaa+caNDaala + bhojanam = on ingesting, profaner's, food; katham+svargam+gamiSyanti= how, to heavens, they go; vishvaamitreNa+paalitaaH= by Vishvamitra, [even though] ruled over [embarrassed.]

" 'On ingesting the food of a profaner how the Brahmans or the high-souled sages can go to heavens [even after their demise, even though now they are] embarrassed by Vishvamitra? [1-59-14b, 15a]

एतत् वचनम् नैष्ठुर्यम् ऊचुः संरक्त लोचनाः ॥ १-५९-१५

वासिष्ठा मुनि शार्दूल सर्वे सह महोदयाः ।

15b, 16a: etat+vacanam+naiSThuryam= all these, sentences, derisive; uucuH+samrakta+ locanaaH= spoke, with reddennig, eyes; vaasiSThaa= of Vashishta [his sons]; muni+shaarduula = oh, sage, the tiger; sarve + saha+mahodayaaH= all, including, Mahodaya.

" 'Oh, tigerly sage, all the sons of Vashishta including Mahodaya spoke these derisive sentences with their eyes reddening...' [Thus, the disciples reported to Vishvamitra.] [1-59-15b, 16a]

तेषाम् तत् वचनम् श्रुत्वा सर्वेषाम् मुनि पुंगवः ॥ १-५९-१६

क्रोध संरक्त नयनः स रोषम् इदम् अब्रवीत् ।

16b, 17a: teSaam+tat+vacanam+shrutvaa= them, that, sentence, on listening; sarveSaam= from all; muni+pungavaH= sage, the eminent; krodha+samrakta+nayanaH= with fury, bloodshot, eyes; sa+ roSam + idam+abraviit= with, rancour, this, said.

"On listening to all of them and that sentence [of the sons of Vashishta,] Vishvamitra, sage the eminent, said this with his bloodshot eyes, rancorously... [1-59-16b, 17a]

यत् दूषयन्ति अदुष्टम् माम् तप उग्रम् संअस्थितम् ॥ १-५९-१७

भस्मी भूता दुरात्मानो भविष्यन्ति न संशयः ।

17b, 18a: anvaya/word-order: ugram+tapaH+sam+aasthitam= rigorous, ascesis, verily, abiding in; a+duSTam= not, reprovable; maam= me; yat+duuSayanti= who, reproves; dura+aatmaanaH= not, reverent minded; bhasmiibhuutaa+bhaviSyanti= state of ashes, turns to; na+samshayaH= no, doubt.

" 'He who reproves me, an unreprovable one and one verily abiding in rigorous ascesis like me, turns to ashes, undoubtedly... [1-59-17b, 18a]

अद्य ते काल पाशेन नीता वैवस्तव क्षयम् ॥ १-५९-१८

सप्त जाति शतानि एव मृतपाः सन्तु सर्वशः ।

18b, 19a: adya+te+kaala+paashena= now, they, by Time's, lasso; niitaa+vaivastava+ kSayam= dragged, Yama, the Terminator's, house; sapta+jaati+shataani+eva= seven, birth, hundred, thus; mR^ita+paaH= dead, eaters [devourers of corpse]; santu+sarvashaH= they take birth, anywise.

" 'Now they will be dragged by the lasso of Time to the House of Yama, the Terminator... and [henceforth,] they take birth hundred times as the devourers of corpses, anywise... [1-59-18b, 19a]

श्व मांस नियत आहारा मुष्टिका नाम निर्घृणाः ॥ १-५९-१९

विकृताः च विरूपाः च लोकान् अनुचरन्तु इमान् ।

19b, 20a: shva+maamsa+niyata+aahaaraa= dog, flesh, always [staple,] food; muSTikaa +naama+ nir ghR^iNaaH= Mushtika, named [caln,] ruthless ones; vikR^itaaH+ca+viruupaaH+ ca= disfigured, also, deformed, also; lokaan+anucarantu+imaan= in this world, wander about, these [reprovers of me.]

" 'These will wander in this world as a clan called ruthless Mushtika-s, disfigure, deformed and dog flesh as their staple food... [1-59-19b, 20a]

महोदयः च दुर्बुद्धिः माम् अदूष्यम् हि अदूषयत् ॥ १-५९-२०

दूषितः सर्व लोकेषु निषादत्वम् गमिष्यति ।

20b, 21a: mahodayaH+ca+durbuddhiH= Mahodaya, also, wrong, headed; maam+a+duuSyam+ hi= me, not, reproachable one, indeed; aduuSayat= reproached; duuSitaH+sarva+lokeSu= reproachable, all, in world; niSaadatvam+gamiSyati= tribal-hood, obtains.

" 'An irreproachable one such as I am, that wrong-headed Mahodaya also reproached me, indeed... hence, he obtains the tribal-hood and becomes a reproachable one, for all in this world... [1-59-20b, 21a]

प्राण अतिपात निरतो निरनुक्रोशताम् गतः ॥ १-५९-२१

दीर्घ कालम् मम क्रोधात् दुर्गतिम् वर्तयिष्यति ।

21b, 22a: praaNa+atipaata+nirataH= lives, out falling [taking out, murderous bent,] occupied with; niranukroshataam [nir+anu+kroshataam]+gataH= utter barbarity, obtains; diirgha+kaalam= long, time; ama+krodhaat= by my, fury; dur+gatim+vartayiSyati= bad, fortune, cycles through.

" 'By my fury he obtains an utter barbarity and he will be occupied with a murderous bent, and he cycles through misfortune, for a long time... [1-59-21]

एतावत् उक्त्वा वचनम् विश्वामित्रो महातपाः ।

विरराम महातेजा ऋषि मध्ये महामुनिः ॥ १-५९-२२

22. etaavat+uktvaa+vacanam= this much, on saying, sentence [of curse]; vishvaamitraH+mahaa tapaaH= Vishvamitra, great-ascetic; viraraama+mahaatejaa= paused, great-resplendent; R^iSi + madhye +mahaamuniH= sages, among, great, sage.

"On saying this much, the sentence of curse, that great-resplendent, greatly ascetic, great sage, paused, among the sages [who already have arrived at the invitation of Vishvamitra....] [1-59-22]

Comment: The poet in the last line remembers the sages who have already arrived, only to say that, 'had they not come at the beck and call of Vishvamitra, they too are liable for the above curses, maybe some more curses too, from Vishvamitra. So, knowing this Vedic-ritual of ineligible Trishanku and unqualified Vishvamitra is an improper egotistical extravaganza of Vishvamitra, those who have already come, have come at the cost of their Brahman-hood...'

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एको न षष्टितमः सर्ग

Thus, this is the 59th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 60

Introduction

Trishanku's travel to heaven is effectuated, but Indra throws him down, as he has not acquired any merit to reach heavens. Vishvamitra enraged at this starts to replicate another universe with constellation of stars and galaxies, and yet he proceeds to clone even gods. On seeing this chaotic situation, Indra with gods yield to the pertinence of Vishvamitra and allow that which Vishvamitra replicated and also allow Trishanku to be inhibiting in that pseudo Creation, with an upside down posture.

तपो बल हतान् ज्ञात्वा वासिष्ठान् स महोदयान् ।
ऋषि मध्ये महातेजा विश्वामित्रो अभ्यभाषत ॥ १-६०-१

1. mahaatejaa= great-resplendent; vihvaamitraH= Vishvamitra; sa+mahodayaan+ vaasiSThaan= with, Mahodaya, Vashishta's sons; tapaH+bala+hataan+j~naatvaa= by ascesis, power, as ruined, on knowing; R^iSi +madhye+abhyabhaaSata= sages, amidst [their observance,] said [proclaimed.]

"The great-resplendent Vishvamitra on knowing the ruination of the sons of Vashishta, along with Mahodaya, proclaimed amidst the observance of sages. [Sage Shataananda continued his narration of Trishanku's legend.] [1-60-1]

अयम् इक्ष्वाकु दायादः त्रिशंकुः इति विश्रुतः ।
धर्मिष्ठः च वदान्यः च माम् चैव शरणम् गतः ॥ १-६०-२
स्वेन अनेन शरीरेण देव लोक जिगीषया ।

2, 3a: ayam+ikSvaaku+daayaadaH= this, Ikshvaku, legatee of; trishankuH+iti+ vishrutaH= Trishanku, thus, well-known one; dharmiSThaH+ca+vadaanyaH+ca= righteous, also, benevolent one; maam+ caiva+ sharaNam + gataH= my, further, more, shelter, came under; svena+ anena+ shariireNa= his own, that, with mortal body; deva+loka+jigiiSayaa= god's, world [heavens,] wishes to win over.

" 'This Trishanku is well-know as a righteous and benevolent legatee of Ikshvaku dynasty, furthermore he came under my shelter as he wishes to win over the heavens of gods, with that mortal body of his...[1-60-2, 3b]

यथा अयम् स्व शरीरेण देव लोकम् गमिष्यति ॥ १-६०-३
तथा प्रवर्त्यताम् यज्ञो भवद्भिः च मया सह ।

3b, 4a: yathaa+ayam+sva+shariireNa= as to how, he, with own, body; deva+lokam+ gamiSyati = gods', world [heavens,] goes; tathaa+pravartyataam+yaj~naH= likewise, be conducted, Vedic-ritual; bhavadbhiH + ca+ mayaa+saha= by you all, also, with me, along.

" 'As to how he goes to the heavens of gods, likewise a Vedic-ritual is to be conducted by you all, along with me..." [Thus Vishvamitra advised the conductors of the ritual.] [1-60-3b, 4a]

विश्वामित्र वचः श्रुत्वा सर्व एव महर्षयः ॥ १-६०-४
ऊचुः समेताः सहसा धर्मज्ञा धर्म संहितम् ।

4b, 5a: vishvaamitra+vacaH+shrutvaa= Vishvamitra's, words, on listening; sarva+eva+ maharSayaH= all, thus, great sages; uucuH+sametaaH+sahasaa= conversed, collectively, quickly; dharma+j~naa= scruples, knowers of; dharma+samhitam= scruple, along with [scrupulously.]

"On listening the words of Vishvamitra all those great-sages quickly conversed, collectively and scrupulously, as they are the knowers of scruples [of conducting Vedic-rituals, and since such a ritual is desultory.] [1-60-4b, 5a]

अयम् कुशिक दायादो मुनिः परम कोपनः ॥ १-६०-५
यत् आह वचनम् सम्यक् एतत् कार्यम् न संशयः ।
अग्नि कल्पो हि भगवान् शापम् दास्यति रोषितः ॥ १-६०-६

5b, 6: ayam+kushika+daayaadaH= he is [Vishvamitra is,] Sage Kushi's, legatee; muniH+ parama+ kopanaH = saint, extremely, furious one; yat+aaha+vacanam= whatever [they may be,] spoken, words; samyak +etat+kaaryam= exhaustively, all this [entirely,] performable [translatable into deeds of ritual]; na+ samshayaH= no, doubt; agni+kalpaH+hi= Ritual-fire, like, indeed; bhagavaan= godly [reverential, awesome sage]; shaapam+daasyati+roSitaH= curse, gives, rancorously.

" 'Let the words spoken by Vishvamitra, whatever they may be, be translated into deeds of ritual, entirely and exhaustively... for this Vishvamitra is the legatee of Sage Kushi, and indeed an extremely furious and Ritual-fire similar saint...[otherwise] this awesome sage gives curse, rancorously... [1-60-5b, 6]

तस्मात् प्रवर्त्यताम् यज्ञः स शरीरो यथा दिवम् ।
गच्छेत् इक्ष्वाकु दायादो विश्वामित्रस्य तेजसा ॥ १-६०-७
ततः प्रवर्त्यताम् यज्ञः सर्वे समधितिष्ठत ।

7, 8a: tasmaat+pravartyataam+yaj~naH= as such, be conducted, Vedic-ritual; sa+ shariiraH= with, body; yathaa+divam+gacChet= as to how [intending to,] to heavens, goes [enabling to go]; ikSvaaku+ daayaadaH = Ikshvaku's, legatee [Trishanku]; vishvaamitrasya+tejasaa= by Vishvamitra's, ritualistic prowess; tataH+pravartyataam+yaj~naH= therefor, conduct yourselves; sarve+sam+adhitiSThata= all, well, preside over.

" 'As such a Vedic-ritual be conducted intending and enabling Trishanku, the legatee of Ikshvaku, to go to heaven by the ritualist prowess of Vishvamitra, therefor you conduct yourselves and you all preside over it...' [Thus, the officiators conceded among themselves...] [1-60-7, 8a]

एवम् उक्त्वा महर्षयः संजह्रुः ताः क्रियाः तदा ॥ १-६०-८
याजकः च महातेजा विश्वामित्रो अभवत् क्रतौ ।

8b, 9a: evam+uktvaa+maharSayaH= thus, on saying [on concluding,] great-sages; samjahruH+ taaH+ kriyaaH + tadaa= undertook, those [concerned,] works, then; yaajakaH+ca= [principal] officiator, also; mahaatejaa+vishvaamitraH= great-resplendent one, with Vishvamitra [himself]; abhavat +kratau = became, in Vedic-ritual.

"When those great-sages have concluded thus, then they undertook the concerned works of that Vedic-ritual and the great-resplendent Vishvamitra himself became its principal officiator... [1-60-8b, 9a]

ऋत्विजः च आनुपूर्व्येण मंत्रवत् मंत्र कोविदाः ॥ १-६०-९
चक्रुः सर्वाणि कर्माणि यथा कल्पम् यथा विधि ।

9b, 10a: R^itvijaH+ca+aanupuurvyeNa= hymnodists, also, methodically; mantravat= inviolably hymnal; mantra+kovidaaH= in hymnology, experts; cakruH+sarvaaNi+karmaaNi= carried on, all, ceremonies; yathaa+kalpam= as per, Kalpa treatise; yathaa+vidhi= as per, duty.

"The hymnodists also carried on all ceremonies in a methodical and inviolable hymnal method, as they are the experts in hymnodies, as per Kalpa treatise, [that lays down the rules for conducting such rituals,] and as per their duty... [1-60-9b, 10a]

ततः कालेन महता विश्वामित्रो महातपाः ॥ १-६०-१०
चकार आवाहनम् तत्र भाग अर्थम् सर्व देवताः ।

10b, 11a: tataH+kaalena+mahataa= then, at time, prolonged; vishvaamitraH+mahaatapaaH= Vishvamitra, highly ascetic; cakaara+aavaahanam= made, welcome; tatra+bhaaga+artham= there [in ritual,] allotted [of oblations,] [receiving] purpose of; sarva+devataaH= all, gods.

"Then, at a prolonged time that highly ascetical Vishvamitra welcomed all the gods to receive their allotted oblations in that ritual. [1-60-10]

न अभ्यागमन् तदा भाग अर्थम् सर्व देवताः ॥ १-६०-११
ततः कोप समाविष्टो विश्वमित्रो महामुनिः ।
स्रुवम् उद्यम्य स क्रोधः त्रिशंकुम् इदम् अब्रवीत् ॥ १-६०-१२

11b, 12: na+abhyaagaman+tadaa= not, came forward, then; bhaaga+artham+sarva+devataaH= allotment, for purpose of [receiving,] all, gods; tataH+kopa+samaaviSTaH= then, fury, enveloped in [obsessive with]; vishvamitraH+mahaamuniH= Vishvamitra, great-saint; sruvam+udyamya= wooden-oblational-scoop, on lifting up; sa+krodhaH= with, fury; trishankum+idam+abraviit= to Trishanku, this, said.

"Then all the gods have not come forward to receive their allotments, and then the great-saint Vishvamitra, obsessive with fury, furiously lifted up a wooden-oblational-scoop, and said this to Trishanku... 1-60-11b, 12]

पश्य मे तपसो वीर्यम् स्व आर्जितस्य नर ईश्वर ।
एष त्वाम् स्व शरीरेण नयामि स्वर्गम् ओजसा ॥ १-६०-१३
दुष्प्रापम् स्व शरीरेण दिवम् गच्छ नर अधिप ।

13, 14a: anvaya/word-order: nara+iishvara= oh, people, ruler of; pashya= you see [now]; sva+ aarjitasya = personally, achieved; me+tapasaH+viiryam= my, ascesis', potency; eSaH+ojasaa= with this, mettle [of mine]; tvaam+sva+shariireNa= you, with own, mortal body; nayaami+svargam= lead forth, to heaven; nara+adhipa= oh, people's, king; duS+praapam= not, attainable; divam+ gacCha+sva+shariireNa= to heaven, you go, with own, mortal body.

" 'Oh, ruler of people, now you shall see the personally achieved potency of my ascesis... with this mettle of mine I shall lead you forth to haven with your own body... oh, king of people, now you will go to that unattainable heaven with your own mortal body... [1-60-13, 14a]

स्वार्जितम् किंचित् अपि अस्ति मया हि तपसः फलम् ॥ १-६०-१४
राजन् त्वम् तेजसा तस्य स शरीरो दिवम् व्रज ।

14b, 15a: sva+arjitam= personally, acquired; kimcit+api= [may it be] a little, even; asti+hi= is there, indeed; maya= by me; tapasaH+phalam= ascesis', fruit; raajan= oh, king; tvam= you; tejasaa+tasya= essence, of it [fruit of my ascesis]; sa+shariiraH+divam+vraja= with own, body, to heaven, you journey.

" 'May it be a little, but there is the fruit of my ascesis, indeed... oh, king, you journey on to heaven, with that essence of my ascesis...' [Vishvamitra said so to Trishanku...] [1-60-14b, 15a]

उक्त वाक्ये मुनौ तस्मिन् स शरीरो नर ईश्वरः ॥ १-६०-१५
दिवम् जगाम काकुत्स्थ मुनीनाम् पश्यताम् तदा ।

15b, 16b: ukta+vaakye+munau+tasmin= [once] said, words, by sage, by him; sa+shariiraH+nara + iishvaraH= with, mortal body, people's, ruler [Trishanku]; divam+jagaama= to heaven, travelled [soared to]; kaakutstha= oh, Rama of Kakutstha;

muniinaam+pashyataam+tadaa= by [other] sages, while seeing, then.

"Once the sage Vishvamitra said those words, oh, Rama of Kakutstha, that king Trishanku soared to heaven with his mortal body, before the sages' very eyes..." [Sage Shataananda continued... [1-60-15b, 16a]

स्वर्ग लोकम् गतम् दृष्ट्वा त्रिशंकुम् पाक शासनः ॥ १-६०-१६
सह सर्वैः सुर गणैः इदम् वचनम् अब्रवीत् ।

16b, 17a: svarga+lokam+gatam= heaven, realm of, entered; dR^iSTvaa+trishankum= on seeing, at Trishanku; paaka+shaasanaH= demon Paaka, subjugator of, Indra]; saha+sarvaiH+ sura+gaNaiH= together with, all, gods, multitudes; idam+vacanam+abraviit= this, sentence, said.

"On seeing Trishanku's entry into the realm of heaven, Indra, the subjugator of demon Paaka, spoke this sentence, together with all the multitudes of gods... [1-60-16b, 17a]

त्रिशंको गच्छ भूयः त्वम् न असि स्वर्ग कृत आलयः ॥ १-६०-१७
गुरु शाप हतो मूढ पत भूमिम् अवाग् शिराः ।

17b, 18a: trishanko= oh, Trishanku; gacCha+bhuuyaH= go, again [retrace your steps]; tvam= you; na+asi= not, you are; svarga+kR^ita+aalayaH= heaven, [you have not yet made, [your] haunt; guru+shaapa+ hataH= by [your] mentor [Vashishta's,] damning, thrashed by; muuDha= you inane [human]; pata+bhuumim+[bhuuyaH] = fall down, on earth; avaag+shiraaH= down turned, head [head inversed.]

" 'Oh, Trishanku, retrace your steps, as you have not yet made heaven as your haunt, as you are thrashed by the damning of your mentor Vashishta... you inane human, again fall down on earth, with your head inversed... [1-60-17b, 18a]

एवम् उक्तो महेन्द्रेण त्रिशंकुः अपतत् पुनः ॥ १-६०-१८
विक्रोशमानः त्राहि इति विश्वामित्रम् तपो धनम् ।

18b, 19a: evam+uktaH+mahendreNa= thus, said, by Mahendra; trishankuH+apatat+ punaH= Trishanku, fell down, in turn; vi+kroshamaanaH= loudly, exclaiming; traahi+iti= save me, thus; vishvaamitram +tapaH+dhanam= at Vishvamitra, ascesis, his wealth.

"Thus said by Mahendra, Trishanku fell down in turn, loudly exclaiming at the ascetically wealthy Vishvamitra... [1-60-18b, 19a]

तत् श्रुत्वा वचनम् तस्य क्रोशमानस्य कौशिकः ॥ १-६०-१९
रोषम् आहारयत् तीव्रम् तिष्ठ तिष्ठ इति च अब्रवीत् ।

19b, 20a: tat+shrutvaa+vacanam= that way, on hearing, [exclamatory] sentence; tasya+krosha maanasya = his [Trishanku,] who is shouting [loudly]; kaushikaH= Kaushika; roSam+ aahaarayat+ tiivram = anger, assumed, abnormal; tiSTha+tiSTha+iti+ca+abraviit= wait, wait, thus, also, said.

"On hearing the exclamatory sentence of Trishanku, who is shouting it loudly, Kaushika assumed abnormal anger and also said, 'wait... wait...' thus... [1-60-19b, 20a]

ऋषि मध्ये स तेजस्वी प्रजापतिः इव अपरः ॥ १-६०-२०
सृजन् दक्षिण मार्गस्थान् सप्त ऋषीन् अपरान् पुनः ।
नक्षत्र वंश परंपरम् असृजत् क्रोध मूर्छितः ॥ १-६०-२१

20b, 21: R^iSi+madhye= sages, among [himself staying]; saH+tejasvii= he, the resplendent one; prajaapatiH+iva+aparaH= Creator, like, the other; sR^ijan= on creating [replicating]; dakSiNa+ maargasthaan= in southerly, direction; sapta+R^iSiin= Seven, Sages [Great Bear, Southerly Ursa Major]; aparaan= another; punaH+nakSatra+vamsha+paramparam= further, stars', families' [stereotyped stocks,] sequential; asR^ijat= [started] to replicate; krodha+ muurChitaH= anger, convulsed in.

"Like the other Creator, he that resplendent Vishvamitra, himself staying among sages, on replicating another Southerly Ursa Major in southerly direction, further started to replicate the stereotyped stocks of stars sequentially, for he is convulsed in anger [at Indra...] [1-60-20b, 21]

Comment: Ursa Major is a prominent constellation in the northern sky, containing seven bright stars in a pattern variously called the Plough, the Big Dipper, or Charles's Wain. Also called Great Bear. In Latin it is, Ursa= greater (she-) bear. The Indian name to this is: sapta R^ishi maNDala Hence Vishvamitra adopted southern direction for his Creation, which shall be in direct opposition to the natural creation adopted by Almighty. Anything artificially or synthetically created, cloned, replicated natural item acquired the name of vishvaamitra SR^iSTi 'Vishvamitra's cloning...'

दक्षिणाम् दिशम् आस्थाय मुनि मध्ये महायशाः ।
सृष्ट्वा नक्षत्र वंशम् च क्रोधेन कलुषी कृतः ॥ १-६०-२२

22. dakSiNaam+disham+aasthaaya= southern, direction, resorting to; muni+madhye= saints, amid [himself staying]; mahaayashaaH= highly reputed one, Vishvamitra; sR^iSTvaa+ nakSatra+vamsham +ca= having replicated, stars, families [stereotyped stocks of other galaxies,] also; krodhena+kaluSii+kR^itaH= umbrage, blemish, made by [umbrage continued to blemish him.]

"And having replicated the stereo typed stocks of other galaxies and stars resorting to the southern direction, himself staying amid the sages, he that highly reputed Vishvamitra, when umbrage continued to blemish him... [1-60-22]

अन्यम् इंद्रम् करिष्यामि लोको वा स्यात् अनिंद्रकः ।
दैवतानि अपि स क्रोधात् स्रष्टुम् समुपचक्रमे ॥ १-६०-२३

23. anyam+indram+kariSyaami= alternative, Indra, I will make [clone, so he surmised]; lokaH+vaa+ syaat + an +indrakaH= realm [of my creation,] or, it will remain, without, Indra; daivataani+api= gods, even; sa+krodhaat= with, wrath; sraSTum+sam+upa+cakrame= to clone, very, nearly, proceeded [about to proceed to clone.]

"And when he was about to proceed to clone even gods in his wrath, surmising 'I will clone even an alternative Indra, or let that realm of mine remain without any Indra...' [1-60-23]

ततः परम संभ्रान्ताः स ऋषि संघाः सुर असुराः ।
विश्वामित्रम् महात्मानम् ऊचुः स अनुनयम् वचः ॥ १-६०-२४

24. tataH+parama+sambhraantaaH= then highly, startled; sa+R^iSi+sanghaaH+ sura+ asuraaH= with, hermits, observances, gods, demons; vishvaamitram+mahaatmaanam+ uucuH= to Vishvamitra, great-souled one, addressed; sa+anunayam+vacaH= with, placatory, words.

"Highly startled are the gods, with demons and with observances of hermits, and then they addressed this with placatory words, to that great-souled Vishvamitra... [1-60-24]

अयम् राजा महाभाग गुरु शाप परिक्षतः ।
स शरीरो दिवम् यातुम् न अर्हति एव तपो धन ॥ १-६०-२५

25. ayam+raajaa= this, king; mahaabhaaga= oh, great-fortunate one; guru+shaapa+parikSataH= by mentor's, damnation, fallen [damned]; sa+shariiraH+divam+yaatum= with, mortal body, to heaven, to go; na+arhati+eva= not, eligible, at all; tapaH+dhana= oh, ascetically, wealthy one.

" 'Oh great-fortunate Vishvamitra, this king is damned by his mentor's damnation... hence, oh, ascetically wealthy sage, he is not at all eligible to go to heave with his mortal body...' [So said gods to Vishvamitra.] [1-60-25]

तेषाम् तत् वचनम् श्रुत्वा देवानाम् मुनि पुंगवः ।
अब्रवीत् सु महत् वाक्यम् कौशिकः सर्व देवताः ॥ १-६०-२६

26. teSaam+tat+vacanam+shrutvaa= their, that, sentence, on hearing; devaanaam+ muni+pungavaH= to gods, saint, the

eminent; abraviit+su+mahat+vaakyam= spoke, highly, laudable, sentence; kaushikaH+ sarva+ devataaH = Kaushika, to all, gods.

"On hearing that sentence of theirs, the eminent saint Kaushika spoke this highly laudable sentence to all of the gods... [1-60-26]

स शरीरस्य भद्रम् वः त्रिहन्कोः अस्य भूपतेः।
आरोहणम् प्रतिज्ञातम् न अनृतम् कर्तुम् उत्सहे ॥ १-६०-२७

27. sa+shariirasya= with, body only; bhadram+vaH= safe, you all be; trihankoH+asya+ bhuupateH= to Trishanku, his, king; aarohaNam+pratij~naatam= shinning up, on promising; na+ a+nR^itam+kartum + utsahe= not, non, truth, to render, I enthuse.

" 'Let all of you be safe, on promising his shinning up to heaven with his mortal body to this king Trishanku, I do not enthuse to render it as an untruth... [1-60-27]

स्वर्गो अस्तु स शरीरस्य त्रिशंकोः अस्य शाश्वतः।
नक्षत्राणि च सर्वाणि मामकानि ध्रुवाणि अथ ॥ १-६०-२८
यावत् लोका धरिष्यन्ति तिष्ठन्ति एतानि सर्वशः।
यत् कृतानि सुराः सर्वे तत् अनुज्ञातुम् अर्हथ ॥ १-६०-२९

28, 29: yat [mat]+kR^itaani= what [by me,] created [creation]; svargaH+astu= eternal, heaven, let it be [his heaven]; asya+trishankoH= his, to Trishanku; sa+shariirasya= along with, mortal body; atha= next; shaashvataH+etaani+sarvaaNi= eternal, these, all; nakSatraaNi+ca= stars [galaxies,] also; maamakaani +sarvashaH = as my [worlds,] everywhere [in their places]; [astu= let them remain]; lokaa+ yaavat + dhariSyanti= worlds, as long as, bears [lasts]; dhruvaaNi+tiSThanti= be remaining, let them be; sarve+ suraaH + tat+anuj~naatum+arhatha= all, gods, that, to accede, apt of you.

" 'Let this creation of mine be the eternal heaven to Trishanku along with his mortal body... next, let all of these stars and galaxies also remain eternally in their places as mine... and let them be remaining as along as the worlds remain... it will be apt of you all gods to accede to this... [So said Vishvamitra to gods...] [1-60-28, 29]

एवम् उक्ताः सुराः सर्वे प्रति ऊचुः मुनि पुंगवम्।
एवम् भवतु भद्रम् ते तिष्ठन्तु एतानि सर्वशः ॥ १-६०-३०

30. evam+uktaaH+suraaH+sarve= thus, addressed, gods, all; prati+uucuH+muni+ pungavam= in reply, spoke, to saint, the eminent; evam+bhavatu= so, be it; bhadram+te= safe, you be; tiSThantu+etaani+ sarvashaH = prevail, all these, in place.

"When all the gods are addressed thus, they spoke in reply to the eminent saint Vishvamitra, 'So be it! Safe you be! All these will prevail in place... [1-60-30]

गगने तानि अनेकानि वैश्वानर पथात् बहिः।
नक्षत्राणि मुनि श्रेष्ठ तेषु ज्योतिःषु जाज्वलन् ॥ १-६०-३१
अवाग् शिराः त्रिशंकुः च तिष्ठतु अमर संनिभः।

31, 323a: gagane+taani+anekaani= in firmament, those [amazing stars,] numerous; vaishvaanara+ pathaat+bahiH= Cosmic Person's, stelliform, path of, outside; nakSatraaNi= stars [you created]; muni+ shreSTha = oh, sage, the best; teSu+jyotiHSu+jaajvalan= in them, circle of stars [you created, Trishanku will be] gleaming; avaag+shiraaH+trishankuH+ca= downward, head, Trishanku, also; tiSThatu+amara+ sannibhaH = will remain, celestial being, similar in shine.

" 'Those amazing and numerous stars created by you will remain in firmament outside the path of stelliform of Cosmic Person, and Trishanku will also remain in the circle of stars you created, but upside-down, [for Indra's indict cannot be annulled,] and he will be gleaming [like a star and] similar to any celestial... [1-60-31, 32a]

अनुयास्यन्ति च एतानि ज्योतींषि नृप सत्तमम् ॥ १-६०-३२
कृतार्थम् कीर्तिमन्तम् च स्वर्ग लोक गतम् यथा ।

32b, 33a: anuyaasyanti+ca+etaani+jyotiinSi= they will him [Trishanku,] also, all these, stars; nR^ipa+ sattamam= king, the best; kR^ita+artham=achieved, ends; kiirtimantam+ca= acclaimed one, also; svarga + loka + gatam+yathaa= to heavenly, worlds, gone, as good as; saH+ tiSThatu= he, will remain.]

" 'All the stars will also follow Trishanku [suppliantly,] and he on achieving his ends this best king will become an acclaimed one and he will remain as good as a someone who has gone to heavenly worlds...' [So said gods to Vishvamitra in deterring his further cloning of a simulative Universe.] [1-60-32b, 33a]

विश्वामित्रः तु धर्मात्मा सर्व देवैः अभिष्टुतः ॥ १-६०-३३
ऋषि मध्ये महातेजा बाढम् इति आह देवताः ।

33b, 34a: vishvaamitraH+tu+dharmaatmaa= Vishvamitra, even, benign-souled; sarva+devaiH+ abhiSTutaH= by all, gods, reverenced; R^iSi+madhye+mahaatejaa= sages, amid of, great-resplendent sage; baaDham+iti+aaha+devataaH= Agreed, thus, said, to gods.

"Even the benign-souled Vishvamitra when reverenced by all gods amid the sages, that great-resplendent sage said to all gods, thus as 'Agreed!' [1-60-33]

ततो देवा महात्मानो ऋषयः च तपो धनाः ।
जग्मुः यथा आगतम् सर्वे यज्ञस्य अन्ते नरोत्तम ॥ १-६०-३४

34b,c: tataH+devaa+mahaatmaanaH= then, gods, great-souled ones; R^iSayaH+ca+tapaH+ dhanaaH= sages, also, ascetically, wealthy; jagmuH+yathaa+aagatam+sarve= went back, as, they have come, all; +yaj~nasya+ante= Vedic-ritual, at the end of; nara+uttama= among men, best one Rama.

"Then at the end of that ritual great-souled gods and ascetically wealthy sages went away as they have come... oh, Rama, the best one among men... [Thus Sage Shataananda continued the narration of the legend.] [1-60-34]

Trishanku - and his universe

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Trishanku is the son of one Suuryaaruna and his original name is Satyavrat and this name Trishanku is his pseudonym. He got this because three sins are attached to him tri shanka-s as said in another work Harivamsha. There it is said: pituḥ śāpa ādi doṣena | guru dogdhre vadhena ca | a-prokṣito prayogāt ca | trividhā tat vyatikramaḥ | evam trīṇi asya śankūni |

One by his father's damnation - when he misbehaves in his kingdom, his father being a righteous king exiles him to a wretched place. When his father was exiling him, Trishanku took umbrage at Vashishta, because Vashishta did not come to his rescue. The second one is, by killing Vashishta's milch cow, knowingly. Trishanku kills that cow, when he did not get any food for the day to the son of Vishvamitra. At that time, he had to protect the wife and three sons of Vishvamitra, as Vishvamitra gone away to a distant place for his ascesis, leaving his kingdom and family. Then Trishanku comes to the rescue of hs family. With that gratitude, now Vishvamitra tries to requite this king in sending him to heaven. The third damnation is for his usage of unsanctified meat of his kill. Thus, Trishanku is the one who carries 'three social blemishes' on his head, and added to these is the curse of Vashishta, in making him as a profaner.

Further, a god or teacher cannot be dragged to one's side or his wishful thinking, but they are to be attained or appeased with constant faith and servitude. guroḥ alīka nirbandho na kartavyaḥ kadācana | anumānya prasāḥ ca guru kruddho yudhiṣṭara | śiṣyo gurau naraśreṣṭa pratikūlam na sañcaret | viṣṇu purāṇa

And if god created the cosmos, a man trying to duplicating it, is as good as going against that writ of that god. Vishvamitra no doubt built many space stations and started cloning gods, leave alone earthly species, but he is

forestalled, because he wanted to break the system from within, in which he is and by which he mastered all this expertise. It is as good as cutting the branch of a tree on which he is sitting. Absolute insolence is absolutely condemnable. Hence, Trishanku is still dangling upside down in his so-called heaven.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे षष्टितमः सर्ग

Thus, this is the 60th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 61

Introduction

The Legend of Shunashepa is commenced and Sage Shataananda continues this as a part of Vishvamitra's legend. When Rama's grandparent Ambariisha undertook a ritual, Indra impounds that ritual's horse. Then Ambariisha had to fetch a human-animal in lieu of that lost horse. When none is available one named Shunashepa, son of Sage Riciika, and a nephew of Vishvamitra, offers himself with a barter of riches to his parents.

विश्वामित्रो महातेजाः प्रस्थितान् वीक्ष्य तान् ऋषीन् ।
अब्रवीत् नरशार्दूल सर्वान् तान् वन वासिनः ॥ १-६१-१

1. vishvaamitraH+mahaatejaaH= Vishvamitra, great-resplendent one; prasthitaan+ viikshya+taan+ R^iSiin= started to go back, on seeing, them, sages; abraviit+nara shaarduula= said, manly-tiger; sarvaan+ taan + vana+vaasinaH= to all, them, forest, dwellers.

"That great-resplendent Vishvamitra on seeing them, the sages [who came at his invitation and who have] started to go back [after the ritual of Trishanku is over, then] that manly-tiger Vishvamitra spoke to all of the forest dwelling sages [who remained with him.] [1-61-1]

महाविघ्नः प्रवृत्तो अयम् दक्षिणाम् आस्थितो दिशम् ।
दिशम् अन्याम् प्रपत्स्यामः तत्र तप्स्यामहे तपः ॥ १-६१-२

2. mahaa+vighnaH+pravR^ittaH= gross, hindrance, cropped up; ayam= this one [Trishanku's ritual]; dakSiNaam+aasthitaH+disham= southern, depending upon, direction; disham+anyaam+ prapatsyaamaH= direction, another, we journey on; tatra+tapsyaamahe+tapaH= there, we perform [to continue,] ascesis.

" 'While depending on this southern direction, this gross hindrance has cropped up [for my ascesis in sending Trishanku to heaven... hence] we journey on to another direction, and there we continue ascesis... [1-61-2]

पश्चिमायाम् विशालायाम् पुष्करेषु महात्मनः ।
सुखम् तपः चरिष्यामः परम् तत् हि तपो वनम् ॥ १-६१-३

3. pashcimaayaam= in western direction; vishaalaayaam= in a vast one; puSkareSu= at holy lakeside; mahaatmanaH= oh, great-souled sages; sukham+tapaH+cariSyaamaH= conveniently, ascesis, we undertake; param+tat+hi+tapaH+vanam= august, that, indeed, ascetical, forest.

" 'Oh, great-souled sages, in the vast of westerly direction where holy lakesides are there, we can undertake our ascesis conveniently... for those ascetical forests are indeed august...' [Thus Vishvamitra said to sages in his camp.] [1-61-3]

एवम् उक्त्वा महातेजाः पुष्करेषु महामुनिः ।
तप उग्रम् दुराधर्षम् तेपे मूल फल अशनः ॥ १-६१-४

4. evam+uktvaa= thus, on saying; mahaatejaaH= most brilliant [Vishvamitra]; puSkareSu+mahaa muniH = in holy lakeside, great-saint; tapa+ugram+duraadharSam+tepe= ascesis, rigorous, unhindered, performed; muula+phala+ashanaH= tubers, fruits, eating [subsisting on.]

"On saying thus that most brilliant and that great saint Vishvamitra performed an unhindered and rigorous ascesis on the lakeside of holy lakes, subsisting only on fruits and tubers... [1-61-4]

एतस्मिन् एव काले तु अयोध्या अधिपतिः महान् ।
अंबरीष इति ख्यातो यष्टुम् समुपचक्रमे ॥ १-६१-५

5. etasmin+eva+kale+tu= in this, only, time, but; ayodhyaa+adhipatiH+mahaan= Ayodhya's, chief [king,] great one; ambariiSa+iti+khyaataH= Ambariisha, thus, renowned [king]; yaSTum+ samupacakrame= to perform Vedic-ritual, embarked on.

"But at the same time, the great king of Ayodhya is Ambariisha, a renowned king, and he also embarked on to perform a Vedic-ritual... [1-61-5]

तस्य वै यजमानस्य पशुम् इन्द्रो जहार ह ।
प्रणष्टे तु पशौ विप्रो राजानम् इदम् अब्रवीत् ॥ १-६१-६

6. tasya+vai+yajamaanasya+pashum= his, really, of the principal [of ritual,] animal; indraH+jahaara + ha = Indra, stole [impounded]; praNaSTe+tu+pashau= verily lost [really vanished,] but, animal is; vipraH+ raajaanam +idam+abraviit= the officiant of ritual, to king, this, spoke.

"But Indra really impounded the animal of the principal of that ritual, namely king Ambariisha, and when that animal is really vanished, the officiant of the ritual spoke this to that king... [1-61-6]

पशुः अभ्याहृतः राजन् प्रणष्टः तव दुर्नयात् ।
अरक्षितारम् राजानम् घ्नन्ति दोषा नरेश्वर ॥ १-६१-७

7. pashuH+abhyaahR^itaH [abhi+aa+hR^itaH]+raajan= animal, to here fetched [by you,] oh, king; praNaSTaH= verily lost [gone astray]; tava+dur+nayaat= by your, bad-conduct [incautiousness]; a+ rakSitaaram = not, guarded [ritual items]; raajaanam+ghnanti+doSaa= for king, destructive, blemishes; nareshvara= oh, king.

" 'Oh, king, the animal that is fetched by you has gone astray by your incautiousness, and oh, king, unguarded items of ritual will become destructive blemishes for that king... [1-61-7]

प्रायः चित्तम् महत् हि एतत् नरम् वा पुरुषर्षभ ।
आनयस्व पशुम् शीघ्रम् यावत् कर्म प्रवर्तते ॥ १-६१-८

8. praayaHcittam+mahat+hi+etat= make amends for, great, indeed, for all this; naram+vaa= man, or; puruSarSabha= oh, man the best; aanayasva+pashum+shiighram= be fetched, beast, quickly; yaavat+karma + pravartate = until [after that only,] ritual-deeds, will be initiated.

" 'Oh, the best man, you have to make great amends for all this... that animal [alone, which was intended but now missing shall be fetched...] or, a man may be fetched, and only after that, the deeds of the ritual will be initiated...' [Thus, the priests of the ritual said to king Ambariisha...] [1-61-8]

उपाध्याय वचः श्रुत्वा स राजा पुरुषर्षभ ।
अन्वियेष महाबुद्धिः पशुम् गोभिः सहस्रशः ॥ १-६१-९

9. upaadhyaaya+vacaH+shrutvaa= teachers', words, on hearing; saH+raajaa= he, that king; puruSa rSabha= oh, man the best, Rama; anviyeSa+mahaabuddhiH= he tried for, highly intelligent [obedient king to rules]; pashum= [human] animal;

gobhiH+sahasrashaH= with cows, in thousands [for barter.]

"On hearing the words of his teacher, oh, the best one among men, Rama, he that highly rule-obedient king tried for a human-ritual-animal [with a barter of] cows in thousands... [1-61-9]

देशान् जनपदान् तान् तान् नगराणि वनानि च ।
आश्रमाणि च पुण्यानि मार्गमाणो महीपतिः ॥ १-६१-१०

10. deshaan+janapadaan+taan+taan= provinces, provincials, those, those; nagaraaNi+ vanaani+ca= townships, forests, also; aashramaaNi+ca+puNyaani= hermitages, even, pious ones; maargamaaNaH+mahii patiH = while searching, king.

"While that king is searching those and those provinces, provincials, forests, townships, and even the pious hermitages... [1-61-10]

स पुत्र सहितम् तात स भार्यम् रघुनंदन ।
भृगुतुंगे समासीनम् ऋचीकम् संददर्श ह ॥ १-६१-११

11. saH= he [that king]; putra+sahitam= son [sons,] along with; taata= oh, dear, Rama; sa+ bhaaryam= with, wife; raghunandana= oh, Raghu's, legatee; bhR^igutunge= on Mt. Bhrigutunga; sam+aasiinam= well, seated [settled]; R^iciikam+sam+dadarsha+ha= Sage Raiciika, well, saw, indeed.

"Oh, dear Rama, the legatee of Raghu's dynasty... that king indeed saw Sage Riciika, well settled on Mt. Bhrigutunga along with his sons and wife... [1-61-11]

तम् उवाच महातेजाः प्रणम्य अभिप्रसाद्य च ।
महर्षिम् तपसा दीप्तम् राजर्षिः अमित प्रभः ॥ १-६१-१२
पृष्ट्वा सर्वत्र कुशलम् ऋचीकम् तम् इदम् वचः ।

12, 13a: anvaya/word-order: mahaatejaaH= great-resplendent; raajarSiH= kingly sage [King Ambariisha]; a+mita+prabhaH= not, limitable, in brilliance; praNamya+abhiprasaadya+ca= by reverencing, obtaining his grace, also; maharSim= of great-sage [Sage Riciika]; tapasaa+ diiptam= by ascesis, brilliant [Sage Riciika]; pR^iSTvaa= on asking; tam= him; sarvatra+ kushalam= in every aspect, welfare; tam+R^iciikam= him, to Sage Riciika; uvaaca= said, [King Ambariisha said]; idam+vacaH= this, word.

"The kingly sage Ambariisha, who is great-resplendent and whose brilliance is illimitable, such as he is, he on reverencing and on obtaining the grace of that great Sage Riciika, who is brilliant by his ascesis, and on asking him of his welfare in every aspect, the king Ambariisha said this word to him... [1-61-12, 13a]

गवाम् शत सहस्रेण विक्रीणीषे सुतम् यदि ॥ १-६१-१३
पशोः अर्थे महाभाग कृत कृत्यो अस्मि भार्गव ।

13b, 14a: anvaya/word-order: mahaa bhaaga= oh, godlike sage; bhaargava= oh, successor of Bhrigu; gavaam+shata+sahasreNa= cows, by hundred, thousand; sutam= [your] son; pashoH+ arthe= ritual-animal, for purpose of; yadi+vikriiNiiSe= if, you bargain; kR^ita+kR^ityaH+ asmi= done, deed [achieved ends,] I will be.

" 'Oh, godlike sage oh, the successor Sage Bhrigu, if you bargain your son for the purpose of a ritual-animal, with a hundred thousand cows, I will be achieved of my ends... [1-61-13b, 14a]

सर्वे परिगता देशा यज्ञियम् न लभे पशुम् ॥ १-६१-१४
दातुम् अर्हसि मूल्येन सुतम् एकम् इतो मम ।

14b, 15a: sarve+pari+gataa+deshaa= all, over, went [went over,] provinces; yaj~niyam+na+labhe + pashum = ritual's, not, obtainable, animal; daatum+arhasi= to give, apt of you; muulyena = for a value; sutam + ekam+itaH+mama= son, one, from [among your sons,] to me.

" 'All the provinces are went over but unobtainable is that animal of the ritual, hence it is apt of you

to give me one son from among your sons, for a value... [Thus, king Ambariisha bargained with the sage...] [1-61-14b, 15a]

एवम् उक्तो महातेजा ऋचीकः तु अब्रवीत् वचः ॥ १-६१-१५
न अहम् ज्येष्ठम् नर श्रेष्ठ विक्रीणीयाम् कथंचन ।

15b, 16a: evam+uktaH+mahaatejaa= thus, adressed, great-resplendent sage; R^iciikaH+tu+abraviit + vacaH = Riciika, but, said, word; na+aham+jyeSTham= not, I, eldest [son]; nara+ shreSTha= oh, man, the best; vikriiNiiyaam+kathamcana= possibly sell, anywise.

"When that great-resplendent Sage Riciika is addressed thus, but he said this word, 'oh, best of men, I cannot possibly sell my eldest son, anywise... [1-61-15b, 16a]

ऋचीकस्य वचः श्रुत्वा तेषाम् माता महात्मनाम् ॥ १-६१-१६
उवाच नर शार्दूलम् अंबरीषम् इदम् वचः ।

16b, 17a: R^iciikasya+vacaH+shrutvaa= Riciika's, words, on hearing; teSaam+maataa+ mahaa aatmanaam = their [sons',] mother, of great souled [sons]; uvaaca+nara+shaarduulam= spoke, to manly tiger; ambariiSam+idam+vacaH= to Ambariisha, this, word.

"On hearing the words of Riciika, the mother of those great-souled sons, spoke this word to the tigerly-man, Ambariisha... [1-61-16b, 17a]

अविक्रेयम् सुतम् ज्येष्ठम् भगवान् आह भार्गवः ॥ १-६१-१७
मम अपि दयितम् विद्धि कनिष्ठम् शुनकम् प्रभो ।
तस्मात् कनीयसम् पुत्रम् न दास्ये तव पार्थिव ॥ १-६१-१८

17b, 18: anvaya/word-order: prabho= oh, lord; bhagavaan = reverential one; bhaargavaH= sage from Bhaargava dynasty [namely Riciika]; aaha= said; [iti= thus]; jyeSTham+ sutam= eldest son; a+vikreyam= not, sellable; shunakam+kaniSTham= Shunaka [Shunaka named,] youngest [son]; mama+dayitam= mine, even, as a cherished [son]; viddhi= [thereof you must] know; paarthiva= oh, king; tasmaat= therefore; api+ kaniiyasam +putram+na+daasye+tava= even, youngest, son, not, I will give, to you.

" 'Oh, lord, the reverential sage and a sage from Bhaargava dynasty, [my husband,] said that the eldest son is un-sellable... thereof you must know that my youngest son, namely Shunaka, is a cherished one for me... therefore oh, king, I will not give even my youngest son to you... [1-61-17b, 18]

प्रायेण हि नरश्रेष्ठ ज्येष्ठाः पितृषु वल्लभाः ।
मातॄणाम् च कनीयांसः तस्मात् रक्षे कनीयसम् ॥ १-६१-१९

19. narashreSTha= oh, best among men; praayeNa+hi= generally, indeed; jyeSThaaH+ pitR^iSu + vallabhaaH = eldest [sons,] for father, favourites; maatR^INaam+ca+kaniiyaamsaH [vallabhaaH]= for mothers, also, youngest ones, [favourites]; tasmaat+rakSe+kaniiyasam= therefor, I [have to] tend, youngest one.

" 'Oh, best king among men, indeed generally fathers' favourites are the eldest sons and mothers' favourites are the youngest... therefor, I have to tend my youngest son...' [Thus, wife Sage Ruciika said to Ambariisha...] [1-61-19]

Comment: The wife of the Sage Ruciika is Satyavathi, the sister of Vishvamitra whose legend was narrated by Vishvamitra in Bala Ch. 34. This longing for youngest sons by a mother is reflected in Maha Bharata, where Kunti pleads for leaving Sahadeva, the youngest Pandava, from going to forest exile. In **sabhaa parva** she says: sabhā parvāṇi sahadevam prati kuntī vākyam - sahadeva nivartasva nanu tvam asi me priyaḥ | śarīrāt api mādreya māmatyakṣīḥ kuputravat | - āśrama vāse dharma putram prati kuntī vākyam - sahadeva mārāja mā pramādam kṛthā | - dk

Kunti, the mother of Pandava-s says: 'oh, Sahadeva, you refrain from going on exile as you are a dear son of mine, though Maadri gave you a bodily birth, you are my favourite...' Also, in the period of forest exile she says to Yudhishtar: 'oh, king, let no danger occur to Sahadeva... as he is my cherished son...'

उक्त वाक्ये मुनौ तस्मिन् मुनि पत्न्याम् तथैव च ।
शुनःशेपः स्वयम् राम मध्यमो वाक्यम् अब्रवीत् ॥ १-६१-२०

20. anvaya/word-order: raama= oh, Rama; tasmin+munau= that, by sage; ukta+vaakye= said so, sentence; muni+patnyaam+tathaiva+ca= sage, wife's, that way, only; madhyamaH+ shunaHshepaH= intermediate [son,] Shunashepa; svayam+vaakyam+abraviit= personally, sentence, spoke.

"Oh, Rama, when that sage's sentence is so, and his wife's sentence is also that way only, their intermediate son, namely Shunashepa, spoke this sentence, personally... [1-61-20]

पिता ज्येष्ठम् अविक्रेयम् माता च आह कनीयसम् ।
विक्रेतम् मध्यमम् मन्ये राजपुत्र नयस्व माम् ॥ १-६१-२१

21. pitaa+jyeSTham+a+vikreyam= father [said,] eldest one, as un-sellable one; maataa+ca= mother, also [said the same]; aaha= said; kaniiyasam= about youngest; vikretam+madhyamam+ manye= sellable, intermediate one, I deem; raajaputra= oh, prince; nayasva+maam= lead forth, me.

" 'Father said that the eldest son is un-sellable... mother also said the same about youngest one... then I deem that the intermediary son is sellable... hence, oh, prince, lead me forth... [1-61-21]

अथ राजा महाबाहो वाक्य अन्ते ब्रह्म वादिनः ।
हिरण्यस्य सुवर्णस्य कोटिभी रत्न राशिभिः ॥ १-६१-२२

22. atha+raajaa= then, king; mahaabaaho= oh, dextrous Rama; vaakya+ante+brahma+vaadinaH = sentence, end of [when he finished his speech,] of Brahma [Veda-s,] advocate of; hiraNyasya +suvarNasya= of gold, of silver; koTibhii= crores of [ten million]; ratna+raashibhiH [dattvaa]= gemstones, heaps of, [on giving.]

"Oh, dextrous Rama, when that advocate of Veda-s, namely Shunashepa finished his speech, then the king [on giving] gold, silver, and gemstones, each in ten million heaps... [1-61-22]

गवाम् शत सहस्रेण शुनःशेपम् नरेश्वरः ।
गृहीत्वा परम प्रीतो जगाम रघुनंदन ॥ १-६१-२३

23. [dattvaa+] gavaam+shata+sahasreNa= cows, hundred, thousand; shunaHshepam= Shunashepa is; nareshvaraH= by king; gR^ihiitvaa= on taking; parama+priitaH= highly, gladdened; jagaama= went away; raghu+nandana= oh, Raghu's, legatee, Rama.

"And on giving a hundred thousand cows also, oh, Rama, the legatee of Ragu, that king Ambariisha is highly gladdened and went away, on taking Shunashepa... [1-61-23]

अंबरीषः तु राजर्षी रथम् आरोप्य सत्वरः ।
शुनःशेपम् महातेजा जगाम आशु महायशाः ॥ १-६१-२४

24. ambariiSaH+tu+raajarSii= Ambariisha, but, kingly sage; ratham+aaropya+sa+tvaraH= on chariot, on mounting [Shunashepa,] with, haste; shunaHshepam= Shunashepa [mounting on chariot]; mahaatejaa= great-resplendent king; jagaama+aashu+mahaayashaaH= proceeded, hastily, highly renowned king.

"But the kingly-sage on mounting Shunashepa onto the chariot with haste, that great resplendent and highly renowned king Ambariisha proceeded, hastily... [Thus Sage Shataananda continued his narration.] [1-61-24]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एक षष्टितमः सर्ग

Thus, this is the 61st chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 62

Introduction

Sage Vishvamitra curses his sons as they defy his orders and accords two esoteric hymns to Shunashepa, by chanting them at the Vedic-ritual Shunashepa gets longevity, and Ambariisha's ritual is fructified, as well. Thus Vishvamitra not only creates another universe as in Trishanku's episode, he even accords longevity or even deathlessness to mortals, by his ascetic power. Such as he is, he is the mentor of Rama, and hence Rama is informed of the capabilities of his teacher.

शुनःशेपम् नरश्रेष्ठ गृहीत्वा तु महायशाः ।
व्यश्रामत् पुष्करे राजा मध्याह्ने रघुनंदन ॥ १-६२-१

1. shunaHshepam= Shunashepa is; narashreSTha= oh, best among men, Rama; gR^ihiitvaa+tu= on taking, but; mahaayashaaH= highly renowned [king]; vyashraamat= took rest; puSkare= in holy [lakeside]; raajaa= king Ambariisha; madhya+ahne= in mid, day [at noontime]; raghuna.ndana= oh, Raghu's, legatee.

"Oh, Rama, the best one among men and the legatee of Raghu, on taking Shunashepa that highly renowned king Ambariisha took rest at noontime on the lakeside of Holy Lake..." [Thus Sage Shataananda continued the legend of Shunashepa, as a part of Vishvamitra's legend.] [1-62-1]

तस्य विश्रममाणस्य शुनःशेपो महायशाः ।
पुष्करम् ज्येष्ठम् आगम्य विश्वामित्रम् ददर्श ह ॥ १-६२-२
तप्यन्तम् ऋषिभिः सार्थम् मातुलम् परम आतुरः ।

2, 3a: tasya=his [Ambariisha]; vishramamaaNasya= while resting; shunaHshepaH+ mahaayashaaH= Shunashepa, highly brilliant; puSkaram+jyeSTham+aagamya= holy lakeside, elder [main one,] came to; vishvaamitram+dadarsha+ha= at Vishvamitra, saw, indeed; tapyantam+R^iSibhiH+saartham= performing ascesis, [other] sages, along with; maatulam= maternal uncle; parama+aaturaH= highly, anxious [Shunashepa.]

"While the king Ambariisha is taking rest, that highly brilliant and highly anxious Shunashepa came to the main Holy lakeside, and indeed saw his maternal uncle Sage Vishvamitra, who is performing ascesis along with other sages... [1-62-2, 3a]

विषण्ण वदनो दीनः तृष्णाया च श्रमेण च ॥ १-६२-३
पपात अन्के मुने राम वाक्यम् च इदम् उवाच ह ।

3b, 4a: viSaNNa+vadanaH= sulky, faced; diinaH= pitiable [Shunashepa]; tR^iSNayaa+ ca+ shrameNa + ca= by thirst, also, by strain, also; papaata+anke+mune= fell down, in flank [lap,] of saint Vishvamitra; raama = oh, Rama; vaakyam+ca+idam+uvaaca+ha= sentence, also, this, said, indeed.

"The pitiable Shunashepa is now sulky faced by strain and thirst, oh, Rama, he fell down in the lap of saint Vishvamitra and said this sentence also... [1-62-3b, 4a]

न मे अस्ति माता न पिता ज्ञातयो बान्धवाः कुतः ॥ १-६२-४
त्रातुम् अर्हसि माम् सौम्य धर्मेण मुनिपुंगव ।

4b, 5a: na+me+asti+maataa= not, to me, is there, mother; na= nor; pita= father; j~naatayaH+ baandhavaaH = cousins, relatives; kutaH= wherefore; traatum+arhasi+maam= to protect, apt of you, me; saumya= oh, gentle sage; dharmeNa+munipungava= according to saintliness, oh, saint, the eminent.

" 'There is no mother nor a father to me, wherefore there will be cousins or relatives to me... oh, saint the eminent, it will be apt of you to protect me, according to saintliness... [1-62-4b, 5a]

त्राता त्वम् हि नरश्रेष्ठ सर्वेषाम् त्वम् हि भावनः ॥ १-६२-५
राजा च कृतकार्यः स्यात् अहम् दीर्घ आयुः अव्ययः ।
स्वर्गं लोकम् उपाश्नीयाम् तपः तप्त्वा हि अनुत्तमम् ॥ १-६२-६

5b, 6: traataa+tvam+hi= saviour, you, alone; narashreSTha= oh, best one among men; sarveSaam= to each and every one; tvam+hi+bhaavanaH= you, alone, are a relative; raajaa+ca+kR^ita +kaaryaH= king Ambariisha, also, achieved, purpose; syaat= will be; aham+diirgha+aayuH= I, long, life; a+vyayaH= not, spent [imperishable]; svarga+lokam+ upaashniiyaam= heavenly, worlds, I wish to enjoy; tapaH+taptvaa+hi= ascesis, on performing, indeed; an+uttamam= un, excelled [ascesis.]

" 'Oh, best one among all men, you alone are the saviour, you alone are a relative to each and every one... thus let the purpose of the king Ambariisha be achieved, and let longevity be to me, and I, on becoming imperishable and on performing an unexcelled ascesis, I wish to enjoy in heavenly worlds... [1-62-5b, 6]

स मे नाथो हि अनाथस्य भव भव्येन चेतसा ।
पिता इव पुत्रम् धर्माअत्मन् त्रातुम् अर्हसि किल्बिषात् ॥ १-६२-७

7. saH+me+naathaH+hi= he [such as you are,] my, providence, indeed; a+naathasya= for an unprotected one; bhaava= you be; bhavyena+cetasaa= with providential, sentiment; pitaa+iva+ putram= father, like, for son; dharmaatman= oh, virtue-souled one; traatum+arhasi+ kilbiSaat= to protect, apt of you, from misfortune.

" 'For an unprotected one like me, you shall be my providence with a providential sentiment, and oh, virtue souled one, it is apt of you to protect me from misfortune, like a father protecting his own son...' [Thus Shunashepa appealed to Vishvamitra...] [1-62-7]

तस्य तत् वचनम् श्रुत्वा विश्वामित्रो महातपाः ।
सान्त्वयित्वा बहु विधम् पुत्रान् इदम् उवाच ह ॥ १-६२-८

8. tasya+tat+vacanam+shrutvaa= his [of Shunashepa,] that, sentence, on hearing; vishvaamitrah+ mahaa tapaaH = Vishvamitra, of higher ascesis; saantvayitvaa+bahu+vidham= pacified, in many, a way; putraan = to [his] sons; idam+uvaaca+ha= this, said, indeed.

"On hearing that sentence of Shunashepa and on pacifying Shunashepa in many ways, Vishvamitra of higher ascesis, indeed said this to his sons... [1-62-8]

यत् कृते पितरः पुत्रान् जनयन्ति शुभ अर्थिनः ।
पर लोक हित अर्थाय तस्य कालो अयम् आगतः ॥ १-६२-९

9. yat+kR^ite= for what, reason; pitaraH= parents; putraan+janayanti= sons, engender; shubha+ arthinaH= positivity, desirers of; para+loka+hita+arthaaya= in other, world, welfare, for the purpose of; tasya+kaalaH+ayam+aagataH= its [that reason's,] time, this, bechanced.

" 'For what reason parents engender sons, desiring positivity and for the purpose of welfare in the other worlds, this is the time [for fulfilling] that reason, that bechanced... [1-62-9]

Vividly: 'A father's ambition in begetting sons is to do something good and positive to the society in the present world and when departed a right place is acquired in heavens through these sons, by their yearly death-day rituals etc., and hence you do some good in saving this boy from premature death and earn an apt place for me in heavens...'

अयम् मुनि सुतो बालो मत्तः शरणम् इच्छति।
अस्य जीवित मात्रेण प्रियम् कुरुत पुत्रकाः॥ १-६२-१०

10. ayam+muni+sutaH= this one, sage's, son; baalaH= an youngster; mattaH= from me; sharaNam+ icChati = shelter, aspires; asya= to him; jiivita+maatreNa= life, just [by giving]; priyam+kuruta= satisfaction, be given; putrakaaH= oh, sons.

" 'This one is a son of sage, an youngster, and he aspires shelter from me... hence, oh, sons, just by giving life to him give him satisfaction... [1-62-10]

सर्वे सुकृत कर्माणः सर्वे धर्म परायणाः।
पशु भूता नरेन्द्रस्य तृप्तिम् अग्नेः प्रयच्छत॥ १-६२-११

11. sarve+su+kR^ita+karmaaNaH= all, well, done, pious deeds; sarve+dharma+paraayaNaaH = all, probity, have abidance; pashu+bhuutaa= [ritual] animal, on becoming; narendrasya= of the king; tR^iptim + agneH+prayacChata= appeasement, to Fire-god, bestow.

" 'You all have done pious deeds and all have abidance to probity... and on your becoming the ritual animal of king Ambariisha, bestow appeasement to Fire-god... [1-62-11]

नाथनाम् च शुनःशेपो यज्ञः च अविघ्नतो भवेत्।
देवताः तर्पिताः च स्युः मम च अपि कृतम् वचः॥ १-६२-१२

12. naathanaam+ca+shunaHshepaH= with protectors, also, Shunashepa will be; yaj~naH+ca+a+ vighnataH+bhavet= Vedic-ritual, also, un, impeded, will be; devataaH+tarpitaaH+ ca+ syuH = gods, oblated, also, will be; mama+ca+api+kR^itam+vacaH= mine, also, actualised, word.

" 'Shunashepa will be with protectors, also the Vedic-ritual will be unimpeded, gods will also be oblated, and my word too, will be actualised...' [Thus Vishvamitra said to his sons.] [1-62-12]

मुनेः तु वचनम् श्रुत्वा मधुष्यन्द आदयः सुताः।
स अभिमानम् नरश्रेष्ठ स लीलम् इदम् अब्रुवन्॥ १-६२-१३

13. muneH+tu+vacanam+shrutvaa= sage's, but, saying, on hearing; madhuSyanda+ aadayaH+sutaaH= Madhu syanda, and other, sons; sa+abhimaanam= with, haughtiness; nara shreSTha= oh, man the best, Rama; sa+liilam= with, disparage; idam+abruvan= this, said.

"But on hearing the saying of the sage, oh, Rama, the best of men, Madhushyanda and the other sons said this, haughtily and disparagingly... [1-62-13]

कथम् आत्म सुतान् हित्वा त्रायसे अन्य सुतम् विभो।
अकार्यम् इव पश्यामः श्व मांसम् इव भोजने॥ १-६२-१४

14. katham+aatma+sutaan+hitvaa= how, your own, sons, on leaving off [sacrificing]; traayase+anya+ sutam = saves, other's, son; vibho= oh, lordly [father]; a+kaaryam+iva+ pashyaamaH= wrong, doing, as, we see [we deem]; shva+maamsam+iva+bhojane= dog's, meat, as [good as,] in dinner.

" 'On sacrificing your own sons how can you save another's sons... oh, lordly father, we deem this as a wrongdoing and as good as dog's meat in a dinner...' [Thus the sons of Vishvamitra replied their father.] [1-62-14]

Comment: Vishvamitra will be nagged by almost all, including his sons, on this 'dog-meat-eating' and there is a parable in Maha Bharata that Vishvamitra once tried to eat dog's meat when he did not get any food, but caught red-handedly. Later this has become the curse-theme to Vishvamitra when he cursed Vashishta's sons and even now, he curses his own sons with the same theme.

तेषाम् तत् वचनम् श्रुत्वा पुत्राणाम् मुनिपुंगवः ।
क्रोध संरक्त नयनो व्याहर्तुम् उपचक्रमे ॥ १-६२-१५

15. teSaam+tat+vacanam+shrutvaa= their, that, saying, on listening; putraaNaam+ muni pungavaH= at sons, sage, the eminent; krodha+samrakta+nayanaH= fury, reddening, eyes; vyaahartum+upacakrame= to speak [to curse,] started to.

"On listening that saying of theirs, while fury reddening his eyes, that eminent sage started to curse his sons... [1-62-15]

निःसाध्वसम् इदम् प्रोक्तम् धर्मात् अपि विगर्हितम् ।
अतिक्रम्य तु मत् वाक्यम् दारुणम् रोम हर्षणम् ॥ १-६२-१६

16. niHsaadhvasam+idam+pra+uktam= impudence, this, pertly, said [reply]; dharmaat +api+vi+ garhitam= according to probity, even, verily, recriminatory; ati+kramya+tu+mat+ vaakyam = [you all] over, stepping, even [not only,] my, word; daaruNam= abhorrently; roma+harSaNam= hair-raisingly.

" 'You all have not only overstepped my word, but also this, what you have replied me pertly, is abhorrent and hair-raising... this is impudence... and according to probity it is verily recriminatory... [1-62-16]

श्व मांस भोजिनः सर्वे वासिष्ठा इव जातिषु ।
पूर्णम् वर्ष सहस्रम् तु पृथिव्याम् अनुवत्स्यथ ॥ १-६२-१७

17. shva+maamsa+bhojinaH+sarve= dog's, meat, as subsistence, you all; vaasiSThaa+ iva+jaatiSu= Vashishta's [sons'] like, in race of; puurNam+varSa+sahasram+tu= complete, for years, thousand, but; pR^ithivyaam+anuvatsyatha= on earth, pull through.

" 'You all will pull through on earth, taking birth in the race that subsists on dog's meat, like the sons of Vashishta, totally for a thousand years...' [Thus Vishvamitra cursed his sons.] [1-62-17]

कृत्वा शाप समायुक्तान् पुत्रान् मुनिवरः तदा ।
शुनःशेपम् उवाच आर्तम् कृत्वा रक्षाम् निरामयाम् ॥ १-६२-१८

18. kR^itvaa+shaapa+samaayuktaan+putraan= on making, curse, bounden by, sons; muni+varaH+ tadaa= saint, the best, then; shunaHshepam+uvaaca= to Shunashepa, spoke; aartam= pitiable one; kR^itvaa + rakSaam+niraamayaam= on making, invulnerable, unharmed.

"On making his sons bounden by curse, then that best saint spoke to the pitiable Shunashepa, on making him unharmed and invulnerable [by sanctifying him with hymns...] [1-62-18]

पवित्र पाशैर् बद्धो रक्त माल्य अनुलेपनः ।
वैष्णवम् यूपम् आसाद्य वाग्भिः अग्निम् उदाहर ॥ १-६२-१९

19. pavitra+paashaiH+baddhaH= by sacred, fastener, when fastened; rakta+maalya+ anulepanaH= with red, garlands, smeared with [red] paste; vaiSNavam+yuupam+aasaadya= Vishnu's, sacrificial post, on attaining [when you are fastened]; vaagbhiH= with word [with hymns I am going to tell]; agnim+udaahara= to Fire-god, you address.

" 'When you are fastened with sacred fastener to the sacrificial post of Vishnu, smeared with red paste and garlanded with red garlands, you address the Fire-god with the words [I going to impart to you in Vedic hymns...] [1-62-19]

इमे च गाथे द्वे दिव्ये गायेथा मुनि पुत्रक ।
अंबरीषस्य यज्ञे अस्मिन् ततः सिद्धिम् अवाप्स्यसि ॥ १-६२-२०

20. ime+ca+gaathe+dve+divye= these, also, songs [hymns,] two, divine; gaayethaa= be sung [chanted]; muni+putraka= saint's, son; ambariiSasya+yaj~ne+asmin= in Ambariisha's, Vedic-ritual, in there; tataH+ siddhim + avaapsyasi= then, aspiration, you obtains.

" 'These two are divine hymns, oh, son of saint, they shall be chanted in the Vedic-ritual of Ambariisha, then you will obtain your aspiration...' [Thus Vishvamitra taught two Vedic hymns to the boy.] [1-62-20]

शुनःशेपो गृहीत्वा ते द्वे गाथे सुसमाहितः ।
त्वरया राज सिंहम् तम् अंबरीषम् उवाच ह ॥ १-६२-२१

21. shunaHshepaH+gR^ihiitvaa= Shunashepa, having taken; te+dve+gaathe+su samaahitaH= those, two, hymns, wholeheartedly; tvarayaa [gatvaa+] raaja+simham= instantly [on going to,] king, the lion; tam + ambariiSam+uvaaca+ha= to him, to Ambariisha, spoke, indeed.

"Shunashepa having taken those two hymns wholeheartedly, and instantly [on going to] that Ambariisha, spoke to that lion-king... [1-62-21]

राज सिंह महाबुद्धे शीघ्रम् गच्छावहे वयम् ।
निवर्तयस्व राजेन्द्र दीक्षाम् च समुदाहर ॥ १-६२-२२

22. raaja+simha= king, the lion; mahaabuddhe= oh, highly intellectual one; shiighram+ gacChaavahe + vayam= promptly, we go [to your ritual place,] we two; nivartayasva+raajendra +diikSaam= apply yourself to, oh, king the best, pledge; ca+samudaahara= also, said.

" 'Oh, king the lion, let both us go promptly [to your ritual place...' and also said,] 'oh, best king, you may apply yourself to your pledge [in completing the ritual, with me as its sacrificial animal...] [1-62-22]

तत् वाक्यम् ऋषि पुत्रस्य श्रुत्वा हर्ष समन्वितः ।
जगाम नृपतिः शीघ्रम् यज्ञ वाटम् अतन्द्रितः ॥ १-६२-२३

23. tat+vaakyam+R^iSi+putrasya= that, sentence, of sage's, son's; shrutvaa+harSa+ samanvitaH= on listening, gladness, along with [gladdened]; jagaama+nR^ipatiH+shiighram= proceeded to, king, immediately; yaj~na+vaaTam+atandritaH= to ritual, shed [hall,] spiritedly.

"On listening that sentence of the son of sage, the king Ambariisha is gladdened and proceeded to the ritual hall, immediately and spiritedly... [1-62-23]

सदस्य अनुमते राजा पवित्र कृत लक्षणम् ।
पशुम् रक्त अंबरम् कृत्वा यूपे तम् समबन्धयत् ॥ १-६२-२४

24. sadasya+anumate+raajaa= officiators', by permission of, king; pavitra+kR^ita+lakSaNam= sanctity, prepared, with features [got the boy is prepared with bodily features of sanctity]; pashum= as ritual animal; rakta+ambaram+kR^itvaa= with red, clothe, made [clad him in red clothes]; yuupe+tam+samabandhayat= to sacrificial post, him, securely fastened.

"The king at the permission of officiators of ritual, got the boy prepared as a ritual animal with sanctified bodily features and clad him in red clothes and he is securely fastened to the sacrificial post... [1-62-24]

स बद्धो वाग्भिः अग्र्याभिः अभितुष्टाव वै सुरौ ।
इन्द्रम् इन्द्र अनुजम् चैव यथावत् मुनि पुत्रकः ॥ १-६२-२५

25. saH+baddhaH= he, when tied; vaagbhiH+agryaabhiH= with words [two hymns,] superior ones; abhituSTaava+vai+surau= highly pleased, indeed, two gods; indram= Indra; indra+anujam+caiva= Indra's, brother [Upendra,] as well as; yathaavat= as per [scriptures]; muni+putrakaH= saint's, son [Shunashepa.]

"When he is tied, Shunashepa indeed pleased two gods highly, Indra and Upendra as well, with those two hymns... [1-62-25]

ततः प्रीतः सहस्र अक्षो रहस्य स्तुति तोषितः ।
दीर्घम् आयुः तदा प्रादात् शुनःशेपाय राघव ॥ १-६२-२६

26. tataH+priitaH+sahasra+akSaH= then, gladdened, thousand, eyed god Indra; rahasya+stuti+ toSitaH= esoteric, by laudation, contented; diirgham+aayuH= long, life [longevity]; tadaa+praadaat + shunaHshepaaya = then, bestowed, for Shunashepa; raaghava= oh, Raghava.

"Then gladdened and contented is the Thousand-eyed Indra by the esoteric laudation, oh, Raghava, and then he bestowed longevity to Shunashepa... [1-62-26]

स च राजा नरश्रेष्ठ यज्ञस्य च समाप्तवान् ।
फलम् बहु गुणम् राम सहस्राक्ष प्रसादजम् ॥ १-६२-२७

27. saH+ca+raajaa= he, also, that king; narashreSTha= oh, best one among men, Rama; yaj~nasya+ ca+sam+aaptavaan= of Vedic-ritual, also, well, obtained; phalam+bahu+guNam= fruits, many, fold; raama= oh, Rama; sahasraakSa+prasaada+jam= Thousand-eyed Indra's, grace, caused by.

"Oh, Rama, the best one among men, he that king Ambariisha also obtained the fruits of that Vedic-ritual in manyfold, caused by the grace of Thousand-eyed Indra... [1-62-27]

विश्वामित्रो अपि धर्मात्मा भूयः तेपे महातपाः ।
पुष्करेषु नरश्रेष्ठ दश वर्ष शतानि च ॥ १-६२-२८

28. vishvaamitraH+api+dharmaatmaa= Vishvamitra, even, virtue-soled sage; bhuuyaH+tepe+mahaa tapaaH= again, performed ascesis, great ascetic; puSkareSu= at Holy place; narashreSTha= oh, best one among men Rama; dasha+varSa+shataani+ca= ten, years, hundred, also.

"Even the virtue-souled Vishvamitra again performed ascesis, for he is a great ascetic, at the same Holy place, oh, Rama, the best among men, for another thousand years... [Thus Sage Shataananda continued the narration of Vishvamitra's legend.] [1-62-28]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे द्वि षष्टितमः सर्ग

Thus, this is the 62nd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 63

Introduction

Vishvamitra's legend is continued. On his performing severe ascesis, Brahma accords the sageship of 'Great-sage' whereas Vishvamitra's ambition is to acquire the sageship of a 'Brahma-sage' Absolute-sageship. In the meanwhile, the celestial wench Menaka arrives at that place and Vishvamitra is enticed by her beauty and spends some years with her. Later, on realising the he should have won over lust, he further undertakes severe ascesis, by which gods are perturbed.

पूर्णे वर्ष सहस्रे तु व्रत स्नातम् महामुनिम् ।
अभ्यागच्छन् सुराः सर्वे तपः फल चिकीर्षवः ॥ १-६३-१

1. puurNe+varSa+sahasre+tu= completed, years, thousand, but; vrata+snaatam+ mahaamunim= solemnity, bath of, great-saint; abhyaagacchan+suraaH+sarve= came forward, gods, all; tapaH+phala+ cikiirSavaH = ascesis, fruit, desiring [to accord.]

"When thousand years are completed [in ascesis and when] that great saint took a bath of solemnity, all the gods have come forward desiring to accord the fruit of his ascesis..." [Thus Sage Shataananda continued the legend of Vishvamitra.' [1-63-1]

अब्रवीत् सु महातेजा ब्रह्मा सु रुचिरम् वचः ।
ऋषिः त्वम् असि भद्रम् ते स्व अर्जितैः कर्मभिः शुभैः ॥ १-६३-२

2. abraviit+su+mahaatejaa= spoke, very, highly, resplendent; brahmaa+su+ruciram+ vacaH= Brahma, highly, palatable, words; R^iSiH+tvam+asi= sage, you, are; bhadram+te= safe, to you; sva+arjitaiH= on your own, acquired; karmabhiH+shubhaiH= deeds, with auspicious ones.

"And the very highly resplendent Brahma spoke to him with highly palatable words, 'safe you be, now you are a sage, [and this sageship] is acquired on your own by your auspicious deeds... [1-63-2]

Vividly: 'so far, you are a king and by your auspicious deeds, now you have become a 'kingly sage' **raajaSi** and to attain a still higher **brahmarSi** 'Absolute sageship' you are not yet merited... as the Absolute sageship will be endowed to those who are above the negative traits of humans, like greed, anger, lust, jealousy etc.'

तम् एवम् उक्त्वा देवेशः त्रिदिवम् पुनः अभ्यगात् ।
विश्वामित्रो महातेजा भूयः तेपे महत् तपः ॥ १-६३-३

3. tam+evam+uktvaa= to him, thus, on speaking; deveshaH= god of gods [Brahma] tridivam+punaH+ abhyagaat [abhi+aagaat]= to heaven, again, towards, came [came back]; vishvaamitraH+mahaatejaa= Vishvamitra, a highly vigorous one; bhuuyaH+tepe+mahat+tapaH= again, performed ascesis, great, ascesis.

"On speaking to him thus Brahma returned to heaven, and that highly vigorous Vishvamitra again performed a great ascesis... [1-63-3]

ततः कालेन महता मेनका परम अप्सराः ।
पुष्करेषु नर श्रेष्ठ स्नातुम् समुपचक्रमे ॥ १-६३-४

4. tataH+kaalena+mahataa= then, by time, great [at long lost timne]; menakaa+parama+ apsaraaH= Menaka, high [prominent,] apsara [celestial wench]; puSkareSu= in holy lake; nara +shreSTha= oh, man, the best, Rama; snaatum+samupacakrame= to bathe [for a swimming-sport,] started to.

Then at a long lost time, the prominent apsara, namely Menaka, [the celestial wench, arrived and she] started a swimming-sport in that holy lake... [1-63-4]

ताम् ददर्श महातेजा मेनकाम् कुशिक आत्मजः ।
रूपेण अप्रतिमाम् तत्र विद्युतम् जलदे यथा ॥ १-६३-५

5. taam+dadarsha+mahaatejaa= her, seen, great resplendent [sage]; menakaam+kushika +aatmajaH= at Menaka, Kushika's, son [Vishvamitra]; ruupeNa+a+pratimaam= by mien, not, matchabe [incomparable]; tatra= there; vidyutam+jalade+yathaa= electric-flash, in water-giver [black-cloud,] comparable to.

"That great resplendent Vishvamitra saw her, that Menaka, who is incomparable in her mien and comparable to an electric-flash in a black-cloud... [1-63-5]

दृष्ट्वा कन्दर्प वशगो मुनिः ताम् इदम् अब्रवीत् ।
अप्सरः स्वागतम् ते अस्तु वस च इह मम आश्रमे ॥ १-६३-६
अनुगृह्णीष्व भद्रम् ते मदनेन सु मोहितम् ।

6, 7a: dR^iSTvaa= on seeing; kandarpa+vasha+gaH= Love-god, control, gone [holding sway over]; muniH+taam+idam+abraviit= sage, to her, this, said; apsaraH+svaagatam+te+astu= oh, apsara, invitation, to you, is there; vasa+ca+iha+mama+aashrame= bide, also, here, my, in hermitage; anugR^ihNiiSva= oblige me; bhadram+te= safety, to you; madanena+su+mohitam= by Love-god, bewitched [for you.]

"On seeing her the Love-god held sway over the sage and the sage said this to her, 'oh, apsara, I invite you to bide in my hermitage... may safety betide you... oblige me who am bewitched by Love-god for you... [1-63-6, 7a]

इति उक्ता सा वरारोहा तत्र वासम् अथ अकरोत् ॥ १-६३-७
तपसो हि महाविघ्नो विश्वामित्रम् उपागतम् ।
तस्याम् वसन्त्याम् वर्षाणि पंच पंच च राघव ॥ १-६३-८
विश्वामित्र आश्रमे सौम्य सुखेन व्यतिचक्रमुः ।

7b, 8, 9a: iti+uktaa+saa+varaarohaa= thus, she who is spoken to, she, that beautiful nymph; tatra+ vaasam+atha+akarot= there, stopover, then, she made; tapasaH+hi+mahaa+vighnaH= for ascesis, indeed, great, hindrance; vishvaamitram+upaagatam= to Vishvamitra, came near [faced with]; tasyaam+ vasantyaam= by her, [because of] staying; varSaaNi+panca+panca+ca= years, five, five [ten,] also; Raaghava = oh, Raghava vishvaamitra+aashrame= in Vishvamitra's, hermitage; saumya = oh, gentle Rama; sukhena + vyaticakramuH= comfortably, elapsed [ten years.]

"When he said thus to her, then she made a stopover there and, oh, gentle Rama, comfortably elapsed are ten years... and because of her staying, oh, Raghava, Vishvamitra is also faced with a great hindrance in his ascesis... [1-63-7b, 8, 9a]

अथ काले गते तस्मिन् विश्वामित्रो महामुनिः ॥ १-६३-९
स व्रीड इव संवृत्तः चिन्ता शोक परायणः ।
बुद्धिर् मुनेः समुत्पन्ना स अमर्षा रघुनंदन ॥ १-६३-१०

9b, 10: atha+kaale+gate+tasmin= then, time [those ten years,] having elapsed, that [ten years]; vishvaamitraH+mahaamuniH= Vishvamitra, great-saint; sa+vriiDa+iva= with, humiliation, as if; samvR^ittaH= enwrapped in; cintaa+shoka+paraayaNaH= distressed, doleful, he became; buddhiH+muneH+samutpannaa= thought, to saint, occurred; sa+amarSaa= with, resentment; raghunandana= oh, Raghu's, legatee.

"Then that time of ten years is elapsed whereby Vishvamitra is enwrapped in humiliation and he became distressed and doleful... and, oh, Rama, Raghu's legatee, then a resentful thought occurred to him... [1-63-9b, 10]

सर्वम् सुराणाम् कर्म एतत् तपो अपहरणम् महत् ।
अहो रात्रा अपदेशेन गताः संवत्सरा दश ॥ १-६३-११
काम मोह अभिभूतस्य विघ्नो अयम् प्रत्युपस्थितः ।

11, 12a: sarvam+suraaNaam+karma+etat= all, gods', deed [mischief,] this; tapaH+ apaharaNam+ mahat = ascesis [merit of,] to defraud, great [merit]; ahaH+raatraa+apadeshena+ gataaH= days, night, in the name of, elapsed; samvatsaraa+dasha= years, ten; kaama+moha+ abhibhuutasya = lust, lure, influenced by [me]; vighnaH+ayam+pratyupasthitaH [prati+upa+ sthitaH]= a foil, this one, encountered.

" 'All this is the mischief of gods to defraud me of the great merit of my ascesis... elapsed are ten years, as if they are just a day and a night... and this is foil encountered by me, who am under the influence of lust and lure... [1-63-11, 12a]

स विनिःश्वसन् मुनिवरः पश्चात्तापेन दुःखितः ॥ १-६३-१२
भीताम् अप्सरसम् दृष्ट्वा वेपन्तीम् प्रांजलिम् स्थिताम् ।
मेनकाम् मधुरैः वाक्यैः विसृज्य कुशिक आत्मजः ॥ १-६३-१३

12b, 13: saH+viniHshvasan+munivaraH = he, on suspiring, saint best; pashcaattaapena+ duHkhitaH= reparative, emotionally; bhiitaam+apsarasam+dR^iSTvaa= scared, celestial wench, on seeing; vepantiim + praanjalim+sthitaam= shivering, with well-adjoined palms, staying [waiting]; menakaam+madhuraiH+ vaakyaiH= Menaka, with pleasant, words; visR^ijya+kushika+aatmajaH= released [sent away,] Kushika's, son Vishvamitra.

"He that best saint suspired for he is reparative emotionally and on seeing the scared celestial wench Menaka, waiting shiveringly with well-adjoined palms, Vishvamitra sent her away with pleasant words... [1-63-12b, 13]

उत्तरम् पर्वतम् राम विश्वामित्रो जगाम ह ।
स कृत्वा नैष्ठिकीम् बुद्धिम् जेतु कामो महायशाः ॥ १-६३-१४
कौशिकी तीरम् आसाद्य तपः तेपे दुरासदम् ।

14, 15b: uttaram+parvatam= northern, [Himalayan] mountain; raama= oh, Rama; vishvaamitraH+ jagaama + ha= Vishvamitra, went to, indeed; saH+kR^itvaa+naiSThikiim+ buddhim= he, on making, resolve, for sang-froid, temperament; jetu+kaamaH+mahaayashaaH= to vanquish, lust, highly celebrated sage; kaushikii +tiiram+aasaadya= River Kaushiki, riverbank, on getting at; tapaH+ tepe+ duraasadam= ascesis, performed, unsurpassable [ascesis.]

"Oh, Rama, then Vishvamitra indeed went to the northern Himalayan mountain, and he who made a resolve to vanquish the lust and to attain a sang-froid temperament, on reaching the riverbank of River Kaushiki, that highly celebrated sage performed an unsurpassable ascesis... [1-63-14, 15b]

तस्य वर्ष सहस्राणि घोरम् तप उपासतः ॥ १-६३-१५
उत्तरे प्र्वते राम देवतानाम् अभूत् भयम् ।
अमंत्रयन् समागम्य सर्वे स ऋषि गणाः सुराः ॥ १-६३-१६

15b, 16: tasya+varSa+sahasraaNi= his, years, thousand; ghoram+tapa+upaasataH= unspeakable, ascesis, performed reverently; uttare+parvate= at northern, mountain; raama= oh, Rama; devataanaam+ abhuut + bhayam= for gods, bechanced, fear; amantrayan+samaagamya+ sarve= summoning, coming together, all [gods]; sa+R^iSi+gaNaaH+suraaH= with, sage's, assemblages, gods.

"Oh, Rama, thus he reverently performed an unspeakable ascesis on the northern mountain, Himalaya, then bechanced is a fear to gods, and summoning and coming together, along with assemblages of sages, all gods [approached Brahma...] [1-63-15b, 16]

महर्षि शब्दम् लभताम् साधु अयम् कुशिक आत्मजः।
देवतानाम् वचः श्रुत्वा सर्व लोक पितामहः॥ १-६३-१७

17. maharSi+shabdam= an exalted sage, sound [name, epithet]; labhataam+saadhu+ ayam+ kushika + aatmajaH= be available [let him get, be given] duly, he, Kushika's, son; devataanaam + vacaH+ shrutvaa= gods', words [advice,] on listening; sarva+loka+pitaamahaH= all, worlds', grandparent [Brahma.]

" 'He that son of Kushika, Vishvamitra, may duly be given the epithet of 'Maharshi... Exalted Sage...' [So said all gods to Brahma,] and Brahma, the Grandparent of all the worlds, on listening the gods' advice... [1-63-17]

अब्रवीत् मधुरम् वाक्यम् विश्वामित्रम् तपो धनम्।
महर्षे स्वागतम् वत्स तपसा उग्रेण तोषितः॥ १-६३-१८

18. abraviit+madhuram+vaakyam= spoke, pleasant, words; vishvaamitram+tapaH+ dhanam = to Vishvamitra, ascetically, wealthy; maharSe+svaagatam+vatsa= oh, Exalted Sage, welcome, my dear; tapasaa + ugreNa +toSitaH= [by your] ascesis, stern, gladdened [I am.]

"Spoke these pleasant words to the ascetically wealthy Vishvamitra, 'oh, Exalted Sage, I welcome you my dear, as I am gladdened by your stern ascesis... [1-63-18]

महत्त्वम् ऋषि मुख्यत्वम् ददामि तव कौशिक।
ब्रह्मणः स वचः श्रुत्वा विश्वामित्रः तपो धनः॥ १-६३-१९

19. mahattvam= sublimity; R^iSi+mukhyatvam= among sages, supremacy; dadaami+ tava+Kaushika= I bestow, to you, oh, Kaushika; brahmaNaH+sa+vacaH+shrutvaa= Brahma's, that, word, on hearing; vishvaamitraH+tapaH+dhanaH= Vishvamitra, ascetically, wealthy.

" 'Oh, Kaushika, I bestow upon you the sublimity and supremacy among sages...' and that ascetically wealthy Vishvamitra on hearing the words of Brahma... [1-63-19]

प्रांजलिः प्रणतो भूत्वा प्रत्युवाच पितामहम्।
ब्रह्मर्षि शब्दम् अतुलम् स्व अर्जितैः कर्मभिः शुभैः॥ १-६३-२०
यदि मे भगवान् आह ततो अहम् विजित इन्द्रियः।

20, 21a: praanjaliH+praNataH+bhuutvaa= with well-adjoined palms, obeisant, on becoming; prati uvaaca +pitaamaham= in turn said, to grandparent; brahmarSi+shabdam+atulam= Brahma-sage, sound [rank,] matchless [rank]; sva+arjitaiH+karmabhiH+shubhaiH= personally, acquired, by deeds, pious ones; yadi+me+bhagavaan+aaha= if, god, [might have] said; tataH+ aham+vi+jita+indriyaH= then, I will be, really, conquered, senses.

"He became obeisant with well-adjoined palms and he replied the Grandparent, 'if your Godhead might have said that I am a Brahma-sage, personally acquired by my pious deeds, then I would have become one whose senses are really self-conquered...' [Thus Vishvamitra said to Brahma...] [1-63-20, 21a]

तम् उवाच ततो ब्रह्मा न तावत् त्वम् जित इन्द्रियः॥ १-६३-२१
यतस्व मुनि शार्दूल इति उक्त्वा त्रिदिवम् गतः।

21b, 22a: tam+uvaaca+tataH+brahmaa= to him, said, then, Brahma; na+taavat+tvam+jita+ indriyaH]= not, until [as such,] you are, conquered, senses; yatasva+muni+shaarduula= make an effort, oh, sage, the tiger; iti+uktvaa+tridivam+gataH= thus, on saying, to heavenward, went.

"Then Brahma said to him, 'unconquered are your senses, as such... oh, tigerly sage, make an effort for it...' saying so Brahma went away, heavenward... [1-63-21b, 22a]

विप्रस्थितेषु देवेषु विश्वामित्रो महामुनिः ॥ १-६३-२२
ऊर्ध्व बाहुः निरालंबो वायु भक्षः तपः चरन् ।

22b, 23a: viprasthiteSu [satsu]= while returning away; deveSu= gods; vishvaamitraH+ mahaamuniH= Vishvamitra, great sage; uurdhva+baahuH= upraised, arms; nir+aalambaH= without, support [on his last legs, insecurely standing in levitation]; vaayu+bhakSaH= air, subsisting on; tapaH+caran= ascesis, undertook.

"While the gods are returning away [who came here along with Brahma,] that great sage Vishvamitra undertook [another round of] ascesis [with an unswerving determination, standing] in levitation, upraising his arms, and subsisting on air alone... [1-63-22b, 23a]

धर्मे पंच तपा भूत्वा वर्षासु आकाश संश्रयः ॥ १-६३-२३
शिशिरे सलिले शायी रात्रि अहानि तपो धनः ।
एवम् वर्ष सहस्रम् हि तपो घोरम् उपागमत् ॥ १-६३-२४

23b, 24: dharme /gharme= in righteousness / in summer; panca+tapaa+bhuutvaa= five, Fire-ascetic, on becoming; varSaasu+aakaasha+samshrayaH= in rain [rainy season,] [open] sky, taking shelter [as rooftop]; shishire+salile+shaayii+raatri+ahaani= in winter, in water, reclining, night, day; tapaH+dhanaH= ascetically, wealthy one; evam+varSa+sahasram+hi= this way, years, thousand, indeed; tapaH+ghoram+upaagamat= ascesis, severe, he obtained [he undertook.]

"In summer he became the Five-Fire Ascetic, in rainy season open sky is his rooftop, and in winter, water is his reclining bed, even by day or by night, and thus that ascetically wealthy Vishvamitra indeed undertook a severe ascesis this way, for another thousand years... [1-63-23b, 24]

Comment: Five fires are four Fires in four directions and the fifth one is the scorching sun, overhead. The first word in first foot **dharme**, will also used as **gharme** , as above, in some mms.

तस्मिन् संतप्यमाने तु विश्वामित्रे महामुनौ ।
संतापः सुमहान् आसीत् सुराणाम् वासवस्य च ॥ १-६३-२५

25. tasmin+samtapyamaane+tu= he is, while burningly undertaking ascesis, but; vishvaamitre+mahaa munau = by Vishvamitra, great saint; santaapaH= a burning [problem]; su+ mahaan= very, high; aasiit + suraaNaam+vaasavasya+ca= bechanced, for gods, to Indra, even.

"While he is undertaking his ascesis burningly, a burning [problem] has bechanced to gods and even to Indra... [1-63-25]

रंभाम् अप्सरसम् शक्रः सह सर्वैः मरुत् गणैः ।
उवाच आत्म हितम् वाक्यम् अहितम् कौशिकस्य च ॥ १-६३-२६

26. rambhaam+apsarasam= to Rambha, apsara [celestial wench]; shakraH+saha+sarvaiH + marut + gaNaiH= Indra, with, all, Air-gods', assemblages; uvaaca+aatma+hitam+vaakyam= spoke, wellbeing [benefiting,] words; a+hitam+kaushikasya+ca= not, benefiting, to Kaushika's son Vishvamitra, also.

"Then Indra along with all the assemblages of the Air-gods spoke to Rambha, the celestial wench, the self-beneficial words, but that are un-beneficial to Vishvamitra..." [Thus Sage Shataananda continued his narration.] [1-63-26]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे त्रि षष्टितमः सर्ग

Thus, this is the 63rd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 64

Introduction

Vishvamitra curses Rambha, the celestial wench, knowing that she arrived at the behest of Indra to cause hindrance to his ascesis. But later feels ashamed to loose his tongue and then he is determined to undertake another round of ascesis to conquer is own senses.

सुर कार्यम् इदम् रंभे कर्तव्यम् सुमहत् त्वया ।
लोभनम् कौशिकस्य इह काम मोह समन्वितम् ॥ १-६४-१

1. sura+kaaryam+idam= god's, task, this; rambhe= oh, Rambha; kartavyam+sumahat+ tvayaa= to be undertaken, great [task,] by you; lobhanam+kaushikasya+iha= in enchanting, of Vishvamitra, now; kaama+ moha + samanvitam= lust, craving, inclusive of [a craving caused by lust.]

" 'Oh, Rambha, this is the task of gods and you have to undertake this now in enchanting Vishvamitra with a craving caused by lust, for lusting after you...' Thus Indra ordered Rambha..." [Thus Sage Shataananda continued the legend of Vishvamitra to Rama.] [1-64-1]

तथा उक्ता स अप्सरा राम सहस्राक्षेण धीमता ।
व्रीडिता प्रांजलिः वाक्यम् प्रत्युवाच सुर ईश्वरम् ॥ १-६४-२

2. tathaa+uktaa+sa+apsara= thus, spoken to, she, celestial wench; raama= oh, Rama; sahasra akSeNa + dhiimataa = by Thousand-eyed Indra; vriiDitaa+praanjaliH= diffidently, with well-adjoined-palms; vaakyam + pratyuvaaca+sura+iishvaram= sentence, in reply said, to gods', chief.

"Oh, Rama, when that celestial wench is spoken thus by the Thousand-eyed Indra, she said to that chief of gods with well-adjoined-palms and diffidently... [1-64-2]

अयम् सुर पते घोरो विश्वामित्रो महामुनिः ।
क्रोधम् उत्स्रच्यते घोरम् मयि देव न संशयः ॥ १-६४-३
ततो हि मे भयम् देव प्रसादम् कर्तुम् अर्हसि ।

3, 4a: ayam= he [Vishvamitra] is; sura+pate= oh, gods', chief; ghoraH= dangerous one; vishvaamitraH+ mahaa muniH= Vishvamitra, great saint; krodham+utsracyate+ghoram= anger, releases, deadly one; mayi= on me; deva= oh, god; na+samshayaH= no, doubt; tataH+hi+me+ bhayam= thereby, indeed, for me, fear; deva + prasaadam+kartum+arhasi= oh, god, forbearance, to accord, apt of you.

" 'Oh, Chief of Gods, Indra, that great saint Vishvamitra is a dangerous one and undoubtedly he releases his deadly anger on me... oh, god, thereby I am fearful of him... hence, oh, god, it will be apt of you to accord forbearance... [1-64-3, 4a]

एवम् उक्तः तया राम स भयम् भीतया तदा ॥ १-६४-४
ताम् उवाच सहस्राक्षो वेपमानाम् कृतांजलिम् ।

4b, 5a: evam+uktaH+tayaa= that way, spoken to [Indra,] by her; raama= oh, Rama; sa+bhayam+ bhiitayaa+tadaa= with, fear, fearful one, then; taam+uvaaca+sahasraakSaH= to her, said, Thousand-eyed Indra; vepamaanaam+kR^itaanjalim= shuddering, making palm-fold.

"When the Thousand-eyed Indra is spoken by her that way, a fearful one, then, oh, Rama, he said to her who is shuddering and folding her palms... [1-64-4b, 5a]

मा भैषी रंभे भद्रम् ते कुरुष्व मम शासनम् ॥ १-६४-५
कोकिलो हृदय ग्राही माधवे रुचिर द्रुमे ।
अहम् कंदर्प सहितः स्थास्यामि तव पार्श्वतः ॥ १-६४-६

5b, 6: maa+bhaiSii+rambhe= need not, be fearful, oh, Rambha; bhadram+te= safe, betides you; kuruSva+mama+ shaasanam= carryout, my, command; kokilaH= black-songbird; hR^idaya+ graahii= heart, stealer; maadhave= in springtime; rucira+drume= in pleasing, trees [of springtime]; aham= I; kandarpa + sahitaH= Love-god, along with; sthaasyaami+tava+ paarshvataH= I will stay, at your, side.

" 'You need not be fearful, Rambha, carry out my command... safe betides you... in the pleasing trees of springtime, I on becoming a heart-stealing black-songbird, will be at your side, along with Love-god... [1-64-5b, 6]

त्वम् हि रूपम् बहु गुणम् कृत्वा परम भास्वरम् ।
तम् ऋषिम् कौशिकम् रंभे भेदयस्व तपस्विनम् ॥ १-६४-७

7. tvam+hi+ruupam [kR^itvaa] = you, indeed, semblance [on assuming]; bahu+guNam+ kR^itvaa= multi-, multiplex, on making [savoir faire]; parama+bhaasvaram= highly, sparkling; tam+R^iSim+ kaushikam = him, sage, Kaushika; rambhe= oh, Rambha; bhedayasva+ tapasvinam= disengage [from ascesis,] ascetical one.

" 'Indeed, you on assuming a highly sparkling semblance, and multi-multiplexing your savoir faire, [with bon viveurs and bon vivants,] you disengage him, that ascetical sage Kaushika [from his ascesis...' So said Indra to Rambha...] [1-64-7]

सा श्रुत्वा वचनम् तस्य कृत्वा रूपम् अनुत्तमम् ।
लोभयामास ललिता विश्वामित्रम् शुचि स्मिता ॥ १-६४-८

8. saa+shrutvaa+vacanam+tasya= she, on hearing, sentence, of his [Indra]; kR^itvaa+ ruupam+an+ uttamam= on adopting, physique, un, excelled; lobhayaamaasa= started to entice; lalitaa= lovely lady; vishvaamitram= Vishvamitra; shuci+smitaa= bight, smiles [with giggly grins.]

"She on hearing the sentence of Indra and on adopting an unexcelled physique, that lovely lady started to entice Vishvamitra, with giggly grins... [1-64-8]

कोकिलस्य तु शुश्राव वल्गु व्याहरतः स्वनम् ।
संप्रहृष्टेन मनसा स एनाम् अन्वैक्षत ॥ १-६४-९

9. kokilasya+tu+shushraava= songbird's, but, on hearing; valgu+vyaaharataH+svanam= melodious, saying [trilling,] tune; samprahR^iSTena= very, highly, gladdened; manasaa= at heart; saH+enaam+ anvaikSata = he [Vishvamitra,] at her [at Rambha,] stared.

"But Vishvamitra is very highly gladdened on hearing the songbird's melodious trilling tune and he [incidentally even] stared at Rambha... [1-64-9]

अथ तस्य च शब्देन गीतेन अप्रतिमेन च ।
दर्शनेन च रंभाया मुनिः संदेहम् आगतः ॥ १-६४-१०

10. atha+tasya+ca+shabdena= then, its [songbird's,] by trilling; giitena+a+pratimena+ ca= by tune, less, match; darshanena+ca+rambhaayaa= by tableau, also, of Rambha; muniH+ sandeham +aagataH= sage, wariness, came to [he is on the qui vive.]

"Then, by the matchless trilling tune of that songbird and by the tableau of Rambha also, the sage is on his qui vive... [1-64-10]

सहस्राक्षस्य तत् कर्म विज्ञाय मुनिपुंगवः ।
रंभाम् क्रोध समाविष्टः शशाप कुशिक आत्मजः ॥ १-६४-११

11. sahasraakSasya= Thousand-eyed Indra's; tat+karma+vij~naaya= that, deed [escapade,] on knowing; munipungavaH= saint, the best; rambhaam= Rambha is; krodha+samaaviSTaH+ shashaapa= in wrath, enwrapped, cursed; kushika+aatmajaH= Kushika's, son, Vishvamitra.

"On knowing this to be an escapade of the Thousand-eyed Indra, Vishvamitra is enwrapped in wrath and cursed Rambha... [1-64-11]

यत् माम् लोभयसे रंभे काम क्रोध जय एषिणम् ।
दश वर्ष सहस्राणि शैली स्थास्यसि दुर्भगे ॥ १-६४-१२

12. yat+maam+lobhayase= whereof, me, you entice; rambhe= oh, Rambha; kaama+krodha+jaya+ eSiNam = wonton, wroth, to win over, wisher; dasha+varSa+sahasraaNi = ten, years, thousand; shailii + sthaasyasi= rock [like,] you will stay [you become a statued wastrel]; dur+bhage= un, lucky female.

" 'Whereof you tried to entice me, a wisher to win over the wanton and wroth, you unlucky female, thereof you will become a rocklike statued wastrel... [1-64-12]

ब्राह्मणः सुमहातेजाः तपो बल समन्वितः ।
उद्धरिष्यति रंभे त्वाम् मत् क्रोध कलुषी कृताम् ॥ १-६४-१३

13. braahmaNaH+sumahaatejaaH= by Brahman, very, high, resplendent one; tapaH+ bala+sam anvitaH= ascetical, power, having; uddhariSyati= salvages; rambhe= oh, Rambha; tvaam= you; mat+ krodha + kaluSii+kR^itaam= by my, anger, blemish, made [blemished one.]

" 'A very highly resplendent Brahman, who is ascetically powerful, salvages you, oh, Rambha, who are now blemished by my anger... [1-64-13]

Comment: This ascetically powerful Brahman-saviour of Rambha is none other than the Sage Vashishta, the brainchild of God Brahma. Even though Vishvamitra is at loggerheads with Vashishta, he holds Vashishta in high respect.

एवम् उक्त्वा महातेजा विश्वामित्रो महामुनिः ।
अशक्नुवन् धारयितुम् कोपम् संतापम् आगतः ॥ १-६४-१४

14. evam+uktvaa+mahaatejaa= thus, on saying [uttering an angrily curse,] great-resplendent; vishvaa mitraH +mahaamuniH= Vishvamitra, great-saint; a+shaknuvan+dhaarayitum+ kopam= not, containable, brunt, of anger; santaapam+aagataH= compunction, came [to him, he became compunctious.]

"Thus when the brunt of that great-resplendent Vishvamitra's anger was uncontainable in uttering an angrily curse, then that great-saint became compunctious... [1-64-14]

Comment: Angering for trivial reasons or on trivially inferiors is a demeritorious triviality in loosing ascetic power. Irrestrainable temperament does not only ruin the ascetic powers but also breeds a prolonged compunction. Manu defines **jita indriya** as one who śrutvā spṛṣṭvā ca dṛṣṭvā ca bhaktvā ghrātvā ca yau naraḥ | na hṛṣyati glāyati vā sa vijñeyo jitendriyaḥ || - manu

'he who on hearing, touching, seeing, eating, smelling, but neither gladdens nor saddens, is a self-senses-conquered one...' The same is said in Bhagavad Gita, and the whole of **karma yoga** deals with the same subject, and it is said there:

tasmāt tvam indriyāṇi ādau niyamya bharatarṣabha pāpmānam prajahi hi enam jñāna vijñāna nāśanam || gīta 3-41

He that, being self-contained, hath vanquished doubt, / Disparting self from service, soul from works, / Enlightened and emancipate, my Prince! / Works fetter him no more! Cut then atwain / With sword of wisdom, Son of Bharata! - Sir Edwin Arnold.

तस्य शापेन महता रम्भा शैली तदा अभवत्।
वचः श्रुत्वा च कन्दर्पो महर्षेः स च निर्गतः॥ १-६४-१५

15. tasya+shaapena+mahataa= by his, curse, great one; rambhaa+shailii+tadaa+ abhavat= Rambha, rocklike statue, then, became; vacaH+shrutvaa+ca= words, on hearing, also; kandarpaH= Love-god; maharSeH = of great-saint; saH+ca= he [Indra,] also; nir+gataH= out, gone [took flight.]

"Then by that great curse Rambha became a rocklike statue, and having heard the words of that great-saint, Love-god and Indra also took flight... [1-64-15]

कोपेन स महातेजाः तपो अपहरणे कृते।
इन्द्रियैर् अजितै राम न लेभे शान्तिम् आत्मनः॥ १-६४-१६

16. kopena+saH+mahaatejaaH= by angering, he, great-resplendent one; tapaH+apaharaNe+ kR^ite= ascetical [merit,] in divesture of, made [owing to]; indriyaiH= by senses; a+jitai= not, governable; raama= oh, Rama; na+lebhe+shaantim+aatmanaH= not, attained, peace, in psyche.

"He that great-resplendent Vishvamitra is divested of his ascetical merit, owing to his angering, and his senses becoming ungovernable, [for, he is soul-searching, and] unattained is peace by his psyche... [1-64-16]

बभूव अस्य मनः चिंता तपो अपहरणे कृते।
न एव क्रोधम् गमिष्यामि न च वक्ष्ये कथंचन॥ १-६४-१७

17. babhuuva+asya+manaH+cintaa= became, his, conscience, sentimental; tapaH+apaharaNe+ kR^ite= ascetical [merit,] in divesture of, made [owing to]; na+eva+krodham+gamiSyaami= not, thus, wrath, I go in [succumb to]; na+ca+vakshye+kathamcana= not, also, put into words, anywise.

"His conscience became sentimental owing to the divesture of his ascetical merit, [and he soliloquised,] 'I shall not succumb to wrath thus, nor put [my presentiment] into words, anywise... [1-64-17

अथवा न उच्छासिष्यामि संवत्स्र शतानि अपि।
अहम् हि शोषयिष्यामि आत्मानम् विजितेन्द्रियः॥ १-६४-१८

18. athavaa+na+ucChaasiSyaami= otherwise, not, I respire; samvatsra+shataani+api= years, hundred, even for; aham+hi+shoSayiSyaami= I am, indeed, I emaciate; aatmaanam= myself; vi+jita+indriyaH= real, conquered, senses [until I become conqueror my own senses.]

" 'Otherwise I do not respire even for a hundred years [for those respiratory gestures also exhibit moods...] and I indeed emaciate myself until I become a real conqueror of my own senses... [1-64-18]

तावत् यावत् हि मे प्राप्तम् ब्राह्मण्यम् तपसा आर्जितम्।
अनुच्छ्वसन् अभुंजाः तिष्ठेयम् शाश्वती समाः॥ १-६४-१९
न हि मे तप्यमानस्य क्षयम् यास्यन्ति मूर्तयः।

19. anvaya/word-order: yaavat= whereupon; praaptam= bechances; me= to me; tapasaa= by ascesis; aarjitam+ braahmaNyam+hi= acquired, Brahman-hood, indeed; taavat= thereupon; an+ucChvasan= not, respiring [breathless]; a+bhu.njaaH= without, food [foodless]; shaashvatii+samaaH= for endless, years; tiSTheyam= bide my time; tapyamaanasya= one who is in ascesis; me+muurtayaH= my, bodily organs; kshayam= deterioration; na+hi+yaasyanti= not,

indeed, undergo.

" 'Whereupon the Brahman-hood bechances to me acquired by my own ascesis, thereupon I will bide my time for endless years, breathless and foodless, and as one who is in ascesis, [of my kind,] my bodily organs indeed will not undergo any deterioration... [1-64-19]

एवम् वेर्ष शस्त्रस्य दीक्षाम् स मुनिपुंगवः।
चकार प्रतिमाम् लोके प्रतिज्ञाम् रघुन्।न्दन ॥ १-६४-२०

20. evam+vearSa+shasrasya= thus, years, thousands; diikshaam+saH+munipungavaH= commitment, he, the sage, the eminent; cakaara+a+pratimaam+loke+pratij~naam= abided by, not, parallel [nonpareil,] in world, vow; raghunndana= oh, Raghu's, legatee, Rama.

"Thus for thousands of years that eminent sage abided by the commitment to the vow, oh, Rama, the legatee of Ragu, a nonpareil vow in the world..." [Thus Shataananda continued...] [1-64-20]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे चतुः षष्टितमः सर्ग

Thus, this is the 64th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 65

Introduction

Vishvamitra becomes Brahma-sage after a prolonged ascesis that made all the worlds to startle. Then all gods request Brahma to accord the supreme Brahma-sageship on Vishvamitra as he is cleansed of all mortal impurities, and Brahma accords that highest order on him. Thus Sage Shataananda concludes his narration about the legend of Vishvamitra.

अथ हैमवतीम् राम दिशम् त्यक्त्वा महामुनिः ।
पूर्वाम् दिशम् अनुप्राप्य तपः तेपे सुदारुणम् ॥ १-६५-१

1. atha+haimavatiim= then, snowbound [Himalayan, northern side]; raama= oh, Rama; disham+ tyaktvaa +mahaa muniH= direction, leaving off, great-saint; puurvaam+disham+anupraapya= eastern, direction, on arriving at; tapaH+tepe+sudaaruNam= ascesis, undertook, highly rigorous ascesis.

"Then that great-saint Vishvamitra leaving off the snowbound northern side of Himalayas, and on reaching the eastern direction, he undertook rigorous ascesis... [Thus Sage Shataananda continued the legend of Vishvamitra.] [1-65-1]

मौनम् वर्ष सहस्रस्य कृत्वा व्रतम् अनुत्तमम् ।
चकार अप्रतिमम् राम तपः परम दुष्करम् ॥ १-६५-२

2. maunam= muteness; varSa+sahasrasya= years, thousand; kR^itvaa= on making [committing himself]; vratam= vow; an+uttamam= un, excelled; cakaara+a+pratimam= performed, un, matched; raama= Rama; tapaH+parama+duSkaram= ascesis, highly, impracticable one.

"Committing himself to a vow of muteness, Rama, he performed and unexcelled and unmatched ascesis... and Rama, that is highly impracticable [for others to perform...] [1-65-2]

पूर्णे वर्ष सहस्रे तु काष्ठ भूतम् महामुनिम् ।
विघ्नैः बहुभिः आधूतम् क्रोधो न अंतरम् आविशत् ॥ १-६५-३
सः कृत्वा निश्चयम् राम तप आतिष्ठत् अव्ययम् ।

3, 4a: varSa+sahasre+puurNe+tu= years, thousand, on completing, even; kaaSTha+ bhuutam+mahaa munim= woodenly, on becoming, great-saint; bahubhiH+vighnaiH+ aadhuutam= many, by barriers, blasted [at full blast]; krodhaH+ [hR^idaya] antaram= fury, in inside [heart of hearts,]; na+aavishat= not, entranced [unimpressed]; raama= Rama; saH+kR^itvaa+ nishcayam= he, on making, firm determination; a+ vyayam+ tapa+aatiSTat= not, mitigated, ascesis, stood fast.

"Even on completing a thousand years, even when that great-saint became woodenly, even many barriers are at full blast, oh, Rama, his heart of hearts is unimpressed by fury, for he stood fast in an unmitigated ascesis, on making a firm determination... [1-65-3, 4a]

तस्य वर्ष सहस्रस्य व्रते पूर्णे महाव्रतः ॥ १-६५-४
भोक्तुम् आरब्धवान् अन्नम् तस्मिन् काले रघूत्तम ।
इन्द्रो द्विजातिः भूत्वा तम् सिद्ध अन्नम् अयाचत् ॥ १-६५-५

4b, 5: tasya= those; varSa+sahasrasya= years, thousand of; vrate+puurNe= ascesis, while being completed; mahaavrataH= one with a rigour-pledge; bhoktum+aarabdhavaan+annam= to eat, started, meal; tasmin+kale= at that, time; raghuuttama= oh, Ragu-dynasty's best, Rama; indraH+dvijaatiH+bhuutvaa= Indra, Brahman, on becoming; tam+siddha+annam+ayaacat= him [Vishvamitra's,] readily available, meal, requested.

"Those thousand years are ascesis, of that Vishvamitra with a rigour-pledge, when being completed, [on one day when he] started to eat his meal, oh, Rama, best of Raghu's dynasty, Indra [arrived there disguising himself as a] Brahman and requested for the readily available meal... [1-65-4b, 5]

Comment: This meal is prepared by Vishvamitra alone after a thousand years and such self-cooking of food by the ascetics is called, **vaishva devam,** since it is a sacred preparation anena vaiśvadeva ante samāgato atithiḥ svayam upoṣyā api svīya anna pradānena sambhojya iti sūcitam - dk

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तस्मैः दत्त्वा तदा सिद्धम् सर्वम् विप्राय निश्चितः ।

निःषेषिते अन्ने भगवान् अभुक्त्वा इव महातपाः ॥ १-६५-६

6. tasmaiH+dattvaa+tadaa= for him, gave, then; siddham= ready [meal]; sarvam= all; vipraaya= to Brahman; nishcitaH= willingly; niH+SheSite+anne= no, remnant of meal [Indra consumed everything without any leftovers,]; bhagavaan= godly Vishvamitra; a+bhuktvaa+iva= without, taking food [starved himself,] like; mahaa tapaaH= great-ascetic.

"Then that godly Vishvamitra willingly gave away all the readied meal to that Brahman, and as no meal is leftover [by Brahman-Indra,] that great-ascetic Vishvamitra starved himself... [1-65-6]

न किंचित् अवदत् विप्रम् मौन व्रतम् उपास्थितः ।
तथा एव आसीत् पुनः मौनम् अनुच्छ्वासम् चकार ह ॥ १-६५-७

7. na+kimcit+avadat+vipram= not, a little, spoke to, to Brahman; mauna+vratam+ upaasthitaH= muteness, pledge of, abided by; tathaa+eva+aasiit+punaH= like that, only, he remained, again; maunam+ an+ ucChvaasam+cakaara+ha= muteness, without, breath [breath-control,] carried on [his ascesis,] indeed.

"Not a little is spoken to the Brahman [in dissent by Vishvamitra,] as he is abided by his pledge of muteness, and he again remained in muteness and breath-control... like that only he carried on his ascesis, indeed... [1-65-7]

अथ वर्ष सहस्रम् च न उच्छ्वसन् मुनिपुंगवः ।
तस्य अनुच्छ्वसमानस्य मूर्ध्नि धूमो व्यजायत ॥ १-६५-८

8. atha+varSa+sahasram+ca= then, years, [another] thousand, also; na+ucChvasan= without, respiration; munipungavaH= saint, the eminent; tasya=his; an+ucChvasamaanasya= not, taking breath; muurdhni+dhuumaH+vyajaayata= from head, fumes, started to emit.

"When that eminent saint is without respiration for another thousand years, then from his head, who is not taking any breath, fumes have started to emit out... [1-65-8]

त्रै लोक्यम् येन संभ्रांतम् आतापितम् इव अभवत् ।
ततो देवर्षि गन्धर्वाः पन्नग उरग राक्षसाः ॥ १-६५-९
मोहिता तपसा तस्य तेजसा मंदरश्मयः ।
कश्मल उपहताः सर्वे पितामहम् अथ अब्रुवन् ॥ १-६५-१०

9, 10: trai+lokyam+yena+sambhraantam= triad, of worlds, by which [fumes,] startled; aataapitam+iva+ abhavat= seared, as if, became; tataH+devarSi+gandharvaaH+pannaga+ uraga+raakSasaaH= then, heavenly sages, gandharva-s, serpents, reptiles, demons; mohitaa= puzzled; tapasaa= by ascesis; tasya= his [Vishva mitra's]; tejasaa= by resplendence; manda+rashmayaH= dulled, resplendence; kashmala+upahataaH= blemish, marred by; sarve+pitaamaham+atha+abruvan= all, to Grandparent, then, addressed.

"By which fumes the triad of worlds is, as if it is seared, and thus it is startled... then the heavenly sages, gandharva-s, serpents, reptiles, demons are puzzled at the ascesis of Vishvamitra, and as their own resplendence is dulled by the resplendence of Vishvamitra, and as they are marred by this blemish, then all of them addressed the Grandparent, Brahma... [1-65-9, 10]

बहुभिः कारणैः देव विश्वामित्रो महामुनिः ।
लोभितः क्रोधितः चैव तपसा च अभिवर्धते ॥ १-६५-११

11. bahubhiH= by all; kaaraNaiH= means; deva= oh, god; vishvaamitraH+mahaamuniH= Vishvamitra, great-saint; lobhitaH+krodhitaH+caiva= allured, angered, also thus; tapasaa+ca+ abhivardhate= by ascesis, also, transcending.

" 'That great-saint Vishvamitra is angered and allured [to foil his ascetical ascendancy, by all of us and] by all means oh, god, but he is transcending [these lures, angers, and passions] by his ascesis... [1-65-11]

न हि अस्य वृजिनम् किंचित् दृश्यते सूक्ष्मम् अपि अथ ।
न दीयते यदि तु अस्य मनसा यत् अभीप्सितम् ॥ १-६५-१२
विनाशयति त्रैलोक्यम् तपसा स चर अचरम् ।

12, 13a: anvaya/word-order: atha= now; asya= his; suukSmam+api= imperceptible, even; vR^ijinam+ kimcit = imperfection, in the least; na+hi+dR^ishyate= not, really, appears; asya+manasaa+yat+ abhiipsitam= his, heart, which, felt [desire]; na+diiyate+yadi+tu= not, given, if, but; tapasaa= by ascetic [power]; sa+cara + acaram= with, mobile, sessile; trailokyam+vinaashayati= triad of worlds, he devastates

" 'Now, even an imperceptible imperfection does not really appear in him, but that which is his heartfelt desire, if it is not given, he by his ascetic power will devastate the triad of worlds... [1-65-12, 13a]

व्याकुलाः च दिशः सर्वा न च किंचित् प्रकाशते ॥ १-६५-१३
सागराः क्षुभिताः सर्वे विशीर्यन्ते च पर्वताः ।

13b, 14a: vyaakulaaH+ca+dishaH+sarvaa= tumultuous, also, directions, all; na+ca+ kimcit+prakaashate = not, also, barely, brightening; saagaraaH+kSubhitaaH+sarve= oceans, tempestuous, all; vishiiryante +ca+[sarve] parvataaH= tearing asunder, also, [all,] mountains.

" 'Barely brightened directions are all tumultuous, all the oceans are tempestuous, and all the mountains are tearing asunder... [1-65-13b, 14a]

प्रकंपते च वसुधा वायुः वाति इह संकुलः ॥ १-६५-१४
ब्रह्मन् नप्रतिजानीमो नास्तिको जायते जनः ।

14b, 15a: pra+kampate+ca+vasudhaa= highly, unsteadfast, also, earth; vaayuH+vaati+ iha+ samkulaH= airs, gusts, now, unsteady; Brahman= oh, Brahma; na+pratijaaniimaH= not, comprehensible for us; na+aastikH + jaayate+janaH= not, theistic, tend to be, people.

" 'The earth is also unsteadfast and the air's gusts are unsteady, oh, Brahma, people tend to be

non-theistic and for us incomprehensible [are the ways and means...] [1-65-14b, 15a]

सम्मूढम् इव त्रैलोक्यम् संप्रक्षुभित मानसम् ॥ १-६५-१५
भास्करो निष्प्रभः चैव महर्षेः तस्य तेजसा ।

15b, 16a: sammuuDham+iva+trailokyam= stupefied, as though, [all being in] triad of worlds; sam+pra+ kshubhita+maanasam= very, highly, perturbed, at senses; bhaaskaraH+niSprabhaH+ caiva= sun, lustreless, also thus; maharSeH+tasya+tejasaa= of grate sage, his, by resplendence.

" 'All the beings in the triad of the worlds are very highly perturbed at their senses and they are as though stupefied, also thus the sun is rendered lustreless by the resplendence of that great sage... [1-65-15b, 16a]

बुद्धिम् न कुरुते यावत् नाशे देव महामुनिः ॥ १-६५-१६
तावत् प्रसादो भगवान् अग्नि रूपो महाद्युतिः ।

16b, 17a: buddhim+na+kurute= mind, not, makes up; yaavat= before; naashe= in total destruction; deva= oh, god; mahaamuniH= great saint Vishvamitra; taavat= prior to; prasaadaH= he is to be placated; bhagavaan+agni+ruupaH= god, Fire, embodiment of; mahaadyutiH= great-resplendent one.

" 'Oh, God, that great saint Vishvamitra [turned out to be the] embodiment of Fire-god, as such, before he makes up his mind for total destruction, prior to that he is to be placated... [1-65-16b, 17a]

काल अग्निना यथा पूर्वम् त्रैलोक्यम् दह्यते अखिलम् ॥ १-६५-१७
देव राज्यम् चिकीर्षेत दीयताम् अस्य यत् मतम् ।

17b, 18a: kaala+agninaa+yathaa= by End-Time, Fire, as to how; puurvam+trailokyam+ dahyate+ akhilam = previously, triad of worlds, blazed away, entirely; deva+raajyam+cikiirSeta= of gods, realm, wants to do [be potentate of]; diiyataam+asya+yat+matam= be given, whatever, his, inclination.

" 'As to how the End-Time Fire entirely blazed away the triad of worlds previously, [now this sage may do likewise, hence] whatever is his inclination, may it be to become the potentate of the gods' realm, let it be given...' [Thus, all gods appealed to Brahma...] [1-65-17b, 18a]

ततः सुर गणाः सर्वे पितामह पुरोगमाः ॥ १-६५-१८
विश्वामित्रम् महात्मानम् वाक्यम् मधुरम् अब्रुवन् ।

18b, 19a: tataH+sura+gaNaaH+sarve= then, gods', assemblages, all; pitaamaha+ purogamaaH= Grandparent, keeping in forefront; vishvaamitram+mahaatmaanam= to Vishvamitra, great souled one; vaakyam+madhuram+abruvan= word, harmonious, said.

"Then all the assemblages of gods keeping the Grandparent Brahma in their forefront [appeared before] that great souled Vishvamitra and said this harmonious word... [1-65-18b, 19a]

ब्रह्मर्षे स्वागतम् ते अस्तु तपसा स्म सु तोषिताः ॥ १-६५-१९
ब्राह्मण्यम् तपसा उग्रेण प्राप्तवान् असि कौशिक ।

19b, 20a: brahmarSe= oh, Brahma-sage; svaagatam+te+astu= welcome, to you, let there be [you are welcome]; tapasaa+sma+su+toSitaaH= by ascesis, we are, much, contented; braahmaNyam= Brahman-hood; tapasaa+ugreNa= by ascesis, rigorous; praaptavaan+asi+ kaushika= achieved, you have, oh, Kaushika.

" 'Oh, Brahma-sage, you are welcome... we are much contented with your ascesis and oh, Kaushika, you have achieved Bahaman-hood by your rigorous ascesis... [1-65-19b, 20a]

दीर्घम् आयुः च ते ब्रह्मन् ददामि स मरुद् गणः ॥ १-६५-२०
स्वस्ति प्राप्नुहि भद्रम् ते गच्छ सौम्य यथा सुखम् ।

20b, 21a: diirgham+aayuH+ca+te= long, life, also, to you; Brahman= oh, Brahman; dadaami+sa+marut + gaNaH= I bestow, along with, Marut-gods', assemblages; svasti+praapnuhi= blissfulness, betides you; bhadram +te= safe, you be; gacCha+saumya+yathaa+sukham= take leave, oh, gentle [sage,] amble, as you, please.

" 'I, along with the assemblages of Marut-Wind-gods, bestow upon you a long life, thus blissfulness betides you, safe you be... oh, gentle sage take leave and amble as you please... [Thus, Brahma said to Vishvamitra...] [1-65-20b, 21a]

पितामह वचः श्रुत्वा सर्वेषाम् त्रिदिव ओकसाम् ॥ १-६५-२१
कृत्वा प्रणामम् मुदितो व्याजहार महामुनिः ।

21b, 22a: pitaamaha+vacaH+shrutvaa= Grandparent's, words, on hearing; sarveSaam+tridiva+ okasaam = to all, heaven, residents of; kR^itvaa+praNaamam= on performing [paying,] good devoirs; muditaH +vyaajahaara+mahaamuniH= cheerfully, said, great-saint.

"On hearing the words of Grandparent Brahma and on paying good devoirs to all of the residents of heavens, that great saint cheerfully said... [1-65-21b, 22a]

ब्राह्मण्यम् यदि मे प्राप्तम् दीर्घम् आयुः तथैव च ॥ १-६५-२२
ॐ कारो अथ वषट् कारो वेदाः च वरयन्तु माम् ।

22b, 23a: braahmaNyam+yadi+me+praaptam= Brahman-hood, if, to me, befallen; diirgham+aayuH + tathaiva +ca= long, life [eternality,] also; AUM= Om; kaaraH= syllable [quintessence of]; atha= then; vaSaT + kaaraH= vaSaT, syllable [quintessence of]; vedaaH+ca= Veda-s, even; varayantu+maam= patronise, me.

" 'If Brahman-hood and eternality have befallen on me, let the quintessence of AUM and vaSat syllables, and even all Veda-s may patronise me... [1-65-22b, 23a]

क्षत्र वेदविदाम् श्रेष्ठो ब्रह्म वेदविदाम् अपि ॥ १-६५-२३
ब्रह्म पुत्रो वसिष्ठो माम् एवम् वदतु देवताः ।
यदि अयम् परमः कामः कृतो यान्तु सुरर्षभाः ॥ १-६५-२४

23b, 24a: kSatra+veda+vidaam+shreSTho= Kshatriya's, knowledge [kingcraft,] among geniuses, the best; brahma+veda+vidaam+api= Brahman, knowledge, knowers [priestcraft,] even; brahma+putraH= Brahma's, son [brainchild]; vasiSThaH+maam+evam+vadatu= Vashishta, me, this way, say [acknowledge]; devataaH= oh, gods; yadi+ayam= if, this; paramaH+kaamaH+kR^itaH= ultimate, yearning, on doing [effectuated]; yaantu+ surarSabhaaH= you may leave, oh, gods, the best.

" 'Oh, gods, the best one among the geniuses of kingcraft, and even the best one among the geniuses of priestcraft, that Vashishta, the brainchild of Brahma, even he shall acknowledge me this way, and oh, the best gods, if this ultimate yearning of mine is effectuated, you may take leave...' [Thus Vishvamitra requested the gods...] [1-65-23b, 24]

ततः प्रसादितो देवैः वसिष्ठो जपताम् वरः ।
सख्यम् चकार ब्रह्मर्षिः एवम् अस्तु इति च अब्रवीत् ॥ १-६५-२५

25. tataH+prasaaditaH+devaiH= then, besought, by gods; vasiSThaH+japataam+varaH= Vashishta, among meditators, the best; sakhyam+cakaara= friendship, made; brahmarSiH+evam +astu+iti+ca+abraviit= Brahma-sage, thus, you are, that way, also, said.

"Then besought by gods, the best one among meditators, Vashishta made friendship and also said that way to Vishvamitra, 'you are a Brahma-sage...' thus... [1-65-25]

ब्रह्मर्षिः त्वम् न संदेहः सर्वम् संपद्यते तव ।
इति उक्त्वा देवताः च अपि सर्वा जग्मुः यथा आगतम् ॥ १-६५-२६

26. brahmarSiH+tvam= Brahma-sage; na+sandehaH= without, doubt; sarvam+ sampadyate+tava = all, will accrue, to you; iti+uktvaa= thus, said; devataaH+ca+api= gods, also, even; sarvaa+jagmuH+yathaa+ aagatam= all, went away, as, they have come.

"Undoubtedly you are a Brahma-sage and all will accrue to you [in accordance with the sublimity of this sageship...' and when Vashishta said so to Vishvamitra,] all the gods have gone away as they have come... [1-65-26]

विश्वामित्रो अपि धर्मात्मा लब्ध्वा ब्राह्मण्यम् उत्तमम् ।
पूजयामास ब्रह्मर्षिम् वसिष्ठम् जपताम् वरम् ॥ १-६५-२७

27. vishvaamitraH+api+dharmaatmaa= Vishvamitra, even, virtue-souled one; labdhvaa+braahmaNyam+ uttamam- on getting, Brahman-hood, the best; puujayaamaasa+brahmarSim= reverenced, Brahma-sage; vasiSTham+japataam+varam= Vashishta, among meditators, the best.

"Even the virtue-souled Vishvamitra on getting his Brahman-hood, reverenced that best one among meditators and [his counterpart] Brahma-sage, Vashishta... [1-65-27]

कृत कामो महीम् सर्वाम् चचार तपसि स्थितः ।
एवम् तु अनेन ब्राह्मण्यम् प्राप्तम् राम महात्मना ॥ १-६५-२८

28. kR^ita+kaamaH= effectuated, aim; mahiim+sarvaam+cacaara= earth, all over, ambled; tapasi+ sthitaH= in ascesis, abiding; evam+tu+anena+braahmaNyam= this way, but, by him, Brahman-hood; praaptam = achieved; raama= oh, Rama; mahaa tmanaa= by great souled one.

"Thus his aim is effectuated and abiding in ascesis he ambled all over the earth... this way the Brahman-hood is achieved by this great souled Vishvamitra... [1-65-28]

एष राम मुनि श्रेष्ठ एष विग्रहवान् तपः ।
एष धर्मः परो नित्यम् वीर्यस्य एष परायणम् ॥ १-६५-२९
एवम् उक्त्वा महातेजा विरराम द्विजोत्तमः ।

29, 30a: eSa= he is; raama= oh, Rama; muni+shreSTha= saint, best; eSa+vigrahavaan+ tapaH= he is, embodiment of, ascesis; eSa+dharmaH+paraH+nityam= he is, in righteousness, obliged with, always; viiryasya + eSa+paraayaNam= for fortitude, he is, dwelling house; evam+uktvaa+ mahaatejaa= that way, on saying, great-resplendent [Shataananda]; viraraama+dvijottamaH= took respite, Brahman, the best.

"Oh, Rama, he is the best saint, he is the embodiment of ascesis, he is always obliged with righteousness, and he is the dwelling house for fortitude..." and on saying [the legend of Vishvamitra,] that way that best Brahman and great-resplendent Sage Shataananda, took respite. [1-65-29, 30a]

शतानंद वचः श्रुत्वा राम लक्ष्मण संनिधौ ॥१-६५-३०
जनकः प्रांजलिः वाक्यम् उवाच कुशिकात्मजम् ।

30b, 31a: shataananda+vacaH+shrutvaa= Shataananda's, words, on listening; raama+ lakSmaNa+ sannidhau = Rama, Lakshmana, in the presence of; janakaH= King Janaka; praanjaliH= with folded palms; vaakyam+ uvaaca + kushikaaatmajam= sentence, said to, Kushika's, son.

On listening the words of Sage Shataananda said in the presence of Rama and Lakshmana, king Janaka said this sentence to Kushika's son, Vishvamitra, with folded palms. [1-65-30b, 31a]

धन्यो अस्मि अनुगृहीतो अस्मि यस्य मे मुनिपुंगव ॥ १-६५-३१
यज्ञम् काकुत्स्थ सहितः प्राप्तवान् असि कौशिक ।

31b, 32a: dhanyaH+asmi= fortunate, I am; anugR^ihiitaH+asmi= much obliged, I am; yasya= which one; me= of mine [conducted by me]; munipungava= oh, sage, the eminent; yaj~nam= Vedic-ritual; kaakutstha + sahitaH = Kakutstha-s, along with; praaptavaan+asi+kaushika= come to pass, you are, oh, Kaushika.

"Oh, eminent sage Vishvamitra, I am fortunate... I am much obliged... you have happened to be here at this Vedic-ritual, which is conducted by me, oh, Kaushika, [that too,] along with Rama and Lakshmana, the legatees of Kakutstha... [31b, 32a]

पावितो अहम् त्वया ब्रह्मन् दर्शनेन महामुने ॥ १-६५-३२
गुणा बहु विधाः प्राप्ताः तव संदर्शनात् मया ।

32b, 33a: paavitaH+aham+tvayaa= consecrated, I am, by you; Brahman= oh, Brahman; darshanena= by advent; mahaamune= oh, great saint; guNaa+bahu+vidhaaH+praaptaaH= boons, many, kinds, achieved [by me]; tava+sandarshanaat+maya= your, on beholding.

"Oh, Brahman, I stand consecrated by your advent and oh, great saint, many kinds of boons are achieved by me, on beholding you... [1-65-32b, 33a]

विस्तरेण च वै ब्रह्मन् कीर्त्यमानम् महत्तपः ॥ १-६५-३३
श्रुतम् मया महातेजो रामेण च महात्मना ।

33b, 34a: vistareNa+ca+vai= comprehensively, also, really; brahman= oh, Brahman; kiirtyamaanam + mahattapaH= being extolled, [your] great ascesis; shrutam+maya= heard, by me; mahaa tejaH+raameNa+ ca+ mahaatmanaa= great-resplendent, by Rama, as well, noble souled.

"Oh, Brahman, myself and even the great-resplendent and noble souled Rama, as well, have heard about your great ascesis, when comprehensively extolled [by Sage Shataananda...] [1-65-33b, 34a]

सदस्यैः प्राप्य च सदः श्रुताः ते बहवो गुणाः ॥ १-६५-३४
अप्रमेयम् तपः तुभ्यम् अप्रमेयम् च ते बलम् ।
अप्रमेया गुणाः चैव नित्यम् ते कुशिकात्मज ॥ १-६५-३५

34b, 35: sadasyaiH+praapya+ca+sadaH= by congregationalists, [who have] come [available,] as well, in congregation; shrutaaH+te+bahavaH+guNaaH= heard, your, many, endowments; aprameyam+tapaH+ tubhyam = inestimable, ascesis, of yours; aprameyam+ca+te+balam= infinite, also, your, power; aprameyaa + guNaaH +caiva= invaluable, endowments, also thus; nityam+te= everlasting, yours; kushikaatmaja= oh, son of Kushika.

"The congregationalists available in this Vedic-ritual congregation have also heard your many endowments... inestimable is your ascesis, infinite is your power and invaluable are your endowments, and oh, son of Kushika, everlasting they are... [1-65-34b, 35]

तृप्तिः आश्चर्य भूतानाम् कथानाम् न अस्ति मे विभो ।
कर्म कालो मुनि श्रेष्ठ लम्बते रवि मण्डलम् ॥ १-६५-३६

36. tR^iptiH= contentment; aashcarya+bhuutaanaam+kathaanaam= wonder, causing, of narratives; na+asti+me= no, is there, to me; vibho= oh, nobleman; karma+kaalaH= ritual, time; muni+shreSTha= oh, saint, the best; lambate+ravi+maNDalam= dangling, sun, in [his] sphere.

"There is no contentment to me [while listening your] wondrous narratives, oh nobleman... but this is the time of ritual and the sun is dangling in his sphere [westward...] [1-65-36]

श्वः प्रभाते महातेजो द्रष्टुम् अर्हसि माम् पुनः।
स्वागतम् जपताम् श्रेष्ठ माम् अनुज्ञातुम् अर्हसि ॥ १-६५-३७

37. shvaH+prabhaate= tomorrow, morning; mahaatejaH= oh, great-resplendent sage; draSTum+arhasi +maam+punaH= to see, apt of you, me, again; svaagatam+japataam+shreSTha= reception, oh, meditator, the best; maam+anuj~naatum+arhasi= me, to permit, apt of you.

"Oh, great-resplendent sage, it is apt of you to see me tomorrow... oh, best meditator, it will be apt of you to permit me [for now to leave..." Thus Janaka sought leave from Vishvamitra.] [1-65-37]

एवम् उक्तो मुनिवरः प्रशस्य पुरुषर्षभम्।
विससर्ज आशु जनकम् प्रीतम् प्रीतिमान् तदा ॥ १-६५-३८

38. evam+uktaH+munivaraH= that way, spoken [Vishvamitra,] saint the best; prashasya+ puruSa rSabham= praising, the best one [king] among men [Janaka]; visasarja+aashu= released [bid farewell,] immediately; janakam= at Janaka; priitam= affectionately; priitimaan+tadaaa= affectionate one, then.

When spoken that way, that affectionate Vishvamitra, the best saint, praising Janaka affectionately bid farewell to Janaka immediately, the best king among men. [1-65-38]

एवम् उक्त्वा मुनि श्रेष्ठम् वैदेहो मिथिला अधिपः।
प्रदक्षिणम् चकार आशु स उपाध्यायः स बांधवः ॥ १-६५-३९

39. evam+uktvaa+muni+shreSTham= this way, on saying, to saint, the best; vaidehaH+mithilaa+ adhipaH= Videha legatee, Mithila's, king; pradakSiNam+cakaara+aashu= circumambulations, performed, immediately; sa+upaadhyaayaH+sa+baandhavaH= with, teachers, with relatives.

This way on saying to the best saint, the king of Mithila and the legatee of Videha lineage, immediately performed circumambulations along with his teachers and relatives [to Vishvamitra in veneration.] [1-65-39]

विश्वामित्रो अपि धर्मात्मा सह रामः स लक्ष्मणः।
स्वम् वासम् अभिचक्राम पूज्यमानो महर्षिभिः ॥ १-६५-४०

40. vishvaamitraH+api+dharmaatmaa= Vishvamitra, even, virtue souled one; saha+raamaH+sa+ lakSmaNaH= with, Rama, with Lakshmana; svam+vaasam+abhicakraama= his own, settlement, started towards; puujyamaanaH+maharSibhiH= being venerated, by great sages [who accompanied him.]

Even that virtue souled Vishvamitra started towards his own settlement along with Rama and Lakshmana, while being venerated by great sages [who accompanied him to this ritual.] [1-65-40]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पंच षष्टितमः सर्ग

Thus, this is the 65th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 66

Introduction

Legend of Shiva's bow is narrated as Vishvamitra asks Janaka to show that bow to Rama and Lakshmana, as they have come this far to have a glimpse of that great bow. Janaka, while narrating its history, makes an offer saying that his daughter Seetha will be given in marriage, if only Rama can string the bowstring of Shiva's bow. In the very same sixty-sixth chapter of Kishkindha Kanda, Valmiki narrates the birth of Hanuma through Jambavanta, elaborately. But here Valmiki informs through Janaka about the nature of birth of Seetha, very concisely, which gave raise to too much of debate about this enigmatic Seetha and her birth. Some points are given in the endnote.

ततः प्रभाते विमले कृत कर्मा नराधिपः ।

विश्वामित्रम् महात्मानम् आजुहाव स राघवम् ॥ १-६६-१

1. tataH+prabhaate+vimale= then, in morning, aurora; kR^ita+karmaa+naraadhipaH= on performing, duties [morning rites,] king [Janaka]; vishvaamitram+mahaatmaanam= Vishvamitra, great souled one; aajuhaava +sa+raaghavam= invited, with, Raghava-s.

Then on performing morning time rites in the aurora of next morning, king Janaka invited great souled Vishvamitra, along with Raghava-s. [1-66-1]

तम् अर्चयित्वा धर्मात्मा शास्त्र दृष्टेन कर्मणा ।

राघवौ च महात्मानौ तदा वाक्यम् उवाच ह ॥ १-६६-२

2. tam+arcayitvaa+dharmaaatmaa= him [Vishvamitra,] on reverencing, virtue souled [Janaka]; shaastra +dR^iSTena+karmaNaa= by scriptures, envisaged, formalities; raaghavau+ca= Raghava-s, also; mahaa aatmaanau= noble souled ones [Raghava-s]; tadaa+vaakyam+uvaaca+ha= then words, spoke, indeed.

On reverencing Vishvamitra and the noble souled Raghava-s according to the formalities envisaged by scriptures, then the virtue souled Janaka spoke these words, indeed. [1-66-2]

भगवन् स्वागतम् ते अस्तु किम् करोमि तव अनघ ।

भवान् आज्ञापयतु माम् आज्ञाप्यो भवता हि अहम् ॥ १-६६-३

3. bhagavan+svaagatam+te+astu= oh, god, welcome, to you, be there; kim+karomi+tava +anagha= what, I should do, for you, oh, holy sage; bhavaan+aaj~naapayatu+maam= you, bid, me; aaj~naapyaH+ bhavataa +hi+aham= biddable, by you, indeed, I am.

"Oh, god, you are welcome, oh, holy sage, bid me as to what I should for you, for I am biddable by you, indeed... [1-66-3]

एवम् उक्तः स धर्मात्मा जनकेन महात्मना ।

प्रत्युवाच मुनिर् वीरम् वाक्यम् वाक्य विशारदः ॥ १-६६-४

4. anvaya/word-order: mahaatmanaa+janakena= noble souled [foreseer,] by Janaka; evam+uktaH= thus, said; dharmaatmaa= virtue souled [presager]; vaakya+vishaaradaH= sentence, expert [wordsmith]; saH + muniH= that sage [Vishvamitra]; viiram+vaakyam+ pratyuvaaca= to valiant Janaka, words, in reply said.

When said thus by the foreseer Janaka, [who can foresee as to why Vishvamitra came with Raghava-s this far, and thus asked him as to what next is to be done,] that sage Vishvamitra, for he is presager and wordsmith, [and who knows what is to be done next,] said these words in reply to that valiant king Janaka. [1-66-4]

पुत्रौ दशरथस्य इमौ क्षत्रियौ लोक विश्रुतौ ।

द्रष्टु कामौ धनुः श्रेष्ठम् यत् एतत् त्वयि तिष्ठति ॥ १-६६-५

5. putrau+dasharathasya+imau= sons, of Dasharatha, these two; kSatriyau+loka+vishrutau= Kshatriya-s, in world, renowned; draSTu+kaamau+dhanuH+shreSTham= to see, desirous, bow, marvellous; yat+etat+tvayi+tiSThati= which [bow,] that one, in you [with you,] have a place.

"These two are the sons of Dasharatha, well-renowned Kshatriya-s in world, and they are desirous to see that marvellous bow which has a place with you... [1-66-5]

एतत् दर्शय भद्रम् ते कृत कामौ नृप आत्मजौ ।

दर्शनात् अस्य धनुषो यथा इष्टम् प्रतियास्यतः ॥ १-६६-६

6. etat+darshaya= that [bow,] show; bhadram+te= bodes well, to you; kR^ita+kaamau+nR^ipa+ aatmajau= done [come true,] desires, king's, sons [two princes]; darshanaat+asya+dhanuSaH= by beholding, that, bow; yathaa+iSTam+prati+yaasyataH= as, they like, return [back,] they go.

"You may show that bow, well bodes you, and on beholding that bow the desire of these two princes will come true, and they will go back as they like... [1-66-6]

एवम् उक्तः तु जनकः प्रत्युवाच महामुनिम् ।

श्रूयताम् अस्य धनुषो यत् अर्थम् इह तिष्ठति ॥ १-६६-७

7. evam+uktaH+tu+janakaH= thus, addressed, but, Janaka; pratyuvaaca+mahaamunim= replied, great sage; shruuyataam+asya+dhanuSaH= I let you hear, about that, bow; yat+artham+iha+ tiSThati= by which, reason, here, it has a place.

But Janaka replied the great sage Vishvamitra when he was addressed thus, "I shall [firstly] tell by which reason that bow has its place here... [1-66-7]

देवरात इति ख्यातो निमेः ज्येष्ठो मही पतिः ।

न्यासो अयम् तस्य भगवन् हस्ते दत्तो महात्मना ॥ १-६६-८

8. anvaya/word-order: bhagavan= oh, godly sage; nimeH= from Nimi; SaSTaH [jyeSTaH]= sixth [eldest]; devaraata+iti+khyaataH= Devaraata, thus, renowned; mahiipatiH= king; ayam= this [bow]; tasya + haste+nyaasaH= in his, hand, as custodial care; mahaatmanaa= by Sublime Soul [Shiva]; dattaH= given.

"Oh, godly sage, there was a king renowned as Devaraata, sixth one from Nimi, [the originator of our lineage,] and this bow was handed down to him for custodial care by the Sublime Soul, Shiva... [1-66-8]

Comment: Some mms use the word jyeSTaH instead of SaSTa for Nimi and then the meaning is that Nimi's eldest son is Devaraata. Basing on the account that is given by Janaka at the time of Rama's mariage with Seetha, Devaraata is the sixth one from Nimi, the originator of Janaka's lineage.

दक्ष यज्ञ वधे पूर्वम् धनुः आयम्य वीर्यवान् ।

रुद्रः तु त्रिदशान् रोषात् स लीलम् इदम् अब्रवीत् ॥ १-६६-९

9. dakSa+yaj~na+vadhe= Daksha Prajapati's, Vedic-ritual, devastation; puurvam= once; dhanuH+ aayamya+viiryavaan= bow, outstretching [bowstring,] mettlesome [god]; rudraH+tu+ tridashaan= Rudra, but, to all gods; roSaat+sa+liilam+idam+abraviit= rancorously, with, playing with [superciliously,] this, said.

"Once, during the devastation of the Vedic-ritual of Daksha Prajapati, the mettlesome god Rudra, rancorously outstretching the bowstring of this bow, said this to all gods, superciliously... [1-66-9]

यस्मात् भाग अर्थिनो भागान् न अकल्पयत मे सुराः ।

वर अंगानि महार्हाणि धनुषा शातयामि वः ॥ १-६६-१०

10. yasmaat= whereby; bhaaga+arthinaH= portion [of oblations in Vedic-ritual,] desirer; bhaagaan + na + a+ kalpayata= apportioned, not, made; me= to me; suraaH= oh, gods; vara+ angaani= best, limbs [heads]; mahaa+arhaaNi= highly, revered [heads]; dhanuSaa+ shaatayaami= with bow, I will shred; vaH= yours.

" 'Oh, gods, whereby you have not apportioned my portion [of oblations in Vedic-ritual s, as I am also the] desirer of such portion, [thereby] I will shred the highly revered heads of yours with this bow...' [So said Shiva to gods.] [1-66-10]

ततो विमनसः सर्वे देवा वै मुनिपुंगव ।

प्रसादयन्ति देवेशम् तेषाम् प्रीतो अभवत् भवः ॥ १-६६-११

11. tataH+vimanasaH+sarve+devaa+vai= then, dismayed, all, gods truly; munipungava= oh, best saint; prasaadayanti+devesham= on supplicating, God of Gods [Shiva]; teSaam+priitaH+ abhavat+bhavaH= of them, glad, He became, Bhava [another name of Shiva.]

"Then, oh, best saint Vishvamitra, all gods are truly dismayed, and on their supplicating, Bhava, namely Shiva, the God of Gods is gladdened... [1-66-11]

प्रीति युक्तः तु सर्वेषाम् ददौ तेषाम् महात्मनाम् ।

तत् एतत् देवदेवस्य धनू रत्नम् महात्मनः ॥ १-६६-१२

न्यासभूतम् तदा न्यस्तम् अस्माकम् पूर्वजे विभो ।

12, 13a. priiti+yuktaH+tu= glad, having [gladly,] but; sarveSaam+dadau= to all, gave; teSaam+mahaa aatmanaam= to them, great souled gods; tat+etat+devadevasya= that, this, God of God's; dhanuu+ ratnam= bow, gem of a; mahaatmanaH= by Sublime Soul Shiva; nyaasabhuutam = for custodial care; tadaa+nyastam = then, given; asmaakam+puurvaje= to our, ancestor vibho = oh, godly saint.

"And that Sublime Soul Shiva gladly gave that bow to all of the great souled gods, and oh, godly saint, then those great souled gods gave this gem of a bow of Shiva, the God of Gods, to our ancestor [Devaraata,] for custodial care... [1-66-12, 13a]

अथ मे कृषतः क्षेत्रम् लांगलात् उत्थिता मम ॥ १-६६-१३

क्षेत्रम् शोधयता लब्ध्वा नाम्ना सीता इति विश्रुता ।

13b, 14a. atha= later; me+kR^iSataH+kSetram= by me, when ploughing, ritual-field; laangalaat+ utthitaa+tataH= from plough [by plough from furrow,] raised, then; kSetram+ shodhayataa = ritual-filed, while purifying [consecrating]; labdhvaa= gained; naamnaa+siitaa+iti+vishrutaa= by name [named as,] Seetha, thus, renowned.

"Later, when I was ploughing the ritual field then raised by the plough [from the furrow is a baby girl... since she is] gained while consecrating the ritual-field, she is named as Seetha, and thus she is renowned... [1-66-13b, 14a]

भू तलात् उत्थिता सा तु व्यवर्धत मम आत्मजा ॥ १-६६-१४

वीर्य शुल्का इति मे कन्या स्थापिता इयम् अयोनिजा ।

14b, 15a bhuu+talaat+utthitaa+saa+tu= earth, from surface, arose [surfaced,] she, but; vyavardhata+ mama +aatmajaa= fostered, my [own,] soul-born girl; viirya+shulkaa+iti= boldness, bounty, thus; me= by me; kanyaa= girl; sthaapitaa= determined; iyam= she is; a+yoni+jaa= not, uterine, birthed.

"Hers is a non-uterine birth as she surfaced from the surface of the earth, but fostered as my own soul-born girl and I determined [to giver her in marriage to a bridegroom where his] boldness is the only bounty, [I receive in that marriage...] [1-66-14b, 15a]

Comment: 'Dowry is property or money brought by a bride to her husband' and this is familiar throughout the world. In ancient India, there was a counterpart custom to this, called **kanyaa shulkam** meaning 'some bounty, property or money offered by a bridegroom's family to the bride's family' since they are getting a worthy bride, coming into their family, not just as a mere wife of the bridegroom, but to upkeep and promote that family and its progeny. And this dowry or its counterpart is not compulsorily be paid in hard cash, but it may be any kind of gifts mutually exchanged, which has slowly developed into a mega havoc these days. Here Janaka wants the 'valour' of his prospective son-in-law as bounty due to him in the marriage of Seetha.

भूतलात् उत्थिताम् ताम् तु वर्धमानाम् मम आत्मजाम् ॥ १-६६-१५

वरयामासुः आगम्य राजानो मुनिपुंगव ।

15b, 16a. bhuutalaat+utthitaam+taam+tu= from earth's, surface, surfaced from, her, but; vardha maanaam +mama+aatmajaam= come of age, my, daughter is; [viira sulkatayaa sthaapitam upshrutya= boldness, bounty of, ascribed to be, on my informing; having heard my declaration that the bounty for Seetha is boldness alone;] varayaamaasuH+aagamya+raajaanaH= besought, on coming, kings; munipungava= oh, eminent sage.

"Oh, eminent sage, as my daughter has surfaced from the surface of earth and has come of age, the kings, [having heard my declaration that the bounty for Seetha is boldness alone,] have come and besought for her... [1-66-15b, 16a]

तेषाम् वरयताम् कन्याम् सर्वेषाम् पृथिवीक्षिताम् ॥ १-६६-१६

वीर्य शुल्का इति भगवन् न ददामि सुताम् अहम् ।

16b, 17a. teSaam+varayataam+kanyaam= to them, who are beseeching, for girl; sarveSaam= to all; pR^ithiviikSitaam= kings; viirya+shulkaa+iti= boldness, bounty, thus [saying]; bhagavan= oh, godly sage; na + dadaami+sutaam+aham= not, I gave, daughter, I have.

"To all of those kings who are beseeching for the girl, I have not given my daughter, saying that she will be given for a bounty of boldness... [1-6-16b, 17a]

ततः सर्वे नृपतयः समेत्य मुनिपुंगव ॥ १-६६-१७

मिथिलाम् अभ्युपागम्य वीर्यम् जिज्ञासवः तदा ।

17b, 18a. tataH+sarve+nR^ipatayaH+sametya= then, all, kings, convoked; munipungava= oh, eminent sage; mithilaam+abhyupaagamya= at Mithila, on arriving; viiryam+jij~naasavaH +tadaa= calibre [of bow,] they wanted to ascertain, then.

"Then all the kings convoked and on arriving at Mithila, then they wanted to ascertain the calibre [of the bow, vis-à-vis their own...] [1-66-17b, 18a]

तेषाम् जिज्ञासमानानाम् शैवम् धनुः उपाहृतम् ॥ १-६६-१८

न शेकुः ग्रहणे तस्य धनुषः तोलने अपि वा ।

18b, 19a. teSaam+jij~naasamaanaanaam= for them, those who want to ascertain [the calibre of bow]; shaivam+dhanuH+upa+aahR^itam= Shiva's, bow, to [their] proximity, fetched; na+ shekuH = not, capable; grahaNe+tasya+dhanuSaH= in catching hold of, its, bow; tolane+api+ vaa= to balance it [joggle,] even, or.

"For them, those who wanted to ascertain the calibre of the bow, that bow of Shiva is fetched to their proximity, but they are incapable to joggle it, or even to catch hold of it... [1-66-18b, 19a]

Comment: This bow of Shiva will be transported on a wheeled casket-cart with eight wheels and drawn by five thousand robust persons. This is narrated in next chapter. 'It is drawn by drawn by five hundred bulls...' **aananda raamayana** says so. In other versions of Ramayana, it is said that many people will pull that casket-cart, as one or two persons cannot haul it. Once, when Seetha was playing with other girls, their flowery ball of girl's rugby goes under this cart. None of her girlfriends is dare enough to near this bow-casket-cart, since it is a reverential casket-cart. But Seetha goes there and pushes that casket-cart aside with her left hand, as though it is a garland, and retrieves that flower ball. This capability of Seetha in easy handling of Shiva's bow, becomes a bane to her, when one among the wives of **sapta R^iSi** 'Seven Sages...' issues a curse to Seetha, saying that 'Seetha will be separated from her husband for some time, of course, for the good of people...' So says the tradition.

तेषाम् वीर्यवताम् वीर्यम् अल्पम् ज्ञात्वा महामुने ॥ १-६६-१९

प्रत्याख्याता नृपतयः तन् निबोध तपोधन ।

19b, 20a. teSaam+viiryavataam= their, valorous ones'; viiryam+alpam+j~naatvaa= valour, trivial [valueless,] on knowing;

mahaamune= oh, great saint; prati+aakhyaataa= counter, said [countermanded by me]; nR^ipatayaH= kings; tat+nibodha+tapodhana= [by] that, you may know, oh, ascetically wealthy Vishvamitra.

"Oh, great saint, on knowing the valour of those valorous ones as valueless, I countermanded them... oh, ascetically wealthy Vishvamitra, by that you may know [the sequel of it...] [1-66-19b, 20a]

ततः परम कोपेन राजानो मुनिपुंगव ॥ १-६६-२०

अरुन्धन् मिथिलाम् सर्वे वीर्य संदेहम् आगताः ।

20b, 21a. tataH+parama+kopena+raajaanaH= then, with blind, fury, kings; munipungava= oh, eminent sage; arundhan+mithilaam= beleaguered, Mithila; sarve+viirya+sandeham+aagataaH= [among] all, about [their own] valour, [self-] mistrust, bechanced.

"Then, oh, eminent sage, those kings beleaguered Mithila in a blind fury, since a self-mistrust bechanced among them all, about their own valour... [1-66-20b, 21a]

आत्मानम् अवधूतम् ते विज्ञाय मुनिपुंगव ॥ १-६६-२१

रोषेण महता आविष्टाः पीडयन् मिथिलाम् पुरीम् ।

21b, 22a. aatmaanam=for themselves; ava+dhuutam= to side, swept [brushed off by me]; te+ vij~naaya = they, on knowing [surmising]; munipungava= oh, eminent sage; roSeNa+ mahataa+ aaviSTaaH= by rancour, high, possessed by; piiDayan+mithilaam+puriim= to strangle, Mithila, city.

"They surmised for themselves that they are brushed off by me, and they possessed by a high rancour, they strangled the City of Mithila... [1-66-21b, 22a]

ततः संवत्सरे पूर्णे क्षयम् यातानि सर्वशः ॥ १-६६-२२

साधनानि मुनिश्रेष्ठ ततो अहम् भृश दुःखितः ।

22b, 23a. tataH+samvatsare+puurNe= then, a year, completed [elapsed]; kSayam+ yaataani+sarvashaH = decline, went into, in anyway; saadhanaani= possessions [for livelihood]; munishreSTha= oh, eminent sage; tataH+aham+bhR^isha+duHkhitaH= thereby, I was, highly, anguished.

"Then elapsed is an year and in anyway the possessions for livelihood went into a decline, oh, eminent sage, thereby I am highly anguished [1-66-22b, 23a]

ततो देव गणान् सर्वान् तपसा अहम् प्रसादयम् ॥ १-६६-२३

ददुः च परम प्रीताः चतुरंग बलम् सुराः ।

23b, 24a. tataH+deva+gaNaan+sarvaan= then, of gods, assemblages, all; tapasaa+ aham+prasaadayam = by ascesis, I have, assuaged; daduH+ca+parama+priitaaH= gave, also, highly, gladdened; caturanga+balam+suraaH= fourfold, forces, gods

"Then I have assuaged the assemblages of gods by my ascesis and gods are also highly gladdened and gave me fourfold forces... [1-66-23b, 24a]

Comment: The four components of army are foot soldiers, cavalry, elephant-squadrons, and chariot-warriors.

ततो भग्ना नृपतयो हन्यमाना दिशो ययुः ॥ १-६६-२४

अवीर्या वीर्य संदिग्धा स अमात्याः पाप कारिणः ।

24b, 25a. tataH= then; a+viiryaa= without, vigour; viirya+sandigdhaa= of valour, self-mistrustful [of their own valour]; paapa+kaariNaH= evildoers; nR^ipatayaH= kings; hanyamaanaa= being drubbed; bhagnaa= broken [defeated]; sa+amaatyaaH= with, ministers [retinue]; dishaH+yayuH= to directions, went [beat a hasty retreat.]

"Then those evildoers and self-mistrustful kings while being drubbed [by the heaven-sent army, they have become] vigourless and broken, and they beat a hasty retreat... [1-66-24b, 25a]

तत् एतत् मुनिशार्दूल धनुः परम भास्वरम् ॥ १-६६-२५

राम लक्ष्मणयोः च अपि दर्शयिष्यामि सुव्रत ।

25b, 26a tat+etat= that, this; munishaarduula= oh, tigerly sage; dhanuH+parama+ bhaasvaram= bow, supremely, radiant; raama+lakSmaNayoH+ca+api= to Rama, to Lakshmana, also, even; darshayiSyaami + suvrata = I will show, oh, saint of sacred vow.

"Oh, tigerly sage this is that supremely radiant bow, and oh, saint of sacred vows, I will show it, even to Rama and Lakshmana... [1-66-25b, 26a]

Comment: Here by the use of word 'even' 'also' Janaka is reckoning Rama or Lakshmana on par with other kings who have tried their hand in lifting it. As of now, Janaka is not admitting any supremeness or super-humanness to them. In Janaka's asking at verse 4 'what can I do next...' etc., Janaka has sensed as to why this Vishvamitra brought some boys on this long a route, that too by foot. But he is not yet self-assured of Rama's capability or otherwise. Hence, the next verse starts with the clause 'if'.

यदि अस्य धनुषो रामः कुर्यात् आरोपणम् मुने ।

सुताम् अयोनिजाम् सीताम् दद्याम् दाशरथेः अहम् ॥ १-६६-२६

26b, c yadi= if; asya+dhanuSaH= that, of bow; raamaH= Rama; kuryaat+aaropaNam= does [strings,] bowstring; mune= oh, sage; sutaam+a+yoni+jaam+siitaam= daughter, non-, uterine, birthed, Seetha; dadyaam = I offer; daasharatheH= to Dasharatha's [son]; aham= I will.

"If Rama strings the bowstring of that bow, oh, sage, I will offer my daughter, whose birth is non-uterine, to Dasharatha's Rama..." [So said Janaka to Vishvamitra.] [1-66-26b, c]

Enigmatic Seetha and her enigmatic birth

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In the endnote of Ch. 56 of Aranya Kanda, some details are given about the enigmatic Seetha. Here also some points about her enigmatic birth are presented.

In a book of O'Flaherty, Wendy D. Textual Sources for the Study of Hinduism. Pub: University of Chicago Press. ISBN 0-226-61847-1. p.59, Ramayana 1:65, Devanagari manuscript w-1455,' it is written that: "[Janaka:] 'Now, one day when I was in the sacrificial grounds, I saw the ultimate celestial nymph, Menaka, flying through the sky, and this thought came to me: 'If I should have a child in her, what a child that would be!' As I was thinking in this way, my semen fell on the ground. And afterwards, as I was ploughing that field, there arose out of the earth, as first fruits, my daughter, who has celestial beauty and qualities, and can only be won by one whose bride price is his manliness. Since she arose from the surface of the earth, and was born from no womb, she is called Sita, the furrow.' "

And this is said to be in Valmiki Ramayana, and this is being used to justify 'the virtually illicit birth of Sita, Lord Rama's wife' - it is unclear as to why and how scholars, as above, are wading through backwaters, called ancillary scripts, in the name of Valmiki Ramayana, and slinging mud on Valmiki or his Ramayana. It would be better to check and recheck their source material for this statement, if it were to be Valmiki Ramayana, on reading the verses 13, 14 and the last one of this chapter, where it is said that the birth of Seetha is a non-uterine birth, as there is neither a Menaka, nor a woman, nor any semen.

Seetha is considered to be the nature's nature, Primordeal Nature, Mahaa Prakriti, and when the five elements of nature intermingle into one, that is the Manifest Nature, where the five elements are pridhvi, aapa, teja, vaayu, aakaasha 'earth, waters, fire, air and space...' and there are many theories of their commingling like, pachii karaNa, saptii karaNa quintuplication, and sevenfold commingling etc. The process of creation gives rise to 24 items: 1] empirical or fundamental matter, 2] mahat, 3] ahamkaara, 4-8] five subtle elements, 9-13] five gross elements, 14] mind, 15-19] five sense organs, 20-24] five motor organs, 25] jiiva aatma, individual's soul, 26] Brahman, The Absolute. With these, a created living being is created. This is in the case of mortals and their births. But when Seetha is found in the furrow all these things have already happened and there is no question of human pregnancy to be attached to her. Hence Seetha is to be taken as Goddess Lakshmi, who is paraa shakti, Vishnu Maya and when she has to take an incarnation to become the prime cause to the effect of eliminating Ravana, no human activity of reproduction can be attached to such beings. If she were to be a human, perhaps she would not have exited from the pyre of fire when she self-immolated, after Rama and Ravana war. Some more information, though unrelated to Valmiki Ramayana, is given hereunder.

lakṣmīm kṣīra samudra rāja tanayām srīranga dhāmeśvarīm |
dasī bhūta samasta deva vanitām lokaika dīpa ankurām ||

Lakshmi evolved from the Milky Ocean, when gods and demons churned it for amrita, the Divine Elixir, along with it a host of other items like, haalaahala, [cosmic poison,] candra Moon, kalpa vriksha, [Benevolent Divine Tree,] and the medicinal sage-god Dhanvantari holding the golden pot of amrita, have come out as has been explained by Vishvamitra to Rama in this Kanda.

Vishnu is the all-inclusive deity, known as purusha or mahaa puruSa... parama aatma Supreme Person, naraayaNa one who peregrinates mortals in and out this mortal world, antaryämi The In-dweller of all beings, and He is the shèshin the Totality, in whom all souls are contained. He is bhagavat where bhaga, derives from the root bhaj meaning Gracious Lord, and vat one who has it. Vishnu possesses six such divine glories SaD guna vibhuuti, namely, 1] j~naana, Omniscience 2] aishwarya, Providence, 3] shakti, Omnicompetence, 4] bala, Omnipotence, 5] viirya, Immutability. 6] tèjas, Resplendence, shakti is the samvit, the Primary Intelligence of God, while the other five attributes emerge from this samvid and hence shakti is the god's ahamata Personality and Activity. Thus this Shakti of god is personified in mythological lore and is called Shri or Lakshmi, and She is said to manifest herself in, 1] kriyaa shakti, Creative Activity and 2] bhuuti shakti, Creation of God. Hence Vishnu cannot part with His own personality or creativity i.e., ahamta, which in its feminine form is called shrii or Lakshmi. He therefore needs His consort Goddess Lakshmi to be with Him always, untouched by any. Thus, Goddess Lakshmi has to accompany Vishnu in all His incarnations, along with other paraphernalia like his conch-shell, his quoit and mace, and the thousand headed serpent aadi sheSa etc. Such a delightful deity Goddess Lakshmi is a treasure house that can be abducted by the greedy, but she is fickle like ripples **lakṣmī hi toya taranga capalā**

Lakshmi= Goddess Lakshmi; hi= indeed; toya= water; taranga= wave like; capalaa= wavering. 'Goddess Lakshmi is wavering like the waves of water...' chapala, chanchala, asthira, wavering, faltering, unstable, and maayaa, maa + yaa 'whose illusory play she is, or liila play of god. She comes in unnoticeably like the water in a coconut and evaporates innocently into thin air, at Her will. Such as she is she is easily grabbed by the greedy. Hence none can give birth to her except the Mother Nature, and hence she is called mahilaa ; mahi + laa where mahi is earth and laa ; laH khaNDane triSu aadaane stri because Mother Earth gave birth to Seetha, Seetha is mahila Hence it is better to avoid assuming her to be an ordinary lady of an ordinary birth, and she may be viewed either legendarily or mythologically, for Valmiki as an epical poet, himself has not chronicled the details of her birth.

Even Vishnu is deprived of Her in His incarnations, not only in Ramayana but also in His nR^i simha

Man-Lion incarnation. There, Maya Lakshmi becomes a tribal woman to bring back the ferocious Lion-Man to his original form. And in other versions of Ramayana, it is said that Ravana abducted Maya Seetha, but not real Seetha. 'When the real Seetha herself is an enigma, what if Ravana abducts real or duplicate copy of that Seetha...' is the brushed aside adjustment. In either case, it is maya, liila illusory power, sport of Vishnu together with that of Goddess Lakshmi, cause this enigma. Hence, whenever She is thus absconding from Him, Vishnu searches and retrieves Her, for no one in Universe can handle her, nor amass all the wealth. The predestined wealth alone is enjoyable but nothing more can be amassed. So also are the riches in the present day world, come too suddenly and vanish that suddenly. No one is rich ever and anon, and on someday every one is likely to see the ups and downs in his graph of riches. It is Vishnu that retrives the real wealth back to His abode Vaikuntha, and even punishes anyone for his accumulation of beyond-the-means-wealth. The burning of Lanka by Hanuma in Sundara Kanda is an example to this.

In Lakshmi tantra , a Vaishnavaite aagama text, She that unrestrainable Goddess Lakshmi declares Herself, as naaraayaNii, vaiSNavii i.e., a coequal of Vishnu, in the play of the universe i.e., in God's liila, saying that:

aham nārāyanī nāma sā sattā vaiṣṇavī parā

'I am indeed naaraayaNii i.e. Lakshmi, the Supreme Essence of Vishnu... [Lakshmi Tantra 3.1.]

The Hindu mythology bases more on its eighteen Puraana-s, each of the six is rendered to each of the Hindu Trinity, Brahma, Vishnu, and Shiva. A] Vishnu Puraana-s are: - 1] Vishnu, 2] bhaagavata, 3] naaradiiya, 4] garuda, 5] padma. 6] varaaha. B] Brahma Puraana-s : -1] Brahma, 2] brahmaanda, 3] brahma vaivarta, 4] maarkandèya, 5] bhaviSya,6] vaamana. C] Shiva Puraana-s : - 1] vaayu, 2] linga, 3] skanda, 4] agni, 5] matsya, 6] kuurma. In all these Puraana-s Goddess Lakshmi is given a laudable place without any sectarian dispute. In the Vaishnavaite Puraana-s, Shiva starts telling the efficacy of Vishnu to Goddess Parvati. While Shaiva mythology places Goddess Parvati, the consort of Shiva, in one half of Shiva's body artha naariishvara tattva, and Vaishnavaite tradition places Goddess Lakshmi in the heart of Vishnu itself, as if it is a Lotus hridaya kamala. This is to depict the inseparable unison of Universal purusha, Male and prakriti , Female, the seed and field.

While Valmiki Ramayana names Rama as Rama, the Padma Puraana etc., mythological texts bring in the Vedic texts and prefix shrii of shrii suukta of Rig Veda khila 5-87, which is a feminine counterpart of puruSa suukta of Rig Veda 10-90, for parama purusha i.e., Vishnu or Narayana, and thus call Rama of Valmiki as shrii raama. Vaishnavaite mythologies take hold of these and other Vedic references to Vishnu, and treat Vishnu / Narayana and Lakshmi as the inseparable divine couple, who maintain this Universe. The prefix shrii means as 'one who takes delight in shrii i.e., Lakshmi, meaning wealth, wealth of any kind. shrii riti prathamam naama lakshmyaa and ' if a is the first name of Vishnu, shrii is the first name of Lakshmi. Thus, primarily eight kinds of wealth are established, to be associated with Goddess Lakshmi. They are 1] aadi Lakshmi Wealth a priori 2] dhaanya Lakshmi Cereal Wealth 3] Dhairya Lakshmi Wealth of Courage 4] gaja Laksmi Elephant Wealth, i.e., Elephantine Wealth of all animals and livestock, santaana Lakshmi Wealth of Progeny, 6] vijaya Lakshmi, Wealth of Victory, 7] vidyaa Lakshmi Wealth of Education, 8] dhana Lakshmi Monetary Wealth. And any thing that need be affluent gets the auspicious prefix shrii or suffix lakshmi, and called raajya Lakshmi , Wealth of Empire, bhaagya lakshmi Wealth of Fortune, and the like...

The play of Goddess Lakshmi in the form of Seetha is Ramayana. As such, her absence from Rama caused Rama to travel up to Lanka, annihilate the evil, and retrieve her. Seetha herself expresses her anguish about Rama's indulgence in a Supreme welfare-state, than in herself, as Mahaakavi Kalidasa, in his epical poem Raghu Vamsha, and depicts what this bhaagya lakshmi has to say, when Rama, basing on some satirical remarks of his lowly subject, deserts Seetha in favour of raajya lakshmi when Seetha said as below:

upasthitām pūrvam apāsya lakṣmīm vanam mayā sārthamasi prapannaḥ |
tad āspadam prāpya tayāti roṣāt soḍhā asmi na tad bhavane vasantī || raghuvamsha

"Earlier you refused the kingdom-wealth, raajya lakshmi and came to forests, where I was with you. Now that, that kingdom-wealth, raajya lakshmi on winning your affection is jealous of me, who am your bhaagya lakshmi 'fortune-wealth...' and she does not let me live in your palace." And thus, Seetha departs Rama to forests, at the fag end of Ramayana.

Valmiki declares Ramayana is siithaayaaH charitam mahaan... 'Seetha's impeccable conduct...' by giving her

an unusual birth from the furrow of the plough, and in the end she exits from this world into the same soil, where the earth is called vasundhara, which cleaves under Seetha's feet, and takes Seetha into her womb again. As such, the reason for Seetha to be there in that furrow as baby is said to be a vow of Goddess Lakshmi, in her earlier incarnation as Vedavati. The mythologies go on to say that Vedavati is the brainchild of a sage called Kushadhwaja, and he decides to give Vedavati in marriage none less than Vishnu. But in his lifetime, it is an unfulfilled desire. Then Vedavati starts a rigorous penance to achieve her father's wish. When she is at her culmination point of her penance, Ravana, passing that way in sky sees this beautiful lady, nears, and disturbs her penance. Vedavati coming out of her meditation, curses Ravana saying that she will reincarnate herself, to destroy Ravana and his entire dynasty. Then she causes a yogic fire and immolates herself in it. And Vedavati is reborn as Seetha of Ramayana, in an unusual way.

Here aananda raamaayaNa has an interesting parable. Once there was a king named Padmaaksha who wanted Lakshmi as his daughter. On practising ascesis Vishnu appears and gives a fruit called maatulunga phala, and girl emerges from out of that fruit, and she is named as Padma. But greedy to possess her, all the wooing kings war with Padmaaksha and his entire family is ruined and Padma jumps into fire and self immolates herself. Later when Vishnu's maaya comes out of an altar of fire, sits in her meditation, Ravana sees her and wants to abduct her. Of course, she is otherwise said to be Vedavati in other texts. But again, she enters the fire altar and reduces herself to ashes. Even then, Ravana searches in those ashes for her. In there, he gets five diamonds of high quality. He comes to Lanka and paces those diamonds in a casket and jovially presents them to his wife Mandodari. When Mandodari could not lift the casket Ravana lifts it and opens its lid, as he lifted Mt. Kailash. When the casket is opened, Mandodari finds a baby girl in it and recognises her to be Goddess Lakshmi. Then they consult their teachers about that baby's arrival. Those teaches wishing good for Ravana, advise to get rid off this girl immediately, for he is Goddess Lakshmi, arrived here only to end Ravana and his dynasty. Then Mandodari orders his servants to carry away this baby in a casket by an aircraft and get rid off it.

But Ravana rushes after the girl with a sword, to put that girl to sword. Empress Mandodari pacifies Ravana and says "Why purchase a later time death now itself at the hand of this baby... let that the casket be buried..." Ravana agrees. Mandodari also curses this girl saying, "this faithless girl, [for wealth is unfaithful,] will thrive only in a house, where the householder has his senses conquered, and who being an emperor lives like a perfect hermit, and who though wealthy and supreme by himself, will care nothing for the riches but view whole of the world and people as his own soul, with an impartial attitude..." Thus this casket is buried in the fields of King Janaka's empire by demons, clandestinely. Mandodari thought that such a person is an impossibility to take birth in this mortal world, to foster this buried girl, and thus presumed her curse to be twisty. But there is King Janaka with all the above attributes. A king without ego, wealthy but living simple, childless, yet does not crave for one, like King Dasharatha. Hence, he is called raajarSi a saintly king. Seetha's birth is to be limitedly understood, as said by Janaka in this chapter. Otherwise, the nuances about the birth of Seetha are to be viewed through the viewfinders of mythologies, legends, and above all, through the viewfinders of tradition... but not in the vast of epical poetry, as Valmiki himself has undocumented it...

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे षट् षष्टितमः सर्ग

Thus, this is the 66th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 67

Introduction

Rama breaks Shiva's bow when he wanted to examine the tautness of bowstring. Janaka is perplexed, while others swooned at the blast of breaking bow, and Janaka proposes Seetha to Rama in marriage. On the approval of Vishvamitra to that proposal, Janaka sends his plenipotentiaries to Ayodhya.

जनकस्य वचः श्रुत्वा विश्वामित्रो महामुनिः ।
धनुर् दर्शय रामाय इति ह उवाच पार्थिवम् ॥ १-६७-१

1. janakasya+vacaH+shrutvaa= Janaka's, words, on listening; vishvaamitraH+ mahaamuniH= Vishvamitra, eminent-saint; dhanuH+darshaya+raamaaya= bow, be displayed, for Rama; iti+ha+uvaaca+ paarthivam= thus, indeed, said, to king Janaka.

On listening to the words of Janaka, the eminent-saint Vishvamitra indeed said to the king, thus as "let the bow be displayed for Rama..." [1-67-1]

ततः स राजा जनकः सचिवान् व्यादिदेश ह ।
धनुर् आनीयताम् दिव्यम् गन्ध माल्य अनुलेपितम् ॥ १-६७-२

2. tataH+saH+raajaa+janakaH= then, he, that king, Janaka; sacivaan+vyaadidesha+ha= to ministers, ordered, indeed; dhanuH+aaniiyataam= bow, be bring on; divyam= divine [bow]; gandha+maalya+ anulepitam = with sandalwood paste, garlands, bedaubed with.

Then he that king Janaka indeed ordered his ministers, "Bring on the divine bow, bedaubed with sandalwood paste and garlands... [1-67-2]

जनकेन समादिष्ठाः सचिवाः प्राविशन् पुरम् ।
तत् धनुः पुरतः कृत्वा निर्जग्मुः अमित औजसः ॥ १-६७-३
नृणाम् शतानि पंचाशत् व्यायतानाम् महात्मनाम् ।
मंजूषाम् अष्ट चक्राम् ताम् समूहुः ते कथंचन ॥ १-६७-४

3-4. janakena+samaadiSThaaH= by Janaka, clearly instructed; sacivaaH+praavishan+[antaH] puram= ministers, on entering, [palace] chambers; tat+dhanuH+purataH+kR^itvaa= that bow, [their] afore, on keeping; nir+jagmuH= out, came [from palace-chamers]; a+mita+aujasaH= not, limitable, energetic ones [wheel cart pullers, not ministers]; nR^iNaam+shataani+ pancaashat= by men, hundreds, fifty [five thousand men]; vyaayataanaam= tallish [men]; mahaatmanaam= high souled [ministers]; manjuuSaam= coffer; aSTa+cakraam = eight, wheeled; taam= that [coffer]; samuuhuH+te+kathancana= tugged, they [ministers,] somehow [very difficultly.]

Thus clearly instructed by Janaka those high souled ministers went out [from the ritual hall] and on entering the palace-chambers, they came out with an eight-wheeled coffer, [in which that bow is ensconced,] and they the ministers got it tugged by five thousand tallish men of illimitable energy, who somehow tugged it very difficultly, and they the ministers have re-entered [the ritual hall,]

keeping that bow afore of them. [1-67-3, 4]

ताम् आदाय तु मंजूषाम् आयसीम् यत्र तत् धनुः ।
सुरोपमम् ते जनकम् ऊचुः नृपति मन्त्रिणः ॥ १-६७-५

5. taam+aadaaya+tu= that, on fetching, but; manjuuSaam+aayasiim= coffer, iron; yatra+tat+ dhanuH= wherein, that, bow is; sura+upamam= god, in simile [like]; te= they [ministers]; janakam +uucuH+nR^ipati= to Janaka, said, to king; mantriNaH= ministers.

On fetching that iron coffer wherein that bow is there, they the ministers said to their godlike King Janaka. [1-67-5]

इदम् धनुर् वरम् राजन् पूजितम् सर्व राजभिः ।
मिथिला अधिप राज इन्द्र दर्शनीयम् यत् इच्छसि ॥ १-६७-६

6. idam+dhanuH+varam= this is [here is,] bow, select one; raajan= oh, king; puujitam+sarva+raajabhiH = reverenced, all, by kings; mithilaa+adhipa= oh, Mithila's, sovereign; raaja+indra= king, the best; darshaniiyam+yat+icChasi= be evincible, that which, you wished to.

"Oh king and sovereign of Mithila, here is the select bow that is reverenced by all kings... oh, best king, that which you wished to be evincible [to the boys, to evince their capabilities...] [1-67-6]

तेषाम् नृपो वचः श्रुत्वा कृत अंजलिः अभाषत ।
विश्वामित्रम् महात्मानम् तौ उभौ राम लक्ष्मणौ ॥ १-६७-७

7. teSaam+nR^ipa+vacaH+shrutvaa= theirs [of his ministers,] king words, on listening; kR^ita+anjaliH+ abhaaSata= making, palms enfold, spoke; vishvaamitram+mahaatmaanam= to Vishvamitra, noble souled one; tau+ubhau+raama+lakSmaNau= to them, both, Rama, Lakshmana.

The king on listening their words spoke to the noble souled Vishvamitra and to both of them, Rama and Lakshmana too, making his palms enfolded. [1-67-7]

इदम् धनुर् वरम् ब्रह्मन् जनकैः अभिपूजितम् ।
राजभिः च महा वीर्यैः अशक्तैः पूरितम् तदा ॥ १-६७-८

8. idam+dhanu+varam= this [here is,] bow, exquisite; Brahman= oh, Brahman; janakaiH+ abhi puujitam = by [lineage of] Janaka-s, venerated [time-honoured one]; raajabhiH+ca+mahaa+ viiryaiH= by kings, even, highly, forceful ones; a+shaktaiH+puuritam+tadaa= [rendered] not, efficient, to take aim [with it.] then [previously.]

"Here is that exquisite bow, oh, Brahman, the time-honoured one by the lineage of Janaka kings, and by which even the highly forceful kings are rendered inefficient to take aim with it, previously... [1-67-8]

न एतत् सुर गणाः सर्वे स असुरा न च राक्षसाः ।
गंधर्व यक्ष प्रवराः स किन्नर महोरगाः ॥ १-६७-९
क्व गतिः मानुषाणाम् च धनुषो अस्य प्रपूरणे ।
आरोपणे समायोगे वेपने तोलने अपि वा ॥ १-६७-१०

9-10. anvaya/word-order: etat= with this; sarve= all; sura+gaNaaH= gods, assemblages; na= not [capable of]; sa+asura= inclusive of, demigods; raakSasaaH= demons; sa+kinnara+mahaa+uragaaH= inclusive of, kinnaraa-s, great, reptilian [demigods]; gandharva+yakSa+pravaraaH = gandharva-s, yaksha-s, best ones; na+ca= not [capable,] also; asya+dhanuSaH= with that, bow; tolane= in weighing or, balancing [in brandishing for a proper grip]; aaropaNe= in bracing bowstring; vepane= in twitching the bowstring [for its tautness]; samaayoge= in placing arrow on bowstring; api+vaa= even, or; pra+puuraNe= good, taking am [taking good aim]; kva+gatiH+maanuSaaNaam+ca= by what, course [capability,] among humans, even

"None in all the assemblages of gods, inclusive of demigods, not even among those of demons, or

the best of gandharva-s, yaksha-s inclusive of kinnaraa-s and that of reptilian demigods, is capable enough and all are rendered incapable... and then, in brandishing this bow [for a proper grip,] or in bracing its bowstring [to the other end,] or in twitching the bowstring [for its tautness,] or in placing the arrow on bowstring [at a proper place for a proper stretchability,] or even in taking a good aim with it... what will be that capability of one, even among humans... [1-1-9, 10]

तत् एतत् धनुषाम् श्रेष्ठम् आनीतम् मुनिपुंगव ।
दर्शय एतत् महाभाग अनयोः राज पुत्रयोः ॥ १-६७-११

11. tat+etat+dhanuSaam+shreSTham= that [such as it is,] this, among bows, nonpareil one; aaniitam= is brought in; munipungava= oh, eminent-saint; darshaya+etat= display, this one; mahaabhaaga= oh, highly, fortunate sage; anayoH+raaja+putrayoH= to two of them, king's, sons [princes.]

"Oh, eminent-saint, such as it is, this nonpareil bow among all bows is brought in, and oh, highly fortunate sage Vishvamitra, let this be displayed to those two princes..." [Thus Janaka said to Vishvamitra.] [1-67-11]

विश्वामित्रः स रामः तु श्रुत्वा जनक भाषितम् ।
वत्स राम धनुः पश्य इति राघवम् अब्रवीत् ॥ १-६७-१२

12. vishvaamitraH+sa+raamaH+tu= Vishvamitra, with, Rama, but; shrutvaa+janaka+ bhaaSitam = on listening, Janaka's, sentence; vatsa+raama+dhanuH+pashya= oh boy, Rama, bow, you see; iti+raaghavam+ abraviit = thus, to Raghava, said.

But Vishvamitra on listening the sentence of Janaka along with Rama, said to Raghava, thus "oh, boy Rama... you may see the bow..." [1-67-12]

महर्षेः वचनात् रामो यत्र तिष्ठति तत् धनुः ।
मंजूषाम् ताम् अपावृत्य दृष्ट्वा धनुः अथ अब्रवीत् ॥ १-६७-१३

13. maharSeH+vacanaat+raamaH= by great sage's, by the word, Rama; yatra+ tiSThati+tat+ dhanuH= wherein, ensconced, that, bow; manjuuSaam+taam+apa+aavR^itya= [the lid of] strongbox, that, to side, displacing [unclosing]; dR^iSTvaa+dhanuH+atha+abraviit= on seeing, bow, then, said.

By the word of the great sage Vishvamitra, Rama on unclosing [the lid of] that strongbox, wherein that bow is ensconced and on seeing the bow, then Rama said... [1-67-13]

इदम् धनुर्वरम् ब्रह्मन् संस्पृशामि इह पाणिना ।
यत्नवान् च भविष्यामि तोलने पूरणे अपि वा ॥ १-६७-१४

14. idam+dhanuH+varam= this, bow, supreme one; Brahman= oh, Brahman; samspR^ishaami+iha + paaNinaa= I wish to get the feel of, now, with hand [hands-on]; yatnavaan+ca+ bhaviSyaami= a trier, even, I wish to become; tolane+puuraNe+api+vaa= in brandishing, in taking aim, even, also.

"Oh, Brahman, now I wish get the feel of this supreme bow... and even I wish to become a trier also, in brandishing and even in taking aim with it... [1-67-14]

बाढम् इति एव तम् राजा मुनिः च समभाषत ।
लीलया स धनुर् मध्ये जग्राह वचनात् मुनेः ॥ १-६७-१५

15. baaDham= All right!; iti+eva+tam= thus, only, to him; raajaa+muniH+ca+sam abhaaSata= king, saint, also, equally [in chorus,] said; liilayaa+saH+dhanuH+madhye= playfully, he Rama, bow's, middle [grasping at middle handgrip of bow]; jagraaha= snatched; vacanaat+muneH= by word, of sage.

"All Right!" thus, the saint and king said to him in chorus, and Rama by the word of the sage, snatched the bow, grasping it at the middle handgrip, playfully. [1-67-15]

पश्यताम् नृ सहस्राणाम् बहूनाम् रघुनंदनः ।
आरोपयत् स धर्मात्मा स लीलम् इव तत् धनुः ॥ १-६७-१६

16. pashyataam+nR^i+sahasraaNaam+bahuunaam= while witnessing, people, thousands of, many of them; raghu+nandanaH= Raghu's, legatee Rama; aaropayat+saH+dharmaatmaa= stringed the bow, he [happened to be a,] a virtue [profound,] souled one; sa+liilam+iva= with, frisky [friskily, effortlessly] as though; tat+dhanuH= that, bow.

While many thousands of men are witnessing, he that legatee of Raghu, Rama, for he happened to be a profound souled one, he stringed the bow, effortlessly. [1-67-16]

Comment: A bow has a definite height and it is a measure of length, from the ages even up to the age Kautilya, who gave many accounts for weights and measures, in his 'Artha Shaastra' a Penguin re-puclication. Four **aratni-s** cubits are one **dhanu**, a bow-length, where one **aratni** is 18 inches, thus a bow-length is 6 feet and above, taking the standard size of archer as a six-footer and a little above. The bow's height is the height of the archer plus one measure of his head's height, as the upper end has to tower the archer's head. That being so, this bow belongs to Shiva and its height must be placed more than the human measure of 6 feet, and then it must be some 8 to 10 feet. And 'Rama is no crane-legged boy, as his physique is sad to be of 'medium' size, and then how a boy of, say of 4, 41/2 feet, could catch the upper end of 8-10 feet bow to bend it...' is the objection. An archer has to stand the bow on ground, clutch its lower end under big toe, and with one hand, he has to bend it, while with the other he catches the bowstring to string the other end. He is not supposed to handle it like a holdall or a briefcase. For this objection it is said that the poet is using the adjective **mahaatmaa** to Rama, ' an unfathomable one with an equally unfathomable soul...' The minute he touched the bow, it became a spongy stick and it listened to him and bent as he wished. Other way round, Rama is an ambidextrous archer and furthered is his skill by his possession of some divine missiles as given by Vishvamitra. Hence, his dexterity is now multiplied and he can handle any divine or human bow 'effortlessly...'

आरोपयित्वा मौर्वीम् च पूरयामास वीर्यवान् ।
तत् बभंज धनुर् मध्ये नरश्रेष्ठो महायशाः ॥ १-६७-१७

17. aaropayitvaa+maurviim+ca= having stringed, bowstring, also; puurayaamaasa+ viiryavaan= started to stretch the bowstring [up to his ear to see its tautness,] dextrous one; tat+babhanja= that, he broke; dhanuH + madhye= bow, medially; narashreSThaH+mahaayashaaH= best among men, glorious one.

Having stringed the bow, he that best one among men, Rama started to stretch the bowstring [up to his ear to examine its tautness, but] he that glorious Rama broke that bow, medially. [1-67-17]

Comment: The bow is not broken by itself because of its oldness or dryness, but blame Rama for breaking it, as with any other toy which children are apt to damage in their playing. He stretched the bowstring so long until it broke. His mother or father is not there, otherwise, a 'moral class' would have chanced on him for braking articles in neighbour's houses. The bow is broken in the middle, not at either end, but at handgrip. This shows the strength of his handgrip of his palm.

तस्य शब्दो महान् आसीत् निर्घात सम निःस्वनः ।
भूमि कंपः च सुमहान् पर्वतस्य इव दीर्यतः ॥ १-६७-१८

18. tasya+shabdaH+mahaan+aasiit= its [breakage's,] sound [explosion,] great [explosive,] is there [betided]; nir+ghaata+sama+niH+svanaH= down, plunging [thunder,] like, out, bursting [explosiveness]; bhuumi + kampaH+ca+su+mahaan= earth, tremulous, also, very, great [tremulously]; parvatasya+iva+ diiryataH = of mountain, like [as it happens,] exploding.

Then betided is an explosive explosion of that breakage, like the explosiveness of down plunging thunder, and the earth is tremulously tremulous, as it happens when a mountain is exploding. [1-67-18]

Comment: We can write more words for the above sound as, 'Dhaam, Dhiim, Phut, and DiSkuu...' etc., as long as thesaurus permit. But all that will be nonsensical. An Ear-splitting sound has come but it is "OM..." the auspicious sonus prima grata, produced once upon a time by Shiva's drum, in order to emanate words through **maheshvara suutraaNi**, which were unintelligible even for the sages like Sanaka, Sananda, Sanat Kumaara et al., and which were deciphered by Nandi, the Holy Bull vehicle of Shiva, to those sages. Here it is Shiva's bow and name of Shiva and all letters that attaches to Him are **sha.m, sha.nkara, sha.mbhava**, are peace-making letters, as codified in āum namaḥ śambhave ca mayo bhave ca namaḥ śaṅkarāya ca mayaskarāya ca namaḥ śivāya ca śivatarāya ca | - rudram - soma sūkta - yajur

Hence the real sound of **Om** is audible and it is ear-splitting for ordinary audience, since ordinary people cannot possibly face realities, and it is a regularly audible sound for the other four, who have not swooned. By the way, it will be

impossible for us to listen the chanting of Veda-s, even in these days, in any Vedic school for at least half an hour, as our ears are untuned to their ghana paaTha or jaTa or other sorts of chanting. We feel stranded in some audio studio with fully loaded sound FX.

And the pacemaker Rama lifted the bow of the peacemaker Shiva, where the bow itself is "Om". The legendary Indian bow is composed of three parts, unlike Robin Hood's single-piece bow. The lower bowing part, upper bowing part combined by a grip handle, and the bowstring. The three pieces are comparable to the three letters syllabified "Om" - a u ma, where a is upper bowing piece of bow, u, the lower end, and ma, the bowstring. The painters usually paint this bow-breaking scene, where Rama will be still handling the upper end in his hand, while the lower part will be falling, and the bowstring will be still dangling onto the upper end. The upper part of bow is a and this a is Vishnu akaara artho viSNuH, and the bowstring is ma Goddess Lakshmi, loka maataa maa ramaa mangala devataa, dangling on the Supreme Person through thick and thin, and the detached-un-detached lower end is u, Lakshmana, or any other adherer. A lengthy account of this trilogy is provided in Aranya Kanda, Ch. 11, first verse.

And the pacemaker Rama is marrying the world with peace, by stringing the bowstring of peacemaker's bow, and it is not a mere marriage of some prince charming, with a charmy princess. Thus, this sound is the initial impact, impetus, brunt, or whatever, for universal peace, and that way this marriage attains a legendary significance in peace process, though by force.

निपेतुः च नराः सर्वे तेन शब्देन मोहिताः।
व्रजयित्वा मुनि वरम् राजानम् तौ च राघवौ ॥ १-६७-१९

19. nipetuH+ca+naraaH+sarve= fell down [swooned,] also, people, all; tena+shabdena+ mohitaaH= by that, by raucous, bewildered; vrajayitvaa= except for; muni+varam+raajaanam+ tau+ca+raaghavau= saint, eminent, king, those two, also, Raghava-s.

Bewildered by that raucous all the people swooned, except for that eminent-saint Vishvamitra, king Janaka, and those two Raghava-s, namely Rama and Lakshmana. [1-67-19]

प्रति आश्वस्तो जने तस्मिन् राजा विगत साध्वसः।
उवाच प्रांजलिः वाक्यम् वाक्यज्ञो मुनिपुंगवम् ॥ १-६७-२०

20. prati+aashvastaH+jane= in turn, being inspirited [reaccustomed,] of people; tasmin= at that [moment]; raajaa= king; vi+gata+saadhvasaH= completely, gone [departed,] his discomfiture; uvaaca+praanjaliH+ vaakyam= said, with palm-fold [reverentially,] sentence; vaakyaj~naH= sententious one [Janaka]; munipungavam= to eminent-saint.

While the people are being reaccustomed, at that moment that sententious king Janaka, whose discomfiture is completely departed, said this to the eminent-saint Vishvamitra, reverentially. [1-67-20]

भगवन् दृष्ट वीर्यो मे रामो दशरथ आत्मजः।
अति अद्भुतम् अचिंत्यम् च अतर्कितम् इदम् मया ॥ १-६७-२१

21. bhagavan= oh, god; dR^iSTa= seen [evidently]; viiryaH= gallantry; me= by me; raamaH= Rama; dasharatha+aatmajaH= Dasharatha's, son; ati+adbhutam= highly, wondrous; a+cintyam+ca= not, imaginable; a+tarkitam= not, reasoned [unhoped]; idam+maya= this [act,] by me [for me.]

"Oh, god, I have evidently seen the gallantry of Rama, the son of Dasharatha... and [the whys of this boy and wherefores of his stringing that massive bow...] are unimaginable [to me, more so, humans lifting it... how so?] An unhoped [act by me... besides, breaking it!] A highly wondrous [experience is this for me...] [1-67-21]

जनकानाम् कुले कीर्तिम् आहरिष्यति मे सुता।
सीता भर्तारम् आसाद्य रामम् दशरथ आत्मजम् ॥ १-६७-२२

22. anvaya/word-order: me+sutaa+siitaa= my, daughter, Seetha; dasharatha+aatmajam+ raamam= Dasharatha's, son, Rama; bhartaaram= as husband; aasaadya= on coming by; janakaanaam+kule= for Janaka's, lineage; kiirtim+aahariSyati= celebrity, brings about.

"My daughter Seetha, on coming by Rama, the son of Dasharatha, as her husband, she brings about celebrity to the lineage of Janaka-s... [1-67-22]

Comment: This verse explains the advantageous status of Seetha than Rama in her birth and brought up. **mama sutaa** 'my daughter...' though I have not given her a physical birth, she is godsend to me, and I brought her up as a rarest of rare daughter with all the endowments of Janaka-s lineage which are impeccable...' **siitaa** 'a furrow... born a furrow, an unusual non-uterine birth than the uterine birth of Rama from his mother Kausalya... hence Seetha has a plus point... **dasharatha aatmajam** 'Dasharatha's, son...' a wooable bridegroom... because he is Rama **ramayate iti raama** 'makes others delightful...' besides this, the saying about an eligible bridegroom is there: kanyā varayate rūpam mātā vittam pitā śrutam bāndhavāḥ śīlam icchanti sūpa annām itare janāḥ

'a bride cherishes charming mien, a prince-charming, rather... his mother wishes money through him... his father wants him to be a wise one, [in his dealings with his wife and parents...] and his relatives require of him good demeanour... and other people wish to have dough of cooked pulse-gram, marriage-feasts, rather...' so also my daughter will cherish this boy as his looks are like that of a prince-charming... and the money for his mother, scholarly attitude to his father, good demeanour and feasts etc., all he can afford... and on **aasaadya** coming by Rama... my daughter brings **kiirti** 'celebrity' to our lineage, which is in singularly unique... because **kiirti** is said in singular number... hence let this boy may not negate my proposal as my daughter has many plus points...'

मम सत्या प्रतिज्ञा सा वीर्य शुल्का इति कौशिक ।
सीता प्राणैः बहुमता देया रामाय मे सुता ॥ १-६७-२३

23. anvaya/word-order: kaushika= oh, Kaushika; saa+viirya+shulkaa= she is, bravery's, bounty; iti= thus; mama= my; pratij~naa+satyaa= commitment, came true; praaNaiH+bahumataa = with [my] lives, equally agreeable [congenial]; me+sutaa+siitaa= my, daughter, Seetha; deyaa+raamaaya= presentable, for Rama.

"Oh, Kaushika, my commitment that she is the bounty of bravery has thus come true... and my daughter Seetha, who is congenial with my lives, is presentable to Rama... [1-67-23]

भवतो अनुमते ब्रह्मन् शीघ्रम् गच्छंतु मंत्रिणः ।
मम कौशिक भद्रम् ते अयोध्याम् त्वरिता रथैः ॥ १-६७-२४

24. bhavataH+anumate+brahman= by you, in consent, oh, Brahman; shiighram+ gacChantu+mantriNaH + mama= speedily, will go, ministers, mine; Kaushika= oh, Kaushika; bhadram+te= safe betides you; ayodhyaam+tvaritaa+rathaiH= to Ayodhya, speedy, chariots.

"Should you give consent, oh, Brahman, my ministers will speedily go to Ayodhya in speedy chariots, oh, Kaushika, let safe betide you, [and to one and all, by this matrimony...] [1-67-24

Annex: 'This boy appears to be straight from the shoulder type, and he may now say boyishly, 'no, no, I just wanted to see and feel the bow, but that poor old bow is broken in my hand, but I have never said that I will marry your daughter without the consent of my father... and I am supposed to marry whomever my father ties down my neck...' knowing him to be such, I want to send proposals to Dasharatha, at Ayodhya, that too if you say yes...'

राजानम् प्रश्रितैः वाक्यैः आनयंतु पुरम् मम ।
प्रदानम् वीर्य शुक्लायाः कथयंतु च सर्वशः ॥ १-६७-२५

25. raajaanam= to king Dasharatha; prashritaiH+vaakyaiH= by observant, sentences [submissions]; aanayantu+puram+mama= lead into, city, of mine; pra+daanam= sincere, endowment; viirya+ shuklaayaaH= of bravery's, bounty; kathayantu+ca+sarvashaH= [they, the ministers] will narrate, also, in detail.

"They the ministers will narrate in detail the sincere endowment of bravery's bounty, [Seetha to Rama,] with their observant submissions and they will lead Dasharatha into my city, [that observantly...] [1-67-25]

मुनि गुप्तौ च काकुत्स्थौ कथयंतु नृपाय वै ।
प्रीति युक्तम् तु राजानम् आनयंतु सु शीघ्र गाः ॥ १-६७-२६

26. muni+guptau+ca= by saint [Vishvamitra,] shrouded [nurtured,] also; kaakutsthau= two Kakutstha-s; kathayantu+nR^ipaaya+vai= will tell, to king, really; priiti+yuktam+tu+raajaanam = glad, along with [making glad, gladdening him,] but, to king; aanayantu+su+shiighra+gaaH= usher in, very, fast, goers [expeditious ministers.]

"Those ministers will also really tell the king Dasharatha, that both of the Kakutstha-s, Rama and Lakshmana, are being nurtured by the saint Vishvamitra, and thus gladdening that king they will usher in that king Dasharatha, expeditiously..." [So said Janaka to Vishvamitra.] [1-67-26]

कौशिकः च तथा इति आह राजा च आभाष्य मंत्रिणः।
अयोध्याम् प्रेषयामास धर्मात्मा कृत शासनान्।
यथा वृत्तम् समाख्यातुम् आनेतुम् च नृपम् तथा ॥ १-६७-२७

27. kaushikaH+ca+tathaa+iti+aaha= Kaushika, also, so be it, thus, said; raajaa+ca+ aabhaaSya+ mantriNaH = king Janaka, also, on consulting, with ministers; ayodhyaam+preSayaamaasa = to Ayodhya, started to send; dharmaatmaa= right-minded one; kR^ita+shaasanaan= one who is made, to implement orders [ministers plenipotentiary]; yathaa+vR^ittam= as, has happened; samaakhyaatum= to tell in detail; aanetum + ca+nR^ipam+tathaa= to bring in, king Dasharatha, likewise.

Kaushika also said, "So be it..." thus, and then king Janaka on consulting with his ministers, that right-minded one started to send his ministers, plenipotentiaries, to Ayodhya to tell Dasharatha in detail as to what has happened, and likewise, also to bring him in. [1-67-27]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्त षष्टितमः सर्ग

Thus, this is the 67th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 68

Introduction

Janaka's delegation arrives at Ayodhya and submits its message to Dasharatha. Listening to the tidings that his son Rama not only lifted the bow of Shiva, but broke it as well, Dasharatha is overjoyed and refers the matter of marriage of Seetha with Rama, to his ministers and teachers. All of the ministers and sages unanimously agree to that proposal and they are set to travel to Mithila the next day.

जनकेन समादिष्टा दूताः ते क्लान्त वाहनाः ।
त्रि रात्रम् उषिता मार्गे ते अयोध्याम् प्राविशन् पुरीम् ॥ १-६८-१

1. janakena+samaadiSTaa+duutaaH+te= by Janaka, clearly ordered, envoys, they; klaanta+ vaahanaaH = overtired, vehicles [who have got overtired horses]; tri+raatram+uSitaaH+ maarge= three, nights, sojourning, en route; te+ayodhyaam+praavishan+puriim= they, in Ayodhya, entered, in city.

They the envoys, who are clearly ordered by Janaka, entered the city of Ayodhya, on sojourning for three nights en route, and whose horses are overtired, [for they are galloped so fast, to loose no time.] [1-68-1]

ते राज वचनात् गत्वा राजवेश्म प्रवेशिताः ।
ददृशुः देव संकाशम् वृद्धम् दशरथम् नृपम् ॥ १-६८-२

2. te= they [the envoys]; raaja+vacanaat= by king, words of [of Dasharatha's conset]; gatvaa+raaja+ veshma + praveshitaaH= on entry, king's, residence [palace-chambers,] entered into [given a audience]; dadR^ishuH= they have seen; deva+sankaashm= godly, in gleam; vR^iddham+dasharatham= elderly, Dasharatha; nR^ipam= the king.

They the envoys who are given an audience, upon the consent of Dasharatha, having entered the palace-chambers, they have seen the elderly Dasharatha, the king in a godly gleam. [1-68-2]

बद्ध अंजलि पुटाः सर्वे दूता विगत साध्वसाः ।
राजानम् प्रश्रितम् वाक्यम् अब्रुवन् मधुर अक्षरम् ॥ १-६८-३

3. baddha+anjali+puTaaH= bound [enfolding,] both palms, fold; sarve+duutaa= all, legates; vi+gata+ saadhvasaaH= completely, gone, angst [to legates]; raajaanam= to king; prashritam+ vaakyam= compliant, sentence; abruvan+madhura+akSaram= said, with mellowly, worded.

Completely gone is the angst of all the legates [on seeing godly Dasharatha,] and all on enfolding their palms, said these compliant and mellowly worded sentences. [1-68-3]

Comment: Because Dasharatha is caught in the tomfoolery of Kaikeyi he cannot be estimated as an inane personality. It is their domestic cold war. He is famous for his achievements and he fought wars on behalf of no lesser gods. Though Valmiki does not narrate Dasharatha's exploits, other scripts say a lot about them. Hence, whenever Rama's daring, dashing, swashbuckling is to be pictured, he will be indicated as 'Dasharatha's son...' That is the reason why the angst of envoys is said in this verse as 'vanished' just by a glimpse of that godly personality, which hitherto haunted them as to

how to countenance such a powerful personality.

मैथिलो जनको राजा स अग्नि होत्र पुरस्कृतः ।
मुहुर् मुहुर् मधुरया स्नेह संरक्तया गिरा ॥ १-६८-४
कुशलम् च अव्ययम् चैव स उपाध्याय पुरोहितम् ।
जनकः त्वाम् महाराज पृच्छते स पुरः सरम् ॥ १-६८-५

4-5. anvaya/word-order: mahaaraaja= oh, exalted emperor [Dasharatha]; maithilaH= Mithila's [sovereign]; raajaa+janakaH= is king, Janaka; janakaH+pR^icChate= Janaka, is asking after; muhuH+ muhuH = again, again; madhurayaa= mellowly; sneha+samraktayaa+giraa= friendship, instilled, with words; kushalam+ca= wellbeing, also; a+vyayam+caiva= un, mitigated [prosperity,] also, thus sa+upaadhyaaya +purohitam= along with that of, [your] teachers', priests'; sa+puraH+saram= with, before, going [a king, afore whom convoys of subjects always precedes him, in any event, safeguarding his interests]; tvaam= [such as you are] your [highness]; sa+agni+hotra+ puraskR^itaH= with, Fire, of Rituals, who ingratiates himself with [ever and anon.]

"Oh, exalted emperor Dasharatha, the king and sovereign of Mithila is Janaka, and that Janaka is asking time and time again, with mellowly words instilled with friendliness, after the wellbeing and after the unmitigated prosperity of your highness, along with that of your highness' priests and teachers, also that of your highness' subjects, who always precede your highness in convoys in any event, as your highness are the one who ingratiates himself with the Ritual-fires, ever and anon... [1-68-4, 5]

पृष्ट्वा कुशलम् अव्यग्रम् वैदेहो मिथिलाधिपः ।
कौशिक अनुमते वाक्यम् भवन्तम् इदम् अब्रवीत् ॥ १-६८-६

6. anvaya/word-order: mithila+adhipaH+vaidehaH= Mithila's, sovereign, Videha [Janaka]; a+vyagram = un, ruffled [at heart, sensibly]; kushalam+pR^iSTvaa= wellbeing, having asked after; kaushika+ anumate= Kaushika, with the endorse of; bhavantam= to your [highness]; idam+vaakyam+abraviit= this, word, said [to us, that which is sayable to you, his highness is saying this to your highness.]

"His highness Janaka of Videha and the sovereign of Mithila, having asked after your highness' wellbeing, is sensibly saying this word to your highness, with the indorse of Kaushika... [1-68-6]

पूर्वम् प्रतिज्ञा विदिता वीर्य शुल्का मम आत्मजा ।
राजानः च कृत अमर्षा निर्वीर्या विमुखी कृताः ॥ १-६८-७

7. anvaya/word-order: mama+aatmajaa= my, soul-born [daughter Seetha]; viirya+shulkaa+ [iti]= bravery's, bounty, thus; puurvam+pratij~naa= earlier, solemnly promised [by me]; viditaa= well-known; kR^ita +amarSaa= turned out, as rancorous [kings]; raajaanaH+nir+ viiryaa= kings, without, valour [turned into gutless kings]; vi+mukhii+kR^itaaH= turned, face [turned back,] made to; ca+[viditaa]= also, [well-known.]

" 'Well-known is the solemn promise of mine, that my daughter Seetha is a bounty for bravery... also well-know is that, the kings [that came to lift the bow] turned into gutless kings, and then they turned out as rancorous kings, and I made them to turn back [with my guts...] [1-68-7]

सा इयम् मम सुता राजन् विश्वामित्र पुरस्कृतैः ।
यदृच्छया आगतैः वीरैः निर्जिता तव पुत्रकैः ॥ १-६८-८

8. anvaya/word-order: raajan= oh, Emperor Dasharatha; saa= such as she is [well-known one]; iyam= this [girl]; mama+sutaa= my, daughter; vishvaamitra+puraskR^itaiH= Vishvamitra, keeping afore; yadR^ic Chayaa = coincidentally [serendipitously]; aagataiH= arrived [at Mithila]; tava you; viiraiH= valorous; putrakaiH= sons / young son; nir+jitaa= finally, carried off.

"Oh, Emperor Dasharatha, your young and valorous son, who serendipitously arrived at Mithila, keeping Vishvamitra at his fore, [along with his younger brother Lakshmana too,] finally carries off this girl, the well-known daughter of mine... [1-68-8]

Comment: Usually this verse gives meaning that 'two of your valorous sons won Seetha...' because of the usage of plural number viiraiH utrakaiH But this is counted as 'royal we' sort of expression to honour Rama. Hence this ka pratyaya,

though used in the verse, will be read as singular. There is another shade of wording for this verse: seyam mama sutā rājan viśvāmitrsya śāśanāt | purīm imām samāgatya tava pureṇa nirjitā ||
which uses only singular for Rama.

तत् च रत्नम् धनुर् दिव्यम् मध्ये भग्नम् महात्मना।
रामेण हि महाबाहो महत्याम् जन संसदि ॥ १-६८-९

9. tat+ca= that, also; ratnam+dhanuH= gem, of a bow; divyam= divine [bow]; madhye+ bhagnam+ mahaa aatmanaa= in central point, wrecked, by noble-souled; raameNa+hi= by Rama, really; mahaa baahuH= highly dextrous one; mahatyaam= legendary [bow]; jana+samsadi= in [many] people's, throng.

" 'Also, the highly dextrous Rama wrecked that gem of bow, a divine and legendary one, at its central point, in the throng of many people... [1-68-9]

अस्मै देया मया सीता वीर्य शुल्का महात्मने।
प्रतिज्ञाम् तर्तुम् इच्छामि तत् अनुज्ञातुम् अर्हसि ॥ १-६८-१०

10. asmai= to him; deyaa+mayaa+siitaa= giveable [affordable,] by me, Seetha; viirya+shulkaa = bravery's, bounty; mahaatmane= to noble souled [Rama]; pratij~naam+tartum+icChaami= solemn promise, to save, I wish; tat+anuj~naatum+arhasi= thereby, to give consent, apt of you.

" 'As I wish to save my solemn promise, and as Seetha is the bounty for bravery, I shall have to afford her to that noble-souled Rama, thereby it is apt of you to give your consent... [1-68-10]

स उपाध्यायो महाराज पुरोहित पुरस्कृतः।
शीघ्रम् आगच्छ भद्रम् ते द्रष्टुम् अर्हसि राघवौ ॥ १-६८-११

11. sa+upaadhyaayaH= with, teachers; mahaaraaja= oh, great emperor; purohita+ puraskR^itaH= with priest [namely Vashishta,] keeping ahead; shiighram+aagacCha= apace, you come; bhadram+te= safe betides, you; draSTum+arhasi+raaghavau= to take a look, apt of you, at both Raghava-s, [Rama and Lakshmana.]

" 'Keeping your royal priest Vashishta and other teachers ahead of you, oh, great emperor, I wish you to come apace, let safe betide you, for it will be apt of you to take a look at [the ennobled son] Rama, and Lakshmana, too... [1-68-11]

प्रतिज्ञाम् मम राजेन्द्र निर्वर्तयितुम् अर्हसि।
पुत्रयोः उभयोः एव प्रीतिम् त्वम् अपि लप्स्यसे ॥ १-६८-१२

12. pratij~naam+mama= solemn promise, of mine; raajendra= oh, king, the best; nirvartayitum+arhasi = to [make] maintainable, apt of you; putrayoH+ubhayoH+eva= of sons, both, that way; [ellipt. dR^itvaa on seeing]; priitim= delight; tvam+upalapsyase= you, derive.

" 'It will be apt of you to make my solemn promise maintainable, and that way you will derive the delight on seeing both of your sons...' [1-68-12]

Comment: 'by the by, you will also derive delight in seeing Seetha, for she is also a hyphenated daughter of yours, sutascha sutaa ca tayoH eka sheSaH... with another suffix, in-law...'

एवम् विदेह अधिपतिः मधुरम् वाक्यम् अब्रवीत्।
विश्वामित्र अभ्यनुज्ञातः शतानन्द मते स्थितः ॥ १-६८-१३

13. evam+videha+adhipatiH= thus, Videha, sovereign; madhuram+vaakyam+abraviit= sweet [endearing,] words, said; vishvaamitra+abhyanuj~naataH= by Vishvamitra, consentient to [the proposal]; shataaananda+mate+sthitaH= Sage Shataananda, in counsel, abiding by.

"Thus the sovereign of Videha kingdom said these endearing words, abiding by the counsel of Sage Shataananda, and Sage Vishvamitra is also consentient to the proposal..." [Thus the envoys conveyed the proposal and paused.] [1-68-13

दूत वाक्यम् तु तत् श्रुत्वा राजा परम हर्षितः ।
वसिष्ठम् वामदेवम् च मंत्रिणः च एवम् अब्रवीत् ॥ १-६८-१४

14. duuta+vaakyam+tu= delegates', word [message,] but [however]; tat+shrutvaa= that, on hearing; raajaa= king; parama+harSitaH= highly, gladdened; vasiSTham+vaamadevam+ca= to Vashishta, to Vaamadeva, also; mantriNaH+ca= to [other] ministers, as well; evam+abraviit= this way, said.

But, the king Dasharatha is highly gladdened on hearing that message from the delegates, and said this way to Vashishta, Vaamadeva, and to his other ministers, as well. [1-68-14]

गुप्तः कुशिक पुत्रेण कौसल्य आनन्द वर्धनः ।
लक्ष्मणेन सह भ्रात्रा विदेहेषु वसति असौ ॥ १-६८-१५

15. guptaH+kushika+putreNa= sake-kept, by Kushika's, son [Vishvamitra]; kausalya+aananda+ vardhanaH= Kausalya's, rejoice, enhancer of; lakSmaNena+saha+bhraatraa= with Lakshmana, along with, brother; videheSu+vasati= in Videha [kingdom,] stopping over; asau= this one [Rama.]

"This one Rama, the enhancer of Kausalya's rejoice, is stopping over at Videha kingdom, along with his brother Lakshmana, [and both are] safe-kept by Vishvamitra, the son of Kushika... [1-68-15]

दृष्ट वीर्यः तु काकुत्स्थो जनकेन महात्मना ।
संप्रदानम् सुतायाः तु राघवे कर्तुम् इच्छति ॥ १-६८-१६

16. dR^iSTa+viiryaH+tu= one whose valour has been observed [on observing, valour,] but; kaakutsthaH = of Kakutstha Rama; janakena+mahaatmanaa= by Janaka, noble-souled one; sampradaanam+ sutaayaaH+tu= gift of bride, of daughter; raaghave+kartum+icChati= to Raghava, to do, he wishes.

"On observing the valour of Kakutstha Rama, he that noble souled Janaka wishes to gift his daughter as bride to Raghava... [1-68-16]

यदि वो रोचते वृत्तम् जनकस्य महात्मनः ।
पुरीम् गच्छामहे शीघ्रम् मा भूत् कालस्य पर्ययः ॥ १-६८-१७

17. yadi+vaH+rocate= if, you [all,] favour; vR^ittam+janakasya+mahaatmanaH= what has happened [and the tidings about it,] of Kanaka, noble-souled one; puriim+gacChaamahe+ shiighram= to city [Mithila,] we proceed, quickly; maa+bhuut+kaalasya+paryayaH= not, there shall be, time's, lapse.

"If you all favour the tidings from the noble-souled Janaka [as to what has happened in Mithila,] we quickly proceed to that city, let not the time lapse..." [Thus Dasharatha informed his counsel.] [1-68-17]

Comment: The word vR^ittam 'happening' 'history' and it is generally translated as 'the history, legend, and the familial characteristics of Janaka...' But when Janaka already is famous through the bow of Shiva, and that bow itself is broken now, no more 'verification of antecedents' of Janaka is needed, and it is 'what has happened now' i.e., the impossible deed of breaking it.

मंत्रिणो बाढम् इति आहुः सह सर्वैः महर्षिभिः ।
सु प्रीतः च अब्रवीत् राजा श्वः यात्रा इति च मंत्रिणः ॥ १-६८-१८

18. mantriNaH+baaDham+iti+aahuH= ministers, 'most welcome', thus, said; saha+sarvaiH+maha rSibhiH= along with, all, great sages; su+priitaH+ca+abraviit+raajaa= highly, pleased, also, said, king; shvaH + yaatraa+iti+ca= tomorrow, travel, thus, also [said]; mantriNaH= to ministers.

The ministers, along with all of the great sages said [in consonance,] "Most Welcome..." and then that highly pleased king Dasharatha said to the ministers, "tomorrow we travel..." thus. [1-68-18]

मंत्रिणः तु नरेन्द्रस्य रात्रिम् परम सत्कृताः ।
ऊषुः प्रमुदिताः सर्वे गुणैः सर्वैः समन्विताः ॥ १-६८-१९

19. mantriNaH+tu+narendrasya= ministers, but, of king [Janaka]; raatrim= that night; parama+sat kR^itaaH= given grateful hospitality; uuSuH= dwelled; pramuditaaH+sarve= overjoyed, all; guNaiH+ sarvaiH +samanvitaaH= talents, with all, gifted with.

The ministers of king Janaka, who are gifted with all talents, are given grateful hospitality [by Dasharatha,] and they all dwelt that night [in Ayodhya,] overjoyed [at the successful completion of their august legatine, called Seetha kalyaan...] [1-68-19

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे अष्ट षष्टितमः सर्ग

Thus, this is the 68th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 69

Introduction

Dasharatha arrives at Mithila and Janaka receives him reverentially, as he belongs to a crowning dynasty, called Ikshvaku-s. Then, after the usual exchange of royal pleasantries and protocol, all of them stay in Mithila comfortably.

ततो रात्र्याम् व्यतीतायाम् स उपाध्यायः स बान्धवः ।
राजा दशरथो हृष्टः सुमंत्रम् इदम् अब्रवीत् ॥ १-६९-१

1. tataH+raatryaam+vyatiitaayaam= then, night, on being elapsed [into next dawn]; sa+upaadhyaayaH = with, teachers; sa+baandhavaH= with relatives; raajaa+dasharathaH+ hR^iSTaH= king, Dasharatha, who is heartened; sumantram+idam+abraviit= to Sumantra [his minister,] this, said.

Then, when that night elapsed into next dawn, that heartened king Dasharatha, who is with his teachers and his relatives, said this to Sumantra, his minister. [1-69-1]

अद्य सर्वे धन अध्यक्षा धनम् आदाय पुष्कलम् ।
व्रजंति अग्रे सु विहिता नाना रत्न समन्विताः ॥ १-६९-२

2. adya= now; sarve+dhana+adhyakSaa= chancellors, of exchequers; dhanam+aadaaya+ puSkalam= currency, on drawing, amply; vrajanti+agre= will travel, in advance; su+vihitaa= well, preparedly; naanaa + ratna+sam+anvitaaH= numerous, gems [where gems are, upa lakshaNa, the subjunctive items among the items that are used in marriages from bridegroom's side,] all-inclusive.

"Now the chancellors of exchequers will draw ample currency, gems [and numerous other items that are used in the marriage from bridegroom's side,] all-inclusively, and they will travel in advance, [and be ready for any exigency,] well-preparedly... [1-69-2]

चतुरंग बलम् च अपि शीघ्रम् निर्यातु सर्वशः ।
मम आज्ञा समकालम् च यानम् युग्मम् अनुत्तमम् ॥ १-६९-३

3. caturanga+balam+ca+api= quadruple, forces also, even; shiighram+ nir+yaatu+sarvashaH= quickly, out, go [start off,] from everywhere; mama= my; aaj~naa= order; sama+kaalam+ca= even with, time, also [in a trice at my order]; yaanam= vehicles palanquins, sedan chairs, litters etc]; yugmam= that can be yoked [cabined-coaches with horses]; an+uttamam= un, excelled ones.

"Even the quadruple forces also shall start off in a trice from everywhere, at my order, [and others shall start] in, with unexcelled vehicles like palanquins, sedan chairs, litters etc., and with those that can be yoked with horses, like cabined-coaches and horse-carriages... [1-69-3]

Comment: The fourfold army is generally taken as horses, elephants, chariots, and foot soldiers for the word **caturanga balam**, while some say such an army is moved only when a massive combat is necessary, but not when going to marriages and thus say though is army moved, as much as required, but this word also qualifies as **caturanga balam = dhana, kanaka, vastu, vaahana sampatti**, the quadruple opulence, namely 'riches, gold, equipage, and vehicles...' where opulence will be the only show in Indian marriages, either of poor or rich. R. C. Dutt comes near to this when telling in

his poetic version: 'Ride in front with royal riches, gold and gems in bright array /

वसिष्ठो वामदेवः च जाबालिः अथ काश्यपः।
मार्कण्डेयः च दीर्घायुः ऋषिः कात्यायनः तथा॥ १-६९-४
एते द्विजाः प्रयान्तु अग्रे स्यंदनम् योजयस्व मे।
यथा काल अत्ययो न स्यात् दूता हि त्वरयन्ति माम्॥ १-६९-५

4-5. vasiSThaH+vaamadevaH+ca= Vashishta, Vaamadeva, also; jaabaaliH+atha+kaashyapaH = Jaabaali, then [and,] Kaashyapa; maarkaNDeyaH+ca+diirghaayuH= Maarkandeya, also, long-lived one; R^iSiH+kaatyaayanaH+tathaa= sage, Kaatyaayana, likewise; ete+dvijaaH= these, Brahmans; prayaantu + agre = will travel, in forefront; syandanam+yojayasva+ me= royal-cariole, [horses] be yoked, of mine; yathaa+kaala+atyayaH= as to how, time, lapse; na+syaat= not, will be; duutaa+hi+tvarayanti+maam= messengers [of Janaka,] indeed, hastening, me.

"Vashishta, Vaamadeva, Jaabaali and Kaashyapa, and the long-lived Maarkandeya, and Sage Kaatyaayana... these Brahmans will travel in forefront... and let horses be yoked to my royal-cariole, and as the messengers of Janaka are hastening me, [arrange the travel] without time lapse..." [Thus Dasharatha ordered.] [1-69-4, 5]

वचनात् च नरेन्द्रस्य सेना च चतुरंगिणी।
राजानम् ऋषिभिः सार्धम् व्रजंतम् पृष्ठतो अन्वगात्॥ १-६९-६

6. vacanaat+ca+narendrasya= by the word of, also, king the best; senaa+ca= army, even; caturangiNii= quadruple [opulence]; raajaanam= after king; R^iSibhiH+saardham= after sages, along with; vrajantam= while going [afore]; pR^iSThataH+anvagaat= at rearward, followed.

By the word of that best king, the fourfold opulence, [and even the fourfold forces,] followed rearward of the king, who is going along with the sages, who are going afore of him. [1-69-6]

गत्वा चतुर् अहम् मार्गम् विदेहान् अभ्युपेयिवान्।
राजा तु जनकः श्रीमान् श्रुत्वा पूजाम् अकल्पयत्॥ १-६९-७

7. gatvaa+catuH+aham+maargam= on going, four, day, route; videhaan+abhyupeyivaan [abhi+upa + eyu] = at Videha, reached nearby; raajaa+tu+janakaH+shriimaan= king, but, Janaka, illustrious one; shrutvaa+puujaam+akalpayat= on hearing, [welcome] ceremonies, arranged.

On going on a four-day-route Dasharatha reached the nearby of Videha kingdom, and on hearing this, that illustrious king Janaka arranged for welcome ceremonies [at respective incoming outskirts.] [1-69-7]

Comment: These formalities are still prevalent in marriage functions, in one way or the other, in India, esp. rural India. The bridegroom's side party will be received at the outskirts of the bride's place, esp. if it were to be a village, and a small function / ceremony will be held laudatory to the bridegroom, and then they are invited into that place of bride like, 'meet a party halfway...' type protocol. This is other than **baraat** 'matrimonial pageantry...'

ततो राजानम् आसाद्य वृद्धम् दशरथम् नृपम्।
जनको मुदितो राजा हर्षम् च परमम् ययौ॥ १-६९-८

8. tataH+raajaanam+aasaadya= then, at king, on getting at; vR^iddham+dasharatham+ nR^I +pam= senescent, Dasharatha, people, paladin of; janakaH+muditaH+raajaa= Janaka, gladdened, king; harSam+ca + paramam= elation, also, [a state of] ecstatic; yayau= went into.

Then the king Janaka who is by far gladdened, on getting at the senescent and paladin of people, namely Dasharatha, he went into a state of ecstatic elation, [as quickened is the pace for the marriage celebrations at the immediate arrival of Dasharatha.] [1-69-8]

उवाच वचनम् श्रेष्ठो नरश्रेष्ठम् मुदा अन्वितम् ।
स्वागतम् ते नरश्रेष्ठः दिष्ट्या प्राप्तो असि राघव ॥ १-६९-९
पुत्रयोः उभयोः प्रीतिम् लप्स्यसे वीर्य निर्जिताम् ।

9-10a. uvaaca+vacanam+shreSThaH= said, sentence, best [commendable]; narashreSTham= to man, the best [born in foremost lineage of Raghu-s, Dasharatha, the legatee of Raghu]; mudaa+anvitam= glee, included [gleeful words]; su+aagatam+te+narashreSThaH= well, come, to you, oh, best among men; diSTyaa + praaptaH+asi+raaghava= providentially, [by me] bechanced [you have come,] you are, oh, the legatee of Raghu; putrayoH+ubhayoH= from sons, from both; priitim+lapsyase= rapture, you get; viirya + nirjitaam= by valour, completely won.

And said this commendable sentence to that best legatee of Raghu, Dasharatha, in gleeful words, "Oh, king, for you are a legatee of Ragu, the foremost lineage in world, therefor you are the highly estimable king, and your arrival to my city is just by my providence... now you will get a rapture from both of your sons, that which is completely won by them, valorously [in the act of raising and breaking Shiva's bow...] [1-69-9, 10a]

Comment: Though Rama alone broke the bow of Shiva, both Rama and Lakshmana are said to have done it. This is a common unified laudation used for both of them, in view of their insuperable brotherhood, and such a sort of commingling both, for one person's action, can be heard often. For e.g., when Lakshmana misshapes Shurpanakha, Rama is said to have done, and both have said to do that act.

दिष्ट्या प्राप्तो महातेजा वसिष्ठो भगवान् ऋषिः ॥ १-६९-१०
सह सर्वैः द्विज श्रेष्ठैः देवैः इव शतक्रतुः ।

10b-11a. diSTyaa+praaptaH= providentially, bechanced [arrival]; mahaatejaa+vasiSThaH= great-resplendent, Vashishta; bhagavaan+R^iSiH= god, the sage; saha+sarvaiH+dvija+ shreShThaiH = with, all, Brahmans, eminent ones[arrived with]; devaiH+iva+shatakratuH= by gods, like, Indra [who had to perform 'shata' hundred 'kratu' Vedic-ritual s in his earlier human birth.]

"Providentially bechanced is the arrival of this great-resplendent Vashishta, who arrived here with all of these eminent Brahmans, like Indra himself with all gods... [1-69-10b, 11a]

दिष्ट्या मे निर्जिता विघ्ना दिष्ट्या मे पूजितम् कुलम् ॥ १-६९-११
राघवैः सह संबंधात् वीर्य श्रेष्ठैः महात्मभिः ।

11b-12a. diSTyaa+me+nirjitaa+vighnaa= providentially, my, completely overcome, hindrances; diSTyaa+me+puujitam+kulam= providentially, of mine, glorified, lineage; raaghavaiH+saha+sambandhaat= with Raghava-s, with, [owing to] by hymeneal engagement; viirya+ shreSThaiH+mahaatmabhiH= among valorous ones, the best, noble-souled ones.

"Providentially overcome are my hindrances [by the arrival of godlike sages,] and providentially gloried is my lineage, owing to this hymeneal engagement with noble-souled Raghava-s that are superior by their valour, among all the valorous people... [1-69-11b, 12a]

श्वः प्रभाते नरेन्द्र त्वम् सम्वर्तयितुम् अर्हसि ॥ १-६९-१२
यज्ञस्य अन्ते नरश्रेष्ठ विवाहम् ऋषि सत्तमैः ।

12b-13b. nara+shreSTha= among men, best in first-born-linage [because you are born in first and foremost Ikshvaku dynasty, hence you are; nara+indra= oh, Indra of Indra-like kings [on earth]; shvaH + prabhaate= tomorrow, morning; yaj~nasya+ante= of Vedic-ritual's, at end of [at the culmination]; R^iSi+sattamaiH [sammatam] = with Sages, best one's [conducted by, agreeable to for the time and date of marriage]; vivaaham+tvam= marriage, you; sam+vartayitum+arhasi = to clearly initiate [about the talks, celebrations reg. marriage,] apt of you.

"Because you are born in first and foremost Ikshvaku dynasty, hence you are the Indra of Indra-like kings on earth... it will be apt of you to initiate the celebrations of marriage tomorrow, and the marriage after the culmination of the Vedic-ritual [in three or four days, and the date and time for the] marriage, that which is agreeable to the best sages [can be decided, and you can get it performed [on that date,] by those great sages alone... [1-69-12b, 13a]

Comment: There is controversy about the marriage of Seetha with Rama, insofar as its categorisation. Whether it is one

of the eight kinds or not, is a debated point. The eight kinds of marriages are braahma, daiva, praajaapatya, aarSa, asura, gandharva, raakshasa, paishaaca and this topic can be discussed at a later time.

तस्य तत् वचनम् श्रुत्वा ऋषि मध्ये नराधिपः ॥ १-६९-१३
वाक्यम् वाक्यविदाम् श्रेष्ठः प्रत्युवाच महीपतिम् ।

13b-14a. tasya+tat+vacanam+shrutvaa= his [Janaka's,] that, sentence, on hearing; R^iSi+madhye+ nara + adhipaH= sages, amongst, people's king [Dasharatha]; vaakyam+vaakya+ vidaam+ shreSThaH = sentence, sentence, among experts, the best [sententious one]; prati+uvaaca+mahiipatim= replied, to king.

On hearing that sentence of Janaka from amongst sages, that sententious king Dasharatha replied the king Janaka, [with precise sententiousness.] [1-69-13b, 14a]

प्रतिग्रहो दातृ वशः श्रुतम् एतत् मया पुरा ॥ १-६९-१४
यथा वक्ष्यसि धर्मज्ञ तत् करिष्यामहे वयम् ।

14b-15a. prati+grahaH= in turn, taking [recipiency]; daatR^I= donor's [restitutor's,]; vashaH= in control of [rests with]; shrutam+etat+mayaa+puraa= heard, all this, by me, earlier [that your daughter is a bravery's bounty; yathaa+vakSyasi= as, you say; dharma+j~na= oh, probity, knower of; tat+ kariSyaamahe + vayam= that, accomplishable, we [for us.]

"Recipiency rests with the restitutor... all this, about your pledge that your daughter is a bounty for bravery, is heard by me earlier... hence, whatever you say, for you are the knower of probity [and nothing goes amiss in your astute thinking,] that alone is accomplishable for us... [1-69-14b, 15a]

Comment: The word restitutor is used instead of 'donor' because Janaka is restoring the just estranged divine pair to their togetherness, in this mortal world. R. C. Dutt uses 'Gift betokens giver's bounty...' for this expression.

तत् धर्मिष्ठम् यशस्यम् च वचनम् सत्य वादिनः ॥ १-६९-१५
श्रुत्वा विदेह अधिपतिः परम् विस्मयम् आगतः ।

15b-16b. tat= that; dharmiSTham+yashasyam+ca= principles conformable to, also; vacanam= sentence; satya+vaadinaH= truth [principles,] affirmer of; shrutvaa= on listening; videha+adhipatiH= Videha, to king of; param+vismayam+aagataH= extremely, thrill [of joy,] came over.

On listening to that sentence of that affirmer of principles, of Dasharatha, that which is also conformable to the principles [of marriages,] a thrill of joy came over the king of Videha. [1-69-15b. 16a]

ततः सर्वे मुनि गणाः परस्पर समागमे ॥ १-६९-१६
हर्षेण महता युक्ताः ताम् निशाम् अवसन् सुखम् ।

16b-17a. tataH+sarve+muni+gaNaaH= then, all, saint's, coalescences; paraH+para+ sam+aagame= one, to one [each other,] well, coming [coming together, on coalescing]; harSeNa+mahataa+yuktaaH= by rejoice, extreme, having [coalesced with]; taam+nishaam= that, darkness [night]; avasan+sukham= resided, comfortably.

Then the coalescences of all the saints, on coalescing with each other have resided that night, coalesced with extreme rejoice. [1-69-16b, 17a]

अथ रामो महातेजा लक्ष्मणेन समम् ययौ ॥ १-६९-१७
विश्वामित्रम् पुरस्कृत्य पितुः पादौ उपस्पृशन् ।

17b-18a. atha+raamaH+mahaatejaa= then, Rama, most brilliant one; lakshmaNena= with Lakshmana; samam+yayau= uniformly, proceeded [strutting in step with, sttrutter]; vishvaamitram+ puraskR^itya= Vishvamitra, keeping ahead; pituH+paadau+upaspR^ishan= father's, feet, to touch.

Then that most brilliant Rama strutting in step with Lakshmana, keeping Vishvamitra ahead, strutted to [suppliantly] touch the feet of his father Dasharatha. [1-69-17]

राजा च राघवौ पुत्रौ निशाम्य परिहर्षितः ॥ १-६९-१८
उवास परम प्रीतो जनकेन सुपूजितः ।

18b-19a. raajaa+ca= king Dasharatha, also; raaghavau= Raghava-s [Rama and Lakshmana, here the epithet's subtext is 'the super medallists of Raghu's dynasty]; putrau+nishaamya+ pariharSitaH= sons, on seeing [warmly], overly rejoiced; uvaasa+parama+priitaH= resided [in Mithila,] highly, contented; janakena + supuujitaH= by Janaka, highly reverenced.

On warmly seeing his sons, the super medallists in Raghu's dynasty, King Dasharatha is highly rejoiced and he resided in Mithila with a high contentment, for the reverence of Janaka is that high. [1-69-18]

Comment: The expression of 'medallists' to the word **Raghava-s** as above will look odd. So an explanation to this is furnished in the endnote.

जनको अपि महातेजाः क्रिया धर्मेण तत्त्ववित् ।
यज्ञस्य च सुताभ्याम् च कृत्वा रात्रिम् उवास ह ॥ १-६९-१९

19. janakaH+api+mahaatejaaH= Janaka, even, great-resplendent one; kriyaa= ritual acts; dharmeNa= according to scriptures; tattva+vit= essence of scriptures, knower of; yaj~nasya+ ca= of Vedic-ritual [on hand,] also; sutaabhyaam+ca= of two daughters, also; kR^itvaa= on making [on performing / initiating]; raatrim + uvaasa+ha= night, resided, indeed [went into the sleep of the just with his palm on chest.]

Even the great-resplendent Janaka on performing the ritual acts, for both of the Vedic-ritual on hand, and in handing out both of his daughters in marriage, and with their initiatory ritual acts also, he went into the sleep of the just, [with his palm on his chest.] [1-69-19]

Comment: The marriages will be commenced with initial ceremonies called **ankura aaropaNa aadi kriyaaH** for an unhindered marriage function and for the harmonious family life of the newly wed.

Epithets in Ramayana

[Font size can be enhanced under View menu]

'The epithets in Ramayana will be extremely boring and tediously repeated statements...' this is when we see at them in an overall superficial and lexical view. But, to the grammarians, prosodists, aestheticians, and the like, they are a head-breaking headache. A lot of verbal warfare is concurrently going on, perhaps even now, as to which belongs to which expression. To cite an example, here the verse 1-69-18 uses just raaghavau 'a pair of Raghava-s...' for Rama and Lakshmana, and it is no uncommon term to them. But, here this word suddenly assumes a different dimension and aestheticians say that word means 'the pair of brothers are the decorations, embellishments, and the like, of Raghu's dynasty....' because they dared the bow of Shiva to the extent of its breakage, and by their bold feat they are victorious medallists. While the ancestors in Raghu-s dynasty are pro-gods in seeking Ganga to come to earth etc., this boy Rama has gone against that God, in breaking His bow. Gita Press' English version puts this as 'the ornaments of Raghu's race...' and R. C. Dutt's poetic version has 'Honoured by the saintly Janak, greeted by his children bold / where the 'boldness' is as explained above. And this 'ornaments' or 'bold boys' or 'medallists' cannot be found in the verse, lexically.

There are many who are baffled and bored at these boring and baffling overused epithets and there are enumerations also, as to how many are increased in Aranya Kanda compared to Ayodhya Kanda etc. In Aranya, for e.g., Seetha is variously called as Janaki, alias Vaidehi, alias Mithila... etc., and this chapter can throw some light, or make a difference between an alias and an epithet, on those that available in Aranya, as those epithets in Aranya bear a link with these few chapters. Even then, it will be inconclusive, as nowhere listed are these epithets or their allusions in their true colour. It is unclear for non-Sanskrit readers, even to vernacular Indians, to know as to how many epithets are truly and correctly translatable, without the assistance of ancient commentaries. Even in those commentaries, there are many epithets that are left out, as those commentators were more bothered to their own tenets like 'Rama is god... Rama is human... Rama is the dharma... Rama is Shiva...' etc., than these epithets. And we are presenting as far as we could muster up information about them. Hence, before the total extinction of Sanskrit grammarians and aestheticians, it is necessary to decode these epithets in Ramayana, thus we humbly feel.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एको न सप्ततितमः सर्ग

Thus, this is the 69th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 70

Introduction

Ikshvaku's bloodline is narrated as custom demands to enquire into the bridegroom's lineage. Vashishta narrates this to Janaka and his brother Kushadhvaja, who is also summoned to participate in the wedding celebrations, and who later has to offer his two daughters to Bharata and Shatrughna. This listing and eulogising ancestors is an adjunctive custom in Indian marriages. Nowadays it is limited to cite only three preceding generations, instead of narrating from the first, since nobody holds his family tree, ready at hand.

ततः प्रभाते जनकः कृत कर्मा महर्षिभिः ।
उवाच वाक्यम् वाक्यज्ञः शतानंदम् पुरोहितम् ॥ १-७०-१

1. tataH+prabhaate= then, in [next] morning; janakaH= Janaka; kR^ita+karmaa+ maha rSibhiH= performed, liturgies through sages; uvaaca+vaakyam+vaakyaj~naH= said [articulated this,] sentence, knower of [articulator]; shataanandam+purohitam= to Shataananda, the [royal] priest.

Then on the next day morning, after getting the ritual liturgies performed through sages, he that articulator Janaka articulated this to sage Shataananda, the royal priest. [1-70-1]

भ्राता मम महातेजा यवीयान् अतिधार्मिकः ।
कुशाध्वज इति ख्यातः पुरीम् अध्यवसत् शुभाम् ॥ १-७०-२
वार्या फलक पर्यन्ताम् पिबन् इक्षुमतीम् नदीम् ।
सांकाश्याम् पुण्य संकाशाम् विमानम् इव पुष्पकम् ॥ १-७०-३

2-3. anvaya/word-order: shubhaam= auspicious [city]; puNya+sankaashaam= holiness, equal to; saankaashyaam+puriim= in Saankaasya, city; vaaryaa+phalaka+paryantaam= in water [of moats,] staked trident [bastions,] all around; puSpakam+vimaanam+iva= Pushpaka, aircraft, like; mama+yaviiyaan + bhraataa = my, younger, brother; mahaatejaa= highly brilliant one; piban= drinking [supping]; ikSumatiim= River Ikshumati [with sugar-cane juice like waters]; nadiim= of river Ikshumati; ati+ dhaarmikaH = highly, self-righteousness; adhyavasat= presides over [residing]; khyaataH+ kushadhvaja + iti = renowned as, Kushadhvaja, thus.

"In the auspicious and holy city Saankaasya, which is surrounded by River Ikshumati as a natural moat, and in which moat staked are bastions of tridents all around... and which city accords every comfort desired by each of its in-dwellers, like the Pushpaka aircraft of richly-rich god Kubera... my younger brother, a highly self-righteous one and a highly brilliant one, supping the sugarcane juice-like waters of River Ikshumati he resides in there, renowned thus as Kushadhvaja... [1-70-2, 3]

Comment: The words vaaryaa phalaka paryantaam also means 'that city is surrounded by the plantation of citrus grapefruits that are famous for health keeping.

तम् अहम् द्रष्टुम् इच्छामि यज्ञ गोप्ता स मे मतः ।
प्रीतिम् सो अपि महातेजा इमाम् भोक्ता मया सह ॥ १-७०-४

4. anvaya/word-order: aham+icChaami+draSTum+tam= I, wish to, see, him; saH+me+ yaj~na+goptaa +mataH= he, of my, Vedic-ritual, protected one [a benefactor,] accepted one; mahaa tejaa+saH+api= highly brilliant one, he, even; mayaa+saha+imaam+priitim+bhoktaa= me, with, this [marriage,] joyousness, will be rejoicer.

"And, as he is acceptably the benefactor of this Vedic-ritual of mine, I wish to see him and he too shall be the rejoicer of the joyousness of this marriage... " [So said Janaka to Shataananda.] [1-70-4]

Comment: Kushadhvaja supplied whole lot of paraphernalia for this Vedic-ritual of Janaka from his auspicious city Saankaasya, and hence he is the benefactor of the ritual.

एवम् उक्तो तु वचने शतानंदस्य संनिधौ ।
आगताः केचिद् अव्यग्रा जनकः तान् समादिशत् ॥ १-७०-५

5. vacane+evam+ukte+sati= words [enunciation,] that way, after saying [on asseverating]; shata anandasya +sannidhau= Shataananda, in presence of; aagataaH+kecit= arrived are, some; a+vyagraa= not, flustering [alacritous envoys]; janakaH+taan+samaadishat= Janaka, them, ordered.

That way when Janaka asseverated that enunciation in the presence of Shataananda, [Shataananda in turn ordered and summoned envoys,] and arrived are some alacritous [envoys,] whom Janaka ordered [to proceed on their errand.] [1-70-5]

शासनात् तु नरेन्द्रस्य प्रययुः शीघ्र वाजिभिः ।
समानेतुम् नरव्याघ्रम् विष्णुम् इन्द्र आज्ञया यथा ॥ १-७०-६

6. shaasanaat+tu+narendrasya= by the order of, but, the king; prayayuH+shiighra+vaajibhiH= travelled on, [those envoys that] have speedy, horses; samaanetum+naravyaaghram= to lead forth, manly-tiger [Kushadhvaja]; viSNum+indra+aaj~nayaa+yathaa= Vishnu, Indra by order of, as with.

By the order of the king, those envoys who have speedy horses have travelled on [to city Saankaasya, speedily,] to lead forth that manly-tiger Kushadhvaja [that speedily,] which is as good as fetching Vishnu by order of Indra. [1-70-6]

संकास्याम् ते समागम्य ददृशुः च कुशध्वजम् ।
न्यवेदयन् यथा वृत्तम् जनकस्य च चिन्तितम् ॥ १-७०-७

7. samkaasyaam+te+samaagamya= to Saankaasya city, they, on arriving in; dadR^ishuH+ca+ kushdhvajam= seen, also, Kushadhvaja; nyavedayan+yathaa+vR^ittam= on submitting, as has, happened; janakasya+ca+cintitam= Janaka's, even, thought of [point of view.]

They on arriving in city Saankaasya have also seen Kushadhvaja and on submitting what has happened, [Rama's breaking of Shiva's bow, and they have] even submitted the point of view of Janaka, [thereof.] [1-70-7]

Comment: The viewpoint of Janaka is to offset the problem of marriages of both the daughters of his brother Kushadhvaja, as Dasharatha has four sons and Janaka presaged a quadruple alliance with him, where Janaka has two daughters and his brother Kushadhvaja has two.

तद् वृत्तम् नृपतिः श्रुत्वा दूत श्रेष्ठैः महा जवैः ।
आज्ञया तु नरेन्द्रस्य आजगाम कुशाध्वजः ॥ १-७०-८

8. tat+vR^ittam+nR^ipatiH+shrutvaa= that, event, on hearing, king; duuta+shreSThaiH= from envoys, worthy ones; mahaa+javaiH= great, speeded [of praiseworthy speed]; aaj~nayaa+tu+ narendrasya= by order of, but, king Janaka; aajagaama+kushadhvajaH= came forth [to Mithila,] Kushadhvaja.

The king Kushadhvaja on hearing that event from the worthy envoys, whose speed is praiseworthy, and by the order of king Janaka, Kushadhvaja came forth to Mithila. [1-70-8]

स ददर्श महात्मानम् जनकम् धर्म वत्सलम्।
सो अभिवाद्य शतानंदम् जनकम् च अति धार्मिकम्॥ १-७०-९
राज अर्हम् परमम् दिव्यम् आसनम् च अध्यरोहत।

9-10a. saH+dadarsha+mahaatmaanam+janakam= he [Kushadhvaja,] has seen [addressed himself,] noble souled [insightful,] Janaka; dharma+vatsalam= duty [of an elder brother,] compassionate person; saH+abhivaadya= he [Kushadhvaja,] on reverencing; shataanandam+janakam+ca= [firstly] Shataananda, [next] Janaka, also; ati+dhaarmikam= highly, righteous [fondly, affectionate brother]; raaja+arham= for king, befitting; paramam+divyam+aasanam+ca= highly, divine [majestic,] on seat, also; adhyarohata [adhi+aa+ rohat]= mounted upon [sat upon.]

Kushadhvaja addressed himself to the insightful one and a compassionate person [in the duty of an elder brother,] namely Janaka, and on reverencing sage Shataananda firstly, next he has reverenced his fondly affectionate brother Janaka, and then he sat upon a majestic seat, that which is befitting to kings. [1-70-9, 10a]

उपविष्टौ उभौ तौ तु भ्रातरौ अमित ओजसौ॥ १-७०-१०
प्रेषयामासतुः वीरौ मन्त्रि श्रेष्ठम् सुदामनम्।

10b-11a. upaviSTau+ubhau+tau+tu= while seated [having assumed high seats,] both, they, but; bhraatarau+a+mita+ojasau= brothers, of un, limited, self-refulgence; preSayaamaasatuH= started to send; viirau= valorous [distinguished brothers for their righteous acts]; mantri+ shreSTham+sudaamanam= minister, distinguished one, Sudaamana.

Both of those brothers of unlimited self-refulgence, having assumed their high seats, they the distinguished brothers for their righteous acts, started to send Sudaamana, the distinguished minister. [1-70-10b, 11a]

गच्छ मंत्रि पते शीघ्रम् इक्ष्वाकम् अमित प्रभम्॥ १-७०-११
आत्मजैः सह दुर्धर्षम् आनयस्व स मंत्रिणम्।

11b-12a. gacCha+mantri+pate= go, oh, minister, husband / chief [plenipotentiary]; shiighram= immediately; ikSvaakam+amita+prabham= to Ikshvaku's [legatee of, Dasharatha,] of un, limited, resplendence; aatmajaiH+saha= with his soul-born sons; dur+dharSam= un, assailable [invincible king]; aanayasva+sa+mantriNam= lead him forth [hither,] with, ministers [Vedic celebrants.]

"Oh, minister plenipotentiary, Sudaamana, thou goest to Dasharatha, the legatee of Ikshvaku-s immediately, whose resplendence is illimitable, and him, that invincible king Dasharatha, hither you lead him forth, along with his sons and his Vedic-celebrants..." [Thus Janaka ordered Sudaamana, the minister.] [1-70-11b, 12a]

औपकार्याम् स गत्वा तु रघूणाम् कुल वर्धनम्॥ १-७०-१२
ददर्श शिरसा च एनम् अभिवाद्य इदम् अब्रवीत्।

12b-13a. aupakaaryaam= visitatorial-palace; saH+gatvaa+tu= he [Sudaamana,] on going, but; raghuuNaam+kula+vardhanam= of Raghu, heritage, promoter of; dadarsha= seen [appeared before]; shirasaa+ca+ enam+abhivaadya= with head [head-bent, bow down] him, on hailing; idam+ abraviit= this, said.

He that Sudaamana on going to the visitatorial-palace of that promoter of Raghu's heritage, and on appearing before him, said this to Dasharatha on bowing down and hailing him. [1-70-12b, 13a]

अयोध्या अधिपते वीर वैदेहो मिथिला अधिपः॥ १-७०-१३
स त्वाम् द्रष्टुम् व्यवसितः स उपाध्याय पुरोहितम्।

13b-14a. ayodhyaa+adhipate+viira= oh, Ayodhya', sovereign, valiant one; vaidehaH= king of Videha heritage; mithilaa+adhipaH= Mithila's, sovereign; saH= he, Janaka; tvaam+draSTum+ vyavasitaH= you, to see [seeking an audience,] poised for; sa+upaadhyaaya+purohitam= with [your] mentors, royal-priest.

"Oh, sovereign of Ayodhya, oh, valiant king, his highness, the sovereign of Mithila from the

heritage of Videha kings, is poised for seeking an audience with your highness, along with your highness' royal-priest Vashishta and other mentors..." [The minister said so to Dasharatha.] [1-70-13b, 14a]

मंत्रि श्रेष्ठ वचः श्रुत्वा राजा स ऋषि गणः तदा ॥ १-७०-१४
स बन्धुः अगमत् तत्र जनको यत्र वर्तते ।

14b-15a. mantri+shreSTha+vacaH+shrutvaa= minister, best one's, words, on hearing; raajaa+sa+ R^iSi +gaNaH= king Dasharatha, with, sage's, assemblages; tadaa= then; sa+bandhuH= with, kinsmen; agamat+tatra= came, there; yatra+janakaH+vartate= where, Janaka, is available.

On hearing that best ministers words, king Dasharatha with his kinsmen and with the assemblages of sages, then came there, where Janaka is available. [1-70-14b, 15a]

राजा च मंत्रि सहितः स उपाध्यायः स बांधवः ॥ १-७०-१५
वाक्यम् वाक्य विदाम् श्रेष्ठो वैदेहम् इदम् अब्रवीत् ।

15b-16a. raajaa+ca= king Dasharatha, also; mantri+sahitaH= ministers, along with; sa+ upaadhyaayaH = with [amongst,] mentors; sa+baandhavaH= with, kinsfolk; vaakyam= sentence; vaakya+ vidaam + shreSThah= sentence, experts in making, the best [sententious king Dasharatha]; vaideham + idam +abraviit= to king from the linage of Videha, this, said.

That sententious king Dasharatha said this to Janaka, the king from the lineage of Videha kings, and who is with his mentors, kinsfolk, and ministers. [1-70-15b, 16a]

विदितम् ते महाराज इक्ष्वाकु कुल दैवतम् ॥ १-७०-१६
वक्ता सर्वेषु कृत्येषु वसिष्ठो भगवान् ऋषिः ।

16b-17a. anvaya/word-order: mahaaraaja= oh, exalted king; bhagavaan+R^iSiH+vasiSThaH= godly, sage, Vashishta; ikSvaaku+kula+daivatam= Ikshvaku, for bloodline, godlike; sarveSu+ kR^ityeSu= in all, the works [affairs]; vaktaa= speaker [our internuncio]; viditam+te= known, to you [you already appreciate.]

"Oh, exalted king Janaka, you already appreciate that this godly sage Vashishta is godlike to the bloodline of Ikshvaku-s, and in all affairs he is our internuncio... [1-70-16b, 17a]

विश्वामित्र अभ्यनुज्ञातः सह सर्वैः महर्षिभिः ॥ १-७०-१७
एष वक्ष्यति धर्मात्मा वसिष्ठो मे यथा क्रमम् ।
तूष्णीम् भूते दशरथे वसिष्ठो भगवान् ऋषिः ॥ १-७०-१८
उवाच वाक्यम् वाक्यज्ञो वैदेहम् स पुरोधसाम् ।

17b-18-19a. saha+sarvaiH+maharSibhiH= along with, all, great sages; vishvaamitra+ abhi anu j~naataH = by Vishvamitra, duly assented; dharmaatmaa+eSa+vasiSThaH= virtue-souled [equanimous,] this, Vashishta; me= of mine [my bloodline]; yathaa+kramam+vakSyati= as per, lineally, he will narrate; tuuSNiim +bhuute= reticent, on becoming; dasharathe= of Dasharatha; vasiSThaH+ bhagavaan + R^iSiH = Vashishta, godly, sage; uvaaca+vaakyam= said, sentence; vaakya j~naH + vaideham = to sententious, Videha king; sa+purodhasaam= with, [his] men of the cloth.

"Should an assent be given by Sage Vishvamitra, along with all the great sages [present here,] this equanimous Vashishta will narrate about my bloodline, lineally..." [And, to the nod of Vishvamitra, Dasharatha] become reticent, and then the godly sage Vashishta said these sentences to the sententious king of Videha, namely Janaka, who is along with his men of the cloth. [1-70-17b, 18, 19a]

अव्यक्त प्रभवो ब्रह्मा शाश्वतो नित्य अव्ययः ॥ १-७०-१९
तस्मात् मरीचिः संजज्ञे मरीचेः कश्यपः सुतः ।
विवस्वान् कश्यपात् जज्ञे मनुर् वैवस्वतः स्मृतः ॥ १-७०-२०

19b-20. a+vyakta= un, provable; prabhavaH= emanated from; brahmaa= Brahma; shaashvataH = timeless; nitya= changeless; avyayaH= perishless; tasmaat+mariiciH+sanjaj~ne= from, that [Being, Brahma,] Mariichi, begotten; mariiceH+kashyapaH+sutaH= of Mariici, Kaashyapa, is the son; vivasvaan= Vivasvaan [The Sun]; kashyapaat+jaj~ne= from Kaashyapa, begotten; manuH+vaivasvataH= Manu is, from Vaivasvat [Sun]; smR^itaH= said to be.

"The Unprovable emanated the timeless, changeless and perishless Brahma, and from that Being, namely Brahma, Mariichi is begotten, and Kaashyapa is the son of Mariichi, and the Sun is begotten from Kaashyapa, and Manu is said to be the son of the Sun... [1-70-19b, 20]

Comment: [Font size can be enhanced under View menu] The avyakta is the 'Unmanifest' of advaita tenet. Here it an 'Unprovable' entity since it cannot be proved by pramaaNa-s 'source of knowledge' like pratyaksha, anumana, tarka, aagama... 'perception, inference, logic, scriptures...' and because Vishnu cannot be deduced by these sources of knowledge, Vishnu Himself becomes the avyakta. And from the viewpoint of mythology, Ramayana has no place for a 'featureless Absolute...' nir guNa brahma of advaita, because Valmiki's initial questions to Narada include ko guNavaan, and thus He is sa guNa brahma. Hence avykta or aakaasha, a + kaasha, 'minus, leeway...' all-pervading...' is Vishnu, the 'Unprovable'.

This aakaasha is the often repeated expression in Upanishad-s, telling it to be the aatma, Absolute, abiding in each individual jiiva aatma, Individual Soul. ākāśo ha vai nāma rūpayoḥ nirvahitāḥ te yad antara tad brahma tad amṛtam sa ātmā - chāndogya - 8-14 | ko he vāṇyatkaḥ prāṇāt ya eṣa ākāśa ānando na syāt - taittarīya - 7 anuvāka | ākāśor arthāntaratvādivyapadeśāt - 1-3-41 | dahara uttarebhyaḥ - 1-3-14 - brahma sūtra

;'who is he to be able to balance himself if this aakaasha is not to be there...' Taittarriya; 'that which makes the names and forms is within you alone as your innermost inner-space, that alone is deathless...' Chanandogya; 'akaasha [is Absolute] because it is proclaimed to be something different etc., [from names and forms yet their revealer...]; 'the small [aakaasha] is Absolute because of subsequent texts [which give ample evidence of it...] Brahma Sutra. Hence, it is Vishnu.

The three epithets to Brahma are 'timeless' because He continues to be in two para artha-s, say 31, 10, 40, 00, 00, 00, 000 human years, without transmutation, yet He continues further. He is 'changeless' as his faculties or His divine being does not undergo any mutation or metamorphosis. He is 'perishless' during the above period and after, since Vishnu gave rise to Him. Up to here is ultramundane order of progeny and the mundane lineage is now continued.

मनुः प्रजापतिः पूर्वम् इक्ष्वाकुः च मनोः सुतः ।
तम् इक्ष्वाकुम् अयोध्यायाम् राजानम् विद्धि पूर्वकम् ॥ १-७०-२१

21. manuH+prajaapatiH+puurvam= Manu, Prajaapati, earliest; ikSvaakuH+ca+manoH+ sutaH= Ikshvaku is, also, Manu's, son; tam+ikSvaakum= him, that Ikshvaku; ayodhyaayaam+ raajaanam + viddhi= in Ayodhya, as king, know thus; puurvakam= first [king.]

"Manu is the earliest Prajaapati and Ikshvaaku is the son of Manu, and that Ikshvaaku is the first king of Ayodhya... know thus... [1-70-21]

इक्ष्वाकोः तु सुतः श्रीमान् कुक्षिः इति एव विश्रुतः ।
कुक्षेः अथ आत्मजः श्रीमान् विकुक्षिः उपपद्यत ॥ १-७०-२२

22. ikSvaakoH+tu+sutaH= Ikshvaaku's, but, son; shriimaan+kukSiH+iti+eva+vishrutaH= legendary one, Kukshi, thus, only, renowned; kukSeH+atha+aatmajaH= from Kukshi, then, son; shriimaan+ vikukshiH + upapadyata= famous Vikukshi, originated.

"The son of Ikshvaaku is the legendary Kukshi, thus he is renowned, and the famous Vikukshi is originated from Kukshi... [1-70-22]

विकुक्षेः तु महातेजा बाणः पुत्रः प्रतापवान् ।
बाणस्य तु महातेजा अनरण्यः प्रतापवान् ॥ १-७०-२३

23. vikuksheH+tu+mahaatejaa= from Vikukshi, but, most brilliant one; baaNaH+putraH+ prataapavaan = Baana, son, courageous one [emerged as]; baaNasya+tu= Baana's, but; mahaatejaa+ anaraNyaH + prataapavaan= highly refulgent one, Anaranya, valiant one [son.]

"From that most brilliant Vikukshi courageous Baana emerged as son, and Baana's son is the highly refulgent Anaranya... [1-70-23]

अनरण्यात् पृथुः जज्ञे त्रिशंकुः तु पृथोः सुतः ।
त्रिशंकोः अभवत् पुत्रो धुन्धुमारः महायशाः ॥ १-७०-२४

24. anaraNyaat+pR^ithuH+jaj~ne= from Anaranya, Pruthu, born; trishankuH+tu+pR^ithoH+ sutaH= Trishanku is, but, Pruthu's, son; trishankoH+abhavat+putraH+dhundhumaaraH= from, Trishanku, happened to be, son, Dhundumaara; mahaayashaaH= highly renowned one.

"Pruthu is the son of Anaranya, and Trishanku is Pruthu's son, and the highly renowned Dhundumaara happened to be the son of Trishanku... [1-70-24]

धुन्धुमारात् महातेजा युवनाश्वो महारथः ।
युवनाश्व सुतः असीत् मान्धाता पृथिवी पतिः ॥ १-७०-२५

25. dhundhumaaraat+mahaatejaa+yuvanaashvaH+mahaarathaH= from Dhundumaara, highly glorious one, Yuvanaashva, speediest charioteer; yuvanaashva+sutaH+asiit+maandhaataa+ pR^ithivii+patiH= Yuvanaashva's, son, became, Maandhaata, land, lord.

"From the highly glorious Dhundumaara begotten is the speediest charioteer Yuvanaashva, and Mandhaata became the son of Yuvanaashva... [1-70-25]

Comment: Some read the name Yuvanaashva or Yavanaashva as a title of Dhundumaara.

मान्धातुः तु सुतः श्रीमान् सुसन्धिः उदपद्यत ।
सुसंधेः अपि पुत्रौ द्वौ ध्रुवसंधिः प्रसेनजित् ॥ १-७०-२६

26. maandhaatuH+tu+sutaH+shriimaan+susandhiH+udapadyata= Maandhaata, but, son, highly noble, Susandhi, is begotten; susandheH+api+putrau+dvau= Susandhi'a, even, sons, two; dhruvasandhiH= Dhruvasandhi; prasenajit= Prasenajit.

"But Maandhaata has begotten the highly noble Susandhi as son, and even Susandhi has two sons, Dhruvasandhi and Prasenajit... [1-70-26]

यशस्वी ध्रुवसंधेः तु भरतो नाम नामतः ।
भरतात् तु महातेजा असितो नाम जायत ॥ १-७०-२७

27. yashasvii+dhruvasandheH+tu= illustrious, from Dhruvasandhi, but; bharataH+naama+ naamataH = Bharata, named, by name; bharataat+tu+mahaatejaa= from Bharata, but, highly effulgent one; asita+naama+jaayata= Asita, by name, begotten.

"But, from the illustrious Dhruvasandhi, a son is begotten, named Bharata by his name, and that highly effulgent Bharata begot one, named as Asita... [1-70-27]

यस्य एते प्रति राजन उदपत्यन्त शात्रवः ।
हैहय तालजंघाः च शूराः च शशबिंद्वः ॥ १-७०-२८

28. yasya= to which [Asita]; haihaya= Haihaya-s; taalajanghaaH+ca= Taalajanghaa-s, also; shuuraaH + ca +

shashabindvaH= valiant, also, Shashabindu-s; ete= these are; prati+raajana= counter, kings [hostile kings]; shaatravaH +udapatyanta= adversaries, resulted as.

"To which Asita, Haihaya-s, Taalajanghaa-s, and the valiant Shashabindu-s... these kings resulted as his adversaries and as kings in hostility ... [1-70-28]

तान् च स प्रति युद्धयन् वै युद्धे राजा प्रवासितः ।
हिमवन्तम् उपागम्य भार्याभ्याम् सहितः तदा ॥ १-७०-२९

29. taan+ca+saH+prati+yuddhyan+vai= with them, also, counter, attacking, truly; yuddhe+raajaa + pravaasitaH= in war, king, exiled [dethroned]; himavantam+upaagamya= Himalayas, on reaching; bhaaryaabhyaam+sahitaH+tadaa= two wives, with, then.

"While truly counterattacking them, he is [dethroned] in war and he exiled himself... and then on reaching Himalayas, then he was with both of his wives... [1-70-29]

असितो अल्प बलो राजा काल धर्मम् उपेयिवान् ।
द्वे च अस्य भार्ये गर्भिण्यै बभूवतुः इति श्रुति ॥ १-७०-३०
एका गर्भ विनाश अर्थम् सपत्नै सगरम् ददौ ।

30-31a. asitaH= Asita; alpa+balaH= meagre, forced; raajaa+kaala+dharmam+upeyivaan= king, Time's, onus, drew nigh of; dve+ca+asya+bhaarye= two, also, of his, wives; garbhiNyai+ babhuuvatuH+ = pregnant, they were; ekaa+garbha+vinaasha+artham= one [of two wives,] pregnancy, ruination [abortion,] purpose of; sa+patnai+sagaram+dadau= to co-, wife, toxic [food,] gave; iti+shruti= thus, we heard.

"Asita was with his meagre forces [when he was in Himalayas, and at appointed time] the onus of Time drew near his nigh, [and at the time of his demise,] two of his wives were pregnant... and one of two wives gave toxic food to the co-wife, for the purpose of abortion... thus we heard... [1-70-30-31a]

ततः शैलवरे रम्ये बभूव अभिरतो मुनिः ॥ १-७०-३१
भार्गव च्यवनो नाम हिमवंतम् उपाश्रितः ।

31b-32a. anvaya/word-order: tataH= then; ramye+shaila+vare+abhirataH= on mountain, best, beautiful, in fascination; bhaargava+cyavanaH= sage Bhrigu's [heir,] Cyavana; naama+muniH= named, saint; himavantam+upaashritaH+babhuuva= Himalayas, snuggled in, was there.

"Then there was a saint named as Cyavana, the heir of Sage Bhrigu, who is in fascination with best and beautiful mountains of Himalaya, thus he snuggled in there... [1-70-31b, 32a]

तत्र च एका महाभागा भार्गवम् देव वर्चसम् ॥ १-७०-३२
ववन्दे पद्म पत्राक्षी कांक्षन्ती सुतम् उत्तमम् ।

32b-33a. tatra+ca= there, also; mahaabhaagaa= highly fortunate one; padma+patra+akshii= lotus, petal, eyed one; ekaa= one [from two wives of Asita]; kaankshantii+sutam+uttamam= desirous of, son, best one; deva+varcasam+bhaargavam+vavande= godly, in glow, reverenced.

"One of the two wives of Asita, the lotus-petal eyed and highly fortunate one, desirous of a best son, came there and reverenced the sage, who is godly in his glow... [1-70-32b-33a]

तम् ऋषिम् सा अभ्युपगम्य कालिन्दी च अभ्यवादत ॥ १-७०-३३

33b. saa+kaalindii+ca= she, that Kaalidi, also; tam+R^iSim+abhyupagamya+abhyavaadata= to him, that sage, on reaching nigh, reverenced.

"She that Kaalindi also reached nigh of that Sage and she too reverenced him... [1-70-33b]

Comment: There are variations in reading these lines. While some say that Kaalindi is one who 'gave' toxic food to her

sister, while some others say that Kaalindi is the one who 'received' the poisoned food. Here taking the kaalindi ca 'Kaalindi also...' it is said that 'Kaalindi is she who has administered poison...' Since she is also pregnant, coupled with the guilt of poisoning, hence the use of ca, she too came to the sage.

स ताम् अभ्यवदत् विप्रः पुत्र ईप्सुम् पुत्र जन्मनि ।
तव कुक्षौ महाभागे सु पुत्रः सु महाबलः ॥ १-७०-३४

34. saH= he, that sage; taam= at her; abhi+avadat= towards [in favour of] said; vipraH= Brahaman; putra+iipsum= son, desiring; putra+janmani= in the matter of son's, birth; tava+kukshau= in your, stomach [womb]; mahaabhaage= oh, highly fortunate lady; su+putraH+su+mahaabalaH= good, son, very, highly mighty one.

"He that sage spoke in favour of her and in the matter of the birth of her son, 'oh, highly fortunate lady, a very good son and a very mighty son is there in your womb... [1-70-34]

महावीर्यो महातेजा अचिरात् संजनिष्यति ।
गरेण सहितः श्रीमान् मा शुचः कमलेक्षणे ॥ १-७०-३५

35. mahaaviiryaH+mahaatejaa= highly vigorous, highly refulgent one; aciraat+samjaniSyati= soon, you give birth; gareNa+sahitaH+shriimaan= toxin, along with, illustrious one; maa+ shucaH= need not, worry; kamala+iikshaNe= oh, lotus-petal eyed one.

" 'Soon you will give birth to a highly vigorous, highly refulgent son and that illustrious one will take birth with toxicity... but there is no need to worry...' [So said Sage Cyavana to the queen of Asita.] [1-70-35]

च्यवनम् च नमस्कृत्य राजपुत्री पतिव्रता ।
पत्या विरहिता तस्मात् पुत्रम् देवी व्यजायत ॥ १-७०-३६

36. cyavanam+ca+namaskR^itya= to Sage Cyavana, also, on reverencing; raajaputrii+ pativrataa= king's, daughter, husband devout; patyaa+virahitaa= husband, without [is no more]; tasmaat= thereby [by the boon of sage]; putram+devii+vyajaayata= son, lady, gave birth to.

"On reverencing that Sage Cyavana that husband devout princess [departed,] and when her husband is no more that lady gave birth to a son... [1-70-36]

सपत्न्या तु गरः तस्यैः दत्तो गर्भ जिघांसया ।
सह तेन गरेण एव संजातः सगरो अभवत् ॥ १-७०-३७

37. sapatnyaa+tu+garaH+tasyaiH+dattaH= by co-wife, but, poison, to her, given; garbha+ jighaamsayaa = for womb, ruination [for abortion]; saha+tena+gareNa+eva= with, by that, poison, only; samjaataH+sagaraH+abhavat= one who is born, Sagara, became.

"But she who is given poison by her co-wife for abortion, gave birth to a son, along with that very poison, and he became Sagara, the emperor... [1-70-37]

Parable: When king Asita passed away his queen and this Sagara's mother wanted to commit self-immolation, but this Sage Cyavana dissuades her from it because she is pregnant, and takes her to his hermitage. When she gave birth to Sagara, Sage Cyavana rears up Sagara and teaches him all of the archery by according aagneya astra Fire-missile etc., kingcraft, and scriptures. On one occasion when Sagara asks for the details about his father, Cyavana had to tell all the legend of Asita and his conflicts with yavana-s, and shaka-s. Sagara becoming furious at Haihaya-s, Taalajanghaa-s, and the valiant Shashabindu-s, wars with them and drives them out of this country. While doing so, Sagara makes yavana-s tonsured, shaka-s or so-called Scythians, as half-tonsured, and paarada-s as shaggy haired ones, thus stripping of their Kshatriya-hood. Taking the nearness of name paarada to Persia, it is said that the kings repulsed by Sagara taken domicile in the Middle East and a aaryan or a aa riaan is Airan or present day Iran, and age-old are Indo-Iranian links. Further, the word Asia has its own nearness to the name of king Asita.

सगरस्य अस्य असमंजः तु असमंजात् अथ अंशुमान् ।
दिलीपो अंशुमतः पुत्रो दिलीपस्य भगीरथः ॥ १-७०-३८

38. sagarasya+asya+asamanjaH+tu= from Sagara, he that, Asamnja; asamanjaat+atha+ amshumaan= from Asamanja, then, Amshuman; diliipaH+amshumataH= Diliipa, from Amshuman; putraH + diliipasya + bhagiirathaH= son, of Diliipa, is Bhageeratha.

"From Sagara it is Asamanja and from Asamanja it is Amshuman, and from Amshuman it is Diliipa, and the son of Diliipa is Bhageeratha... [1-70-38]

भगीरथात् ककुत्स्थः च ककुत्स्थस्य रघुः तथा ।
रघोः तु पुत्रः तेजस्वी प्रवृद्धः पुरुषादकः ॥ १-७०-३९

39. bhagiirathaat+kakutsthaH+ca= from Bhageeratha, Kakutstha, also; kakutsthasya+ raghuH+ tathaa = from Kakutstha, it is Raghu, likewise; raghoH+tu+putraH+tejasvii+pravR^iddhaH= Raghu's, but, son, resplendent one, Pravriddha; puruSa+aadakaH= human flesh eater.

"From Bhageeratha it is Kakutstha, and from Kakutstha it is Raghu, and Raghu's son is the great resplendent Pravriddha...[reduced to] a human flesh eater... [1-70-39]

Comment: This Pravriddha is really a great king in this lineage, but somewhat arrogant. So, at one time he was subjected to the fury of Vashishta and becomes a man-eating demon. But he too got his mystic powers. When he was trying to issue a counter-curse to Vashishta, by taking water into his hand, his wife Madayanti, being a husband devout wife dissuades him to not to counter all-powerful Vashishta. He on listening to his wife drops that water taken for cursing, onto his own feet. Then his accursed water blemished him via his feet. Hence, he is also termed as Kalmashapaada.

कल्माषपादो हि अभवत् तस्मात् जातः तु शङ्खणः ।
सुदर्शनः शंखणस्य अग्निवर्णः सुदर्शनात् ॥ १-७०-४०

40. kalmaaSapaadaH+hi+abhavat [pravR^iddhaH]= blemish-footed, indeed, became, [Pravriddha]; tasmaat+jaataH+tu+sha~NkhaNaH= from him [Pravriddha,] born, but, Shankana; sudarshanaH+ shankhaNasya= Sudarshana is, Shamkana's [son]; agnivarNaH+sudarshanaat= Agnivarna, from Sudarshana.

"Pravriddha indeed became blemish-footed one... and from Pravriddha born is Shankana, and Shankana's son is Sudarshana, and from Sudarshana it is Agnivarsha... [1-70-40]

शीघ्रगः तु अग्निवर्णस्य शीघ्रगस्य मरुः सुतः ।
मरोः प्रशुश्रुकः तु आसीत् अंबरीषः प्रशुश्रुकात् ॥ १-७०-४१

41. shiighragaH+tu+agnivarNasya= Shiigraga, but, of Agnivarsha; shiighragasya+maruH+ sutaH= Shiighraga's, is Maru; maroH+prashushrukaH+tu= from Maru, it is Prashushruka, but; aasiit+ ambariiSaH + prashushrukaat= chanced is, Ambariisha, from Prashushruka.

"And Shiigraga is the son of Agnivarsha, and Shiighraga's son is Maru and from Maru it is Prashushruka, and then chanced is Ambariisha from Prashushruka... [1-70-41

अंबरीषस्य पुत्रो अभूत् नहुषः च महीपतिः ।
नहुषस्य ययातिः तु नाभागः तु ययाति जः ॥ १-७०-४२

42. ambariiSasya+putraH+abhuut= Ambariisha's, son, was there; nahuSaH+ca+ mahiipatiH = Nahusha, also, lord of land [emperor]; nahuSasya+yayaatiH+tu= Nahusha's, Yayaatim but; naabhaagaH + tu + yayaati + jaH= Naabhaaga, but, from Yayaati, born.

"Ambariisha's son was Nahusha, the emperor and Yayaati is the son of Nahusha, but Naabhaaga is born to Yayaati... [1-70-42]

Comment: These names Nahusha and Yayaati also occur in other Puraana-s, indicating them in earlier eras to Ramayana period.

नाभागस्य भभूव अज अजात् दशरथो अभवत्।
अस्मात् दशरथात् जातौ भ्रातरौ राम लक्ष्मणौ ॥ १-७०-४३

43. naabhaagasya+bhabhuuva+aja= Naabhaaga's, was there, Aja; ajaat+dasharathaH+ abhavat = from Aja, Dasharatha, is manifest; asmaat+dasharathaat+jaatau= from him, from Dasharatha, born are; bhraatarau +raama+lakSmaNau= brothers, Rama, Lakshmana.

"Aja was Naabhaaga's son and from Aja, this Dasharatha is manifest, and from him, from this Dasharatha, born are these brothers, Rama and Lakshmana... [1-70-43]

आदि वंश विशुद्धानाम् राज्ञाम् परम धर्मिणाम्।
इक्ष्वाकु कुल जातानाम् वीराणाम् सत्य वादिनाम्॥ १-७०-४४
राम लक्ष्मणयोः अर्थे त्वत् सुते वरये नृप।
सदृशाभ्याम् नरश्रेष्ठ सदृशे दातुम् अर्हसि ॥ १-७०-४५

44-45. narashreSTha= oh, best one among men, oh, Janaka; aadi [aaditaH]= from the beginning; vamsha= dynastically [this bloodline]; vi+shuddhaanaam= spotlessly immaculate [souls]; parama+ dharmiNaam = immensely, impeccable; viiraaNaam= for indomitable ones; satya+vaadinaam= truth, advocates of [for irreproachable ones]; ikSvaaku+kula+jaataanaam= in Ikshvaaku bloodline, born in; raaj~naam = belonging to kings; raama+lakSmaNayoH+arthe= Rama, Lakshmana's, in respect of; nR^ipa= oh, king Janaka; tvat+sute+varaye= your, daughters, I espouse; sadR^ishaabhyaam+sadR^ishe= to seemly [pair of brothers,] seemly daughters of yours; datum= to espouse to; arhasi= meetly of you.

"Oh, best one among men, Janaka, from the beginning this bloodline is spotlessly immaculate, and these are immensely impeccable, indomitable, and irreproachable ones, and in respect of them, those belong to the kings born in the line of blood of Ikshvaaku-s, oh, king Janaka, I espouse that it will be meetly of you to espouse your seemly daughters to this seemly pair of Rama and Lakshmana..." [So said Vashishta to king Janaka.] [1-70-44, 45]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्ततितमः सर्ग

Thus, this is the 70th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 71

Introduction

Janaka narrates his lineage while offering his daughters as brides to Rama and Lakshmana. In doing so, he elaborates more about his brother Kushadhvaja, whose daughters are the would-be-wives of Bharata and Shatrughna. They even fix the timings for marriage.

एवम् ब्रुवाणम् जनकः प्रत्युवाच कृतांजलिः ।
श्रोतुम् अर्हसि भद्रम् ते कुलम् नः परिकीर्तितम् ॥ १-७१-१

1. evam+bruvaaNam= that way, said [by Vashishta]; janakaH+pratyuvaaca+kR^itaanjaliH= Janaka, in reply said, making palm-fold [reverentially]; shrotum+arhasi= to listen, apt of you [all]; bhadram+te= safe betides you; kulam+naH+parikiirtitam= lineage of ours, distinguished.

When sage Vashishta said that way, Janaka reverentially said this in reply, "oh, sage, let safe betide you all... now, it will be apt of you all to listen to our distinguished lineage... [1-71-1]

प्रदाने हि मुनि श्रेष्ठ कुलम् निरवशेषतः ।
वक्तव्यम् कुल जातेन तन् निबोध महामुने ॥ १-७१-२

2. anvaya/word-order: muni+shreSTha= oh, eminent sage; kula+jaatena= in [a particular noble] gens, born ones; pradaane= while offering [bride]; nir+ava+sheSataH= without, a little, remainder [completely, in entirety]; kulam+vaktavyam+hi= parentage, speakable [inform]; mahaamune= oh, great sage; tat+nibodha = thereby, [let all be informed, as you are already in the know of it.]

"Oh, eminent saint, while offering a bride one who is born in a particular noble gens, has to inform about his parentage, in its entirety... thereby oh, great sage Vashishta, let all be informed of it [as I speak...] [1-71-2]

राजा अभूत् त्रिषु लोकेषु विश्रुतः स्वेन कर्मणा ।
निमिः परम धर्मात्मा सर्व सत्त्ववताम् वरः ॥ १-७१-३

3. raajaa+abhuut= emperor, [once] was there; triSu+lokeSu+vishrutaH= in triad, of worlds, renowned; svena+karmaNaa= by his own, accomplishments; nimiH= Nimi; parama+dharma aatmaa= uniquely, seraphic, souled; sarva+sattvavataam+varaH= among all, stalwart [emperors,] best one.

"Once there was an emperor Nimi, who was renowned in the triad of worlds by his own accomplishments, and who was uniquely seraphic-souled and a best one among all stalwart emperors... [1-71-3]

तस्य पुत्रो मिथिः नाम जनको मिथि पुत्रकः ।
प्रथमो जनको नाम जनकात् अपि उदावसुः ॥ १-७१-४

4. tasya+putrah+mithiH+naama= his, son, Mithi, named; janakaH+mithi+putrakaH= Janaka, Mithi's, son; prathamaH+janakaH+naama= first, Janaka, by name [designated as]; janakaat+ api+udaavasuH from Janaka, even, Udaavasu.

"And his son was named as Mithi, and Janaka was Mithi's son... the first one to be designated as Janaka... and even from that Janaka it is Udaavasu... [1-71-4]

उदावसोः तु धर्मात्मा जातो वै नन्दिवर्धनः ।
नन्दिवर्धन पुत्रः तु सुकेतुः नाम नामतः ॥ १-७१-५

5. udaavasoH+tu+dharmaatmaa= from Udaavasu, but, noble souled; jaataH+vai+ nandivardhanaH= born, indeed, Nandivardhana; nandivardhana+putraH+tu+suketuH+naama+ naamataH= Nandivardhana's, son, but, Suketu, named, by name.

"From the noble souled Udaavasu it is Nandivardhana, and Nandivardhana's son is named as Suketu, by his name... [1-71-5]

सुकेतोः अपि धर्मात्मा देवरातो महाबलः ।
देवरातस्य राजर्षेः बृहद्रथ इति स्मृतः ॥ १-७१-६

6. suketoH+api+dharmaatmaa= from Suketu, even, virtue-souled one; devaraataH+mahaa balaH= Devaraata, highly powerful; devaraatasya+raajarSeH+bR^ihadratha+iti+smR^iutaH= from Devaraata, kingly sage, Brihadratha, thus, heard.

"Even from the virtue-souled Suketu, the highly powerful Devaraata is born, and from that kingly sage Devaraata, it is Brihadratha, thus it is heard... [1-71-6]

बृहद्रथस्य शूरो अभूत् महावीरः प्रतापवान् ।
महावीरस्य धृतिमान् सुधृतिः सत्य विक्रमः ॥ १-७१-७

7. bR^ihadrathasya= of Brihadratha; shuuraH+abhuut+mahaaviiraH+prataapavaan= valiant one, became, Mahaaviira, highly brave, courageous one; mahaaviirasya= of Mahaavira; dhR^itimaan+ sudhR^itiH + satya + vikramaH= bold one, Sudhriti, truth, valiant one.

"The highly braving, courageous and valiant Mahaaviira has come from Brihadratha, and the bold and truth-valiant Sudhriti from Mahaaviira... [1-71-7]

सुधृतेः अपि धर्मात्मा धृष्टकेतुः सु धार्मिकः ।
धृष्टकेतोः च राजर्षेः हर्यश्व इति विश्रुतः ॥ १-७१-८

8. sudhR^iteH+api+dharmaatmaa= from Sudhriti, even from, right-minded one; dhR^iSTaketuH+ su+dhaarmikaH= Dhristaketu, highly, generous one; dhR^iSTaketoH+ca+raajarSeH= from Dhristakeu, also, kingly sage; haryashva+iti+vishrutaH= Haryashva, thus, renowned.

"Form the right-minded Sudhriti, the highly generous Dhristaketu has come, and from the kingly sage Dhristaketu it is Haryashva, thus he is renowned... [1-71-8]

हर्यश्वस्य मरुः पुत्रो मरोः पुत्रः प्रतीन्धकः ।
प्रतीन्धकस्य धर्मात्मा राजा कीर्तिरथः सुतः ॥ १-७१-९

9. haryashvasya+maruH+putraH= Haryashva's, Maru, son; maroH+putraH+pratiindhakaH = Maru's, son, Pratiindhaka; pratiindhakasya+dharmaatmaa= Pratiindhaka's, noble souled one; raajaa+ kiirtirathaH + sutaH= king, Kiiriratha, is the son.

"Haryashva's son is Maru, and Maru's, son is Pratiindhaka, and the noble-souled Pratiindhaka's son is king Kiirtiratha... [1-71-9]

पुत्रः कीर्तिरथस्य अपि देवमीढ इति स्मृतः।
देवमीढस्य विबुधो विबुधस्य महीध्रकः॥ १-७१-१०

10. putraH+kiirtirathasya+api= son, of Kiirtiratha, even; devamiiDha+iti+smR^itaH= Devamidha, thus, remembered; devamiiDhasya+vibudho= of Devamiidha, Vibudha; vibudhasya+mahiidhrakaH= Vibudha's, Mahiidraka.

"The son of Kiirtiratha is Devamiidha, thus he is remembered, and the son of Devamiidha is Vibudha, and Vibudha's son is Mahiidraka... [1-71-10]

महीध्रक सुतो राजा कीर्तिरातो महाबलः।
कीर्ति रातस्य राजर्षेः महारोमा व्यजायत॥ १-७१-११

11. mahiidhraka= Mahiidraka's; sutaH+raajaa+kiirtiraataH+mahaabalaH= son is, king, Kiirtiraata, great mighty; kiirtiraatasya= Kiirtiraata's; raajaR^iSeH= of sagely king; mahaaromaa+ vyajaayata= Mahaaroma, born.

"Mahiidraka's son is the great mighty king Kiirtiraata, and the son born to sagely king Kiirtiraata is Mahaaroma... [1-71-11]

महारोम्णः तु धर्मात्मा स्वर्णरोमा व्यजायत।
स्वर्णरोम्णः तु राजर्षेः ह्रस्वरोमा व्यजायत॥ १-७१-१२

12. mahaaromNaH+tu+dharmaatmaa= from Mahaaroma, virtue-souled one; svarNaromaa+ vyajaayata = Swarnaroma, is born; svarNaromNaH+tu+raajarSeH= Swarnaroma, but, from kingly sage; hrasvaromaa+vyajaayata= Hrasvaroma, is born.

"From the virtue-souled Mahaaroma, Swarnaroma is born, but from kingly sage Swarnaroma Hrasvaroma is born... [1-71-12]

तस्य पुत्र द्वयम् जज्ञे धर्मज्ञस्य महात्मनः।
ज्येष्ठो अहम् अनुजो भ्राता मम वीरः कुशध्वज॥ १-७१-१३

13. tasya+putra+dvayam+jaj~ne= to him, sons, a pair of, born; dharmaj~nasya+mahaatmanaH= from that virtue, knower, noble-souled one; jyeSThaH+aham= elder, I am; anu+jaH= later, born [younger]; bhraataa +mama+viiraH+kushadhvaja= brother, mine, brave one, Kushadhvaja.

"To him, to that virtue knower and noble souled Hrasvaroma, a pair of sons are born, I am the elder, and the younger one is my brother, he is this Kushadhvaja... [1-71-13]

माम् तु ज्येष्ठम् पिता राज्ये सो अभिषिच्य नराधिप।
कुशध्वजम् समावेश्य भारम् मयि वनम् गतः॥ १-७१-१४

14. anvaya/word-order: pitaa+saH+naraadhipa= father, he, that king; jyeSTham+maam+tu= elder me, but; raajye+ abhiSicya= in kingdom, anointed; kushadhvajam+bhaaram= Kushadhvaja's, burden [duty to look after]; mayi+samaaveshya= in me, vesting; vanam+gataH= to forests, departed.

"He that king and father of ours, Hrasvaroma, on anointing me in kingdom as I am the elder, and vesting the duty of looking after Kushadhvaja in me, he departed to forests... [1-71-14]

वृद्धे पितरि स्वर् याते धर्मेण धुरम् आवहम्।
भ्रातरम् देव संकाशम् स्नेहात् पश्यन् कुशध्वजम्॥ १-७१-१५

15. vR^iddhe+pitari+svar+yaate= aged, father, to heaven, on departure; dharmeNa= righteously; dhuram= burden [of kingship]; aavaham= lugging around; bhraataram+deva+ sankaasham= brother, god, similar; snehaat+pashyan+kushadhvajam= by friendship [with brotherliness,] looking after, Kushadhvaja.

"On the departure of our aged father to heaven, I am lugging around the burden of this kingship, looking after this godlike Kushadhvaja, with brotherliness... [1-71-15]

कस्यचित् तु अथ कालस्य सांकाश्यात् अगमत् पुरात्।
सुधन्वा वीर्यवान् राजा मिथिलाम् अवरोधकः॥ १-७१-१६

16. kasyacit+tu= sometime, but; atha= then; kaalasya= of time; saamkaashyaat+ agamat+puraat= from Saamkaasha, came at, from city; sudhanvaa= Sudhanva; viiryavaan+raajaa= valorous, king; mithilaam + avarodhakaH= Mithila, beleaguering.

"But then after sometime, a valorous king named Sudhanva came beleaguering Mithila, from his city Saamkaasha... [1-71-16]

स च मे प्रेषयामास शैवम् धनुः अनुत्तमम्।
सीता कन्या च पद्माक्षी मह्यम् वै दीयताम् इति॥ १-७१-१७

17. anvaya/word-order: anuttamam+shaivam+dhanuH= unexcelled, Shiva's, bow; padmaakSii+ kanyaa +siitaa+ca= lotus-eyed, virgin, Seetha, along with; mahyam+vai+diiyataam = to me, shall be, given; iti+saH+ca+me+preSayaamaasa= thus, he, even, me, started to urge.

" 'The unexcelled bow of Shiva shall be given to me, along with the lotus-eyed virgin, Seetha...' thus he even started to urge me... [1-71-17]

तस्य अप्रदानात् ब्रह्मर्षे युद्धम् आसीत् मया सह।
स हतो अभिमुखो राजा सुधन्वा तु मया रणे॥ १-७१-१८

18. anvaya/word-order: brahmarSe= oh, Brahma-sage; a+pradaanaat= non, bestowal for the reason of; tasya= to him; mayaa+saha= me, with; yuddham+aasiit= war, occurred; raNe+ abhimukhaH= in war, he who affronted; saH+raajaa+sudhanvaa+tu= he, king, Sudhanva, but; mayaa+hataH= by me, put to the sword.

"Oh, Brahma sage Vashishta, for the reason of my non-bestowal [of bow or bride,] he warred with me, and when he affronted me in that war I have put him, that Sudhanva, to the sword... [1-71-18]

निहत्य तम् मुनिश्रेष्ठ सुधन्वानम् नराधिपम्।
सांकाश्ये भ्रातरम् शूरम् अभ्यषिंचम् कुशध्वजम्॥ १-७१-१९

19. nihatya+tam= on eliminating, him; munishreSTha= oh, best sage; sudhanvaanam+ naraadhipam= Sudhanva, best one among kings; saamkaashye= in Saamkaasha; bhraataram+shuuram +abhyaSincam + kushadhvajam= brother, valiant one, anointed, Kushadhvaja.

"Oh, best sage Vashishta, on eliminating him, that Sudhanva, a best king among kings, I have anointed my valiant brother Kushadhvaja in the kingdom of Saamkaasha... [1-71-19]

कनीयान् एष मे भ्राता अहम् ज्येष्ठो महामुने।
ददामि परम प्रीतो वध्वौ ते मुनिपुंगव॥ १-७१-२०
सीताम् रामाय भद्रम् ते ऊर्मिलाम् लक्ष्मणाय वै।

20-21a. mahaamune= oh, best saint; eSa+me+kaniiyaan+bhraataa= he is, my, younger, [that brother]; aham +jyeSThaH= I am, elder; munipungava= oh, eminent-saint; parama+priitaH= highly, gladdened; te + vadhvau+dadaami= those, brides, I am bestowing; siitaam+raamaaya= Seetha, for Rama; uurmilaam + lakSmaNaaya +vai= Urmila, for Lakshmana, for sure; bhadram+ te= let there be felicity, to all.

"Oh, best saint, this is that younger brother of mine, and I am the elder, oh, eminent-saint Vashishta, highly gladdened as I am, I am bestowing those brides... Seetha for Rama, and Urmila for Lakshmana, for sure... let there be felicity for all... [1-71-20, 21a]

वीर्य शुल्काम् मम सुताम् सीताम् सुर सुत उपमाम् ॥ १-७१-२१
द्वितीयाम् ऊर्मिलाम् चैव त्रिः वदामि न संशयः ।
ददामि परम प्रीतो वध्वौ ते मुनिपुंगव ॥ १-७१-२२

21b-22a. viirya+shulkaam= bravery's, bounty; mama+sutaam+siitaam= my, daughter, Seetha; sura + suta+upamaam= divine Providence's, daughter, in simile; dvitiiyaam+uurmilaam+ caiva= second one, Urmila, also thus; triH+vadaami= thrice, I reiterate; na+ samshayaH= no, doubt; munipungava= oh, eminent-saint; te+vadhvau+dadaami= those, brides, I am bestowing; parama+priitaH= highly, gladdened.

"My daughter Seetha is the bounty for bravery and in simile she is the daughter of the divine Providence, and thus the second one Urmila too... oh, eminent-saint, undoubtedly I reiterate thrice while I bestow those brides, highly gladdened as I am... [1-71-21b, 22a]

Comment: The thrice reiteration is the threefold commitment **mano vaak kaaya karaNaaH** i.e., 'the three instruments of communication, mind, voice, and body... so I endow the brides whole-heartedly, clear-articulately, and agleam-physically...' Here this verse is addressed to Vashishta, while other mms say that it is aimed at Dasharatha by placing words 'raghunandana' instead of 'munipungava.'

राम लक्ष्मणयो राजन् गो दानम् कारयस्व ह ।
पितृ कार्यम् च भद्रम् ते ततो वैवाहिकम् कुरु ॥ १-७१-२३

22b-c-23. raajan= oh, king Dasharatha; raama+lakSmaNayaH= for Rama, Lakshmana; go+ daanam= cow, donation [lexically, but this is different and given in comment]; kaarayasva+ha= make happen, indeed; pitR^i+kaaryam+ca= to manes, ritual, also [get it done]; tataH+ vaivaahikam+kuru= afterwards, wedding celebrations, you make happen; bhadram+te= all be blest.

"Oh, king Dasharatha, let the prior ritual of samaavartna , be undertaken indeed, and let manes be propitiated by the ritual, naandi shraadha, and afterwards you make happen the wedding celebrations ... thus, all will be blest... [1-71-22b, 23]

Comment: The wording **go daana** differs from the ordinary lexical meaning 'cow donation' as the word **gaavaka** means body hair and **daana** is releasing, or let-going, i.e., shaving. When the students return home after the studentship they will be admitted into household after some rituals like shaving off unnecessary hair, taking oil bath etc. gauḥ dvayoḥ tu raśmiḥ dṛg bāṇa svarja vajra ambu lomasu - nā nā - go dānam caula vat kāryam śoḍāṣe abde taducyate |

In this there will be a real cow donation also to the teacher of that student, when the students sheds his hair, after the barber attends him. After shaving off the unwanted hair, then **samaavartana** is undertaken. The problem pointed out at this place is, that Rama or Lakshmana are born without **vyanjana kesha** unwanted hair, except head-hair, as Indian mythology will not give a hairy makeup to these four brothers. 'How then Janaka asked to undertake such ceremony, when the hair itself is not there...' is the objection. Whether they have hair or not, the ceremony has to go on.

मघा हि अद्य महाबाहो तृतीये दिवसे प्रभो ।
फल्गुन्याम् उत्तरे राजन् तस्मिन् वैवाहिकम् कुरु ।
राम लक्ष्मणयोः अर्थे दानम् कार्यम् सुखोदयम् ॥ १-७१-२४

24. mahaabaaho= oh, great dextrous Dasharatha; adya+maghaa+hi= today, [ruling star is] Magha, isn't it; prabho= oh, lord; tR^itiiye+divase on third, day; phalgunyaam= in Phalguni [when star Phalguni comes]; tasmin+uttare= in that, later part [Uttara phalguNi]; raajan= oh, king; vaivaahikam+kuru= wedding, you make happen; raama+lakSmaNayoH= for Rama, Lakshmana; sukha+udayam+arthe= for wellbeing, invoking, for purpose of [wellbeing is the only ensuing factor]; daanam+kaaryam= bounties, doable [be accorded generously.]

"Oh, great dextrous Dasharatha, the star ruling today is magha, isn't it... oh, lord, on the third from now, say day after tomorrow, when the star phaalguNi comes, in its later part, namely uttara phalugNi, you may make happen this wedding, and the bounties [like go bhuu tila hiraNya aadi i.e., ' cows, lands, grains, gold etc.,] that ensue the wellbeing of Rama and Lakshmana, may be accorded [to the eligible,] generously... [1-71-24]

Comment: These old people have meticulously calculated stars and their sidereal times for marriage, but being old, they have forgotten to print the date of wedding on wedding invitations or, at least said about it. Thereby the dating of Ramayana has become a problem, and dating with Ramayana prospered.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एक सप्ततितमः सर्ग
Thus, this is the 71st chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 72

Introduction

Vishvamitra proposes the marriages of Bharata ad Shatrughna with the two daughters of Kushadhvaja, the younger brother of Janaka. This being a welcome offer, Janaka accords his immediate consent. Then Dasharatha proceeds with the initiatory rituals for the bridegrooms and donates cows and riches.

तम् उक्तवंतम् वैदेहम् विश्वामित्रो महामुनिः ।
उवाच वचनम् वीरम् वसिष्ठ सहितो नृपम् ॥ १-७२-१

1. anvaya/word-order: mahaamuniH+vishvaamitraH= eminent-saint, Vishvamitra; vasiSTha+sahitaH= Vashishta, together with; uktavantam= one who said [about his lineage, Janaka]; viiram= valiant one; vaideham +nR^ipam= Videha, king of; tam+uvaaca+vacanam= to him, said, words.

Then the eminent-saint Vishvamitra together with Vashishta said these words to Janaka, the valiant king of Videha, who has just said about his lineage. [1-72-1]

अचिंत्यानि अप्रमेयाणि कुलानि नरपुंगव ।
इक्ष्वाकूणाम् विदेहानाम् न एषाम् तुल्यो अस्ति कश्चन ॥ १-७२-२

2. anvaya/word-order: kulaani= dynasties; ikSvaakuuNaam+videhaanaam= of Ikshvaku-s, of Videha-s; a+cintyaani= not, imaginably [admirable]; a+prameyaaNi= not, measurably [distinguished]; narapungava= oh, best one among men; na+eSaam+tulyaH+asti+kashcana= not, these [kinds of dynasties,] comparable, is there, any one.

"The Ikshvaku-s and Videha-s are unimaginably admirable and immeasurably distinguished dynasties, oh, Janaka, the best one among all men, and not a single dynasty is there comparable to these... [1-72-2]

सदृशो धर्म संबन्धः सदृशो रूप संपदा ।
राम लक्ष्मणयो राजन् सीता च ऊर्मिलया सह ॥ १-७२-३

3. anvaya/word-order: raajan= oh, king; uurmilayaa+saha+siitaa= Urmila, with, Seetha; raama+ lakSmaNayoH= to Rama, Lakshmana; sadR^ishaH+dharma+sambandhaH= behovely, righteous, alliance [espousal for dynastical prestige]; ruupa+sampadaa+sadR^ishaH+ca= by winsome, charms [of brides and bridegrooms,] even.

"Oh, king Janaka, these espousals of Seetha and Urmila, with Rama and Lakshmana is behovely to each other's dynastical prestige and even it is behoveful to the winsome charms [of the brides and bridegrooms, but that being so...] [1-72-3]

वक्तव्यम् च नर श्रेष्ठ श्रूयताम् वचनम् मम ।
भ्राता यवीयान् धर्मज्ञ एष राजा कुशध्वजः ॥ १-७२-४

4. anvaya/word-order: nara+shreSTha= oh, man, the best [grand sire, that being so]; mama+ vaktavyam +ca= by me, mentionable [advisable,] also; vacanam+shruuyataam= words, be heard; yaviiyaan + bhraataa= younger, brother; eSa+raajaa+kushadhvajaH= this, king, Kushadhvaja; dharma + j~naH= probity, at home in.

"Oh, grand sire, my advisable words may also be heard... this king Kushadhvaja is your younger brother and he is at home in [every kind of] probity... [1-72-4]

अस्य धर्मात्मनो राजन् रूपेण अप्रतिमम् भुवि ।
सुता द्वयम् नरश्रेष्ठ पत्नि अर्थम् वरयामहे ॥ १-७२-५

5. anvaya/word-order: raajan= oh, king; ruupeNa+a+pratimam+bhuvi= by looks, not, matchable [nonpareil,] in world; asya= of his; dharmaatmanaH= right-minded [Kushadhvaja]; narashreSTha= oh, grand sire, Janaka; sutaa+dvayam= daughters, pair of; patni+artham+ varayaamahe= wife [to pair off with Bharata and Shatrughna,] purpose of, we choose.

"Oh, king, the pair of daughters of this right-minded Kushadhvaja is nonpareil, in their looks in this world, hence, oh, grand sire, we choose to pair them off with Bharata and Shatrughna... [1-72-5]

भरतस्य कुमारस्य शत्रुघ्नस्य च धीमतः ।
वरयेम सुते राजन् तयोः अर्थे महात्मनोः ॥ १-७२-६

6. anvaya/word-order: raajan= oh, king; kumaarasya= young man; bharatasya= for Bharata; dhiimataH + shatrughnasya+ca= smart, for Shatrughna, even; mahaatmanoH+tayoH+arthe= right-minded [honourable ones,] on their, sake; sute+varayema= daughters, we opt.

"Oh, king, for the sake of those honourable ones, that young man Bharata and even for that smart man Shatrughna, we opt your daughters... [1-72-6]

पुत्रा दशरथस्य इमे रूप यौवन शालिनः ।
लोक पाल समाः सर्वे देव तुल्य पराक्रमाः ॥ १-७२-७

7. anvaya/word-order: ime+putraa+dasharathasya= these, [four] sons, of Dasharatha; sarve= all; ruupa+yauvana+ shaalinaH= handsome, youthfulness, having; loka+paala+samaaH= world, rulers, equal to; deva+tulya+paraakramaaH= god [Vishnu's valour,] vie with, valorous ones.

"All the four sons of Dasharatha have handsomeness and youthfulness, and they are equal to the [four] rulers of the world [from four quarters,] and their valour vies with the valour of God, [Vishnu...] [1-72-7]

उभयोः अपि राजेन्द्र संबन्धेन अनुबध्यताम् ।
इक्ष्वाकु कुलम् अव्यग्रम् भवतः पुण्य कर्मणः ॥ १-७२-८

8. anvaya/word-order: raajendra= oh, best king; ikSvaaku [kulam]= Ikshvaku's, [impeccable dynasty]; puNya+ karmaNaH+ bhavataH [kulam] api = pious, deeds [having, immaculate,] your [dynasty,] as well; ubhayoH= both,; kulam= dynasty; sambandhena+avyagram+anubadhyataam = by alliance [wedlocks], not, loosely [compactly,] interlocked.

"Oh, best king, the impeccable dynasty of Ikshvaku-s and the immaculate dynasty of yours as well, let both the dynasties be interlocked by these wedlocks..." [Thus Vishvamitra advised Janaka.] [1-72-8]

विश्वामित्र वचः श्रुत्वा वसिष्ठस्य मते तदा ।
जनकः प्रांजलिः वाक्यम् उवाच मुनिपुंगवौ ॥ १-७२-९

9. vishvaamitra+vacaH+shrutvaa= Vishvamitra's, words, on hearing; vasiSThasya+mate+tadaa = Vashishta's, with concurrence; janakaH+praanjaliH= Janaka, with adjoined palms[reverently]; vaakyam + uvaaca +munipungavau=

sentence, said, to eminent-saints.

On hearing the words of Vishvamitra, that have the concurrence of Vashishta, Janaka reverently said this to the eminent-saints. [1-72-9]

कुलम् धन्यम् इदम् मन्ये येषाम् तौ मुनिपुंगवौ ।
सदृशम् कुल संबन्धम् यत् आज्ञापयथः स्वयम् ॥ १-७२-१०

10. anvaya/word-order: yeSaam= by which; tau+munipungavau= both of you, eminent-saints; yat= whereof; aaj~naapayathaH= order [bid fair]; svayam= personally; sadR^isham= apropos; kula+sambandham = dynastical, alliance; [naH= for us]; [thereof] idam+kulam+dhanyam+ manye= this, dynasty [of mine,] highly honoured, I opine.

"By which eminent-saints like you, whereof it is personally bid fair, that this dynastical alliance is apropos for us, thereof I opine the my dynasty is highly honoured... [1-72-10]

एवम् भवतु भद्रम् वः कुशध्वज सुते इमे ।
पत्न्यौ भजेताम् सहितौ शत्रुघ्न भरतौ उभौ ॥ १-७२-११

11. evam+bhavatu= so, be it; bhadram+vaH= safe betides, you; kushadhvaja+sute+ime= Kushadhvaja's, daughters, these; shatrughna+bharatau= Shatrughna Bharata; ubhau+sahitau= both, being together [arminarmed brothers]; patnyau+bhajetaam= as wives, they devout.

"So be it! Safe betides you all! Let Kushdhvaja's daughters, namely Maandavi, Shrutakiirti, devout themselves as wives of each of the both arminarmed brothers Bharata and Shatrughna, respectively... [1-72-11]

एक अह्ना राज पुत्रीणाम् चतसृणाम् महामुने ।
पाणीन् गृह्णन्तु चत्वारो राज पुत्रा महाबलाः ॥ १-७२-१२

12.anvaya/word-order: mahaamune= oh, eminent-saint Vishvamitra; mahaabalaaH= great mighty [mettlesome]; catvaaraH+raaja+putraa= four, king's, sons; eka+ahnaa= in one, daylight; catasR^INaam+ raaja+putriiNaam= four of the, king's, daughters; paaNiin+gR^ihNantu= hand, take into hand [i.e., marry the princesses, assume husband-ship.]

"Oh, eminent-saint Vishvamitra, let the palms of four princesses be taken in the palms of the four mettlesome princes' hands, in the light of one day... [1-72-12]

उत्तरे दिवसे ब्रह्मन् फल्गुनीभ्याम् मनीषिणः ।
वैवाहिकम् प्रशंसन्ति भगो यत्र प्रजापतिः ॥ १-७२-१३

13. brahman= oh, Brahman; phalguniibhyaam= in the day where both Phalguni stars are available; yatra= wherein, [on such a day]; prajaapatiH= Prajaapati [a deity for progeny]; bhagaH= Bhaga; [devataa= presiding deity]; uttare+divase= later, day [later part of the day, or, when the star post-Phalguni is ruling]; maniiSiNaH= savants; prashamsanti= acclaim; vaivaahikam= for wedding [ceremonies.]

"Oh, Brahman, the savants acclaim that part of the day when both of the pre-Phalguni and post-Phalguni stars are available, and on such a time where post-Phalguni is ruling, for which Bhaga, the deity for progeny will be presiding, as best for wedding ceremonies... [1-72-13]

Comment: There is a lot of commentary from the viewpoint of astrology one these stars and days of this marriage. Some have said that **uttare divase** 'on best day...' **phalguni= puurva phalguni** 'pre-Phalguni... on the best day under pre-Phalguni star...' which usually does not happen, but it is also said to be correct by Maheshvara Tiirtha, as the Moon will be in the 12th house then, so the marriage is agreeable...' However the stars for best results of marriages are: rohiṇī mṛgaśirṣyaṇi uttara phalgunī svāti iti vivāhasya nakṣatrāṇi | bodhāyana sūtrāṇi

एवम् उक्त्वा वचः सौम्यम् प्रत्युत्थाय कृतांजलिः ।

उभौ मुनि वरौ राजा जनको वाक्यम् अब्रवीत् ॥ १-७२-१४

14. evam+uktvaa+vacaH+saumyam= thus, on saying, words, gracious; prati+utthaaya= in turn, getting up [from throne]; kR^itaanjaliH= reverently; ubhau+muni+varau= to both, saints, eminent; raajaa+janakaH +vaakyam +abraviit= king, Janaka, sentence, said.

On saying those gracious words thus, and on getting up [from his throne and coming nigh of] both of the eminent-saint s, Vishvamitra and Vashishta, king Janaka reverently said this sentence. [1-72-14]

परो धर्मः कृतो मह्यम् शिष्यो अस्मि भवतोः सदा ।
इमानि आसन मुख्यानि आस्यताम् मुनिपुंगवौ ॥ १-७२-१५

15. paraH+dharmaH+kR^itaH+mahyam= excellent, kind deed [beau geste,] is done, in my respect; shiSyaH+ asmi+bhavatoH+sadaa= proselyte, of yours, ever; imaani+aasana+ mukhyaani= these, seats, important [thrones]; aasyataam+munipungavau= take a seat [preside over,] oh, eminent-saints.

"An excellently beau geste is done by you in my respect, thus I will ever be your proselyte... oh, eminent-saints, you may now preside over these thrones... [that of mine, my brother's, and that of Dasharatha...] [1-72-15]

Comment: The kind deed done by the two sages, Vishvamitra and Vashishta, is fetching right husbands for his daughters, and for his brother's daughters, without flattening his own flatties. And this sitting on the three thrones is for assuming symbolic rulership on the three kingdoms, Ayodhya, Mithila, and Saamkaasya, in getting the marriages performed without a hitch.

यथा दशरथस्य इयम् तथा अयोध्या पुरी मम ।
प्रभुत्वे न अस्ति सन्देहो यथा अर्हम् कर्तुम् अर्हथः ॥ १-७२-१६

16. yathaa+dasharathasya= as to how, Dasharatha's; iyam= this [city Mithila]; tathaa+ayodhyaa+purii + mama= likewise, Ayodhya, city, is mine; prabhutve+na+asti+sandehaH= in governance, not, is there, doubt [hesitancy]; yathaa+arham+kartum+arhathaH= as per, aptness, to make happen, apt of you.

"In howsoever way this city Mithila [appertains to] Dasharatha, in whatsoever way that city of Ayodhya is mine... and there shall be no hesitancy for you in governance [on these three kingdoms, thus] it is apt of you to make [the marriages] happen as aptly as you can..." [So said Janaka to the sages.] [1-72-16]

तथा ब्रुवति वैदेहे जनके रघु नंदनः ।
राजा दशरथो हृष्टः प्रत्युवाच मही पतिम् ॥ १-७२-१७

17. tathaa+bruvati+vaidehe+janake= that way [in such a commingling way,] while talking, Videha's, of Janaka; raghu+ nandanaH= Raghu's, legatee; raajaa+dasharathaH+hR^iSTaH= king, Dasharatha, is gladdened; pratyuvaaca+mahii+patim= in turn, said, to land, lord of.

The legatee of Raghu-s king Dasharatha is gladdened while the legatee of Videha is talking in such a commingling way, and he replied Janaka, the lord of the land. [1-72-17]

युवाम् असंख्येय गुणौ भ्रातरौ मिथिलेश्वरौ ।
ऋषयो राज संघाः च भवद्भ्याम् अभिपूजिताः ॥ १-७२-१८

18. anvaya/word-order: mithileshvarau= oh, kings of Mithila [Kushadhvaja included]; bhraatarau= two brothers; yuvaam= you both; a+sankhyeya= not, estimable; guNau= [good] manners; bhavadbhyaam= by you [are garnered, treasured]; R^iSayaH= sages; raaja+sanghaaH +ca= kings', coteries, also; abhipuujitaaH= reverenced.

"Oh, kings of Mithila, Janaka and Kushadhvaja, you two brothers have reverenced inestimable sages and coteries of kings, as such inestimable good manners are treasured in both of you... [1-72-18]

Annex: 'As said in good sayings like, 'good company and good discourse are the very sinews of virtue...' as such, your abilities in making these marriages happen will edge our limited capabilities out... and if we commit any mistake unwittingly, that may besmirch your unblemished personality, because for the first time I am marrying my sons... by the way, you have performed many marriages, concluding that every bride is your own daughter-like, thus we hear... thus, your complacent sitting on intrusting the works of marriages to us, is infeasible... so, you do all the works and we sit comfortably seeing the celebrations...'

स्वस्ति प्राप्नुहि भद्रम् ते गमिष्यामः स्वम् आलयम् ।
श्राद्ध कर्माणि विधिवत् विधास्य इति च अब्रवीत् ॥ १-७२-१९

19. svasti+praapnuhi= blessedness, gain [enjoy]; bhadram+te= safe, betides you; gamiSyaamaH+svam+ aalayam= we depart, to own, visitatorial-palace; shraaddha+karmaaNi= tributary, rituals of; vidhivat= customarily; vidhaasya [vidhaasyaami]= I will carry out; iti+ca+abraviit= thus, also, said.

"Enjoy that blessedness! Let safe betide you! We now depart to our visitatorial-palace, and we shall customarily carry out the tributary rituals..." [Dasharatha said thus.] [1-72-19]

तम् आपृष्ट्वा नर पतिम् राजा दशरथः तदा ।
मुनीन्द्रौ तौ पुरस्कृत्य जगाम आशु महायशाः ॥ १-७२-२०

20. tam+aapR^iSTvaa= him, on seeking [leave of absence]; nara+patim= from people's, sovereign [Janaka]; raajaa+dasharathaH+tadaa= king, Dasharatha, then; muniindrau+tau+ puraskR^itya= eminent-saints, both, keeping afore; jagaama+aashu+mahaayashaaH= departed, promptly, highly renowned one.

Then, on seeking leave of absence from Janaka, that sovereign of people, that highly renowned king Dasharatha, keeping both of the eminent-saints afore, namely Vishvamitra and Vashishta, promptly departed [from there.] [1-72-20]

स गत्वा निलयम् राजा श्राद्धम् कृत्वा विधानतः ।
प्रभाते काल्यम् उत्थाय चक्रे गो दानम् उत्तमम् ॥ १-७२-२१

21. saH+gatvaa+nilayam= he, on going, to visitatorial-palace; raajaa= king; shraaddham+ kR^itvaa+ vidhaanataH= tributary, rituals, on undertaking, procedurally; prabhaate= in [next] morning; utthaaya= on getting up; kaalyam= in opportune time; cakre+go+daanam+uttamam= carried out, cow, donation [samaavartna, snaataka, initiatory rituals,] in grand [way.]

He that Dasharatha on going to his visitatorial-palace, that king has procedurally undertaken the tributary rituals, and on getting up in the next morning, he carried out the initiatory rituals of marriages, in a grand way. [1-72-21]

गवाम् शत सहस्रम् च ब्राह्मणेभ्यो नराधिपः ।
एक एकशो ददौ राजा पुत्रान् उद्दिश्य धर्मतः ॥ १-७२-२२

22. anvaya/word-order: naraadhipaH= lord of people Dasharatha; putraan= for sons; eka+ ekashaH+ uddhishya= each, to each [of four sons,] intended for; braahmaNebhyaH= to Brahmans; gavaam= cows; shata+sahasram+ ca= hundred, thousand, also; raajaa+dadau+ dharmataH= king, donated, righteously.

That lord of people Dasharatha righteously donated hundred thousand cows to Brahman-s, intended for each of his four sons, respectively. [1-72-22]

सुवर्ण शृंगयः संपन्नाः स वत्साः काम्स्य दोहनाः ।
गवाम् शत सहस्राणि चत्वारि पुरुष ऋषभः ॥ १-७२-२३
वित्तम् अन्यत् च सु बहु द्विजेभ्यो रघु नंदनः ।
ददौ गो दानम् उद्दिश्य पुत्राणाम् पुत्र वत्सलः ॥ १-७२-२४

23-24. anvaya/word-order: puruSa+R^iSabhaH= man, the bullish [best one]; putra+vatsalaH= sons, affectionate towards; raghu+nandanaH= Raghu's, legatee; putraaNaam= sons'; go+ daanam+uddishya= cow, donation, intended for;

suvarNa+shR^ingayaH= golden casing, horns; [su] sampannaaH= very abundant [milkers]; sa+vatsaaH= with, calves; kaamsya+dohanaaH= bell metal, milking jugs; gavaam= cows; catvaari= four; shata+sahasraaNi= hundred, thousands; anyat= other [kinds of]; su+bahu+vittam+ca= very, many, assets, also; dvijebhyaH+ dadau= to Brahman-s, donated.

He that best one among men and the one who is affectionate towards his sons, that Dasharatha, the legatee of Raghu-s, in that cow donation ceremony intended for his sons, donated [on behalf of each of his sons,] four hundred thousand cows, that are abundant milkers, and that have golden casings on their horns, and that are with their calves, and along with milking jugs made with bell metal, and he even donated very many other kinds of assets to Brahmans. [1-72-23, 24]

स सुतैः कृत गो दानैः वृतः सः नृपतिः तदा ।
लोक पालैः इव आभाति वृतः सौम्यः प्रजापतिः ॥ १-७२-२५

25. kR^ita+go+daanaiH= having performed, cow, donation [samaavartna, snaataka, initiatory ceremonies]; sa+sutaiH+vR^itaH= with, sons, encircling [amidst]; saH+nR^ipatiH+tadaa= he, king, then; loka+ paalaiH+vR^itaH= world, administrators [four principle deities presiding over the four quarters of world,] encircled; saumyaH+prajaapatiH= serene, mankind's, overlord [Brahma]; iva+aabhaati= like, shone forth.

On performing the cow donations and samaavartna, snaataka, the initiatory ceremonies of his sons, as well, he that serene king Dasharatha, amidst that quartet of his sons, shone forth like serene Brahma, [who is quartet-faced, with the quartet of Veda-s,] and who is the overlord of mankind, amidst the quartet of presiding deities in the quartet quarters of the world. [1-72-25]

Comment: The 'unnecessarily' repeated word 'quartet' refers to **dharma** where its manifestation is with four horns, **catvaarii shR^ingaa, trayo asya paadaa, dve shiirSe...** 'dharma's horns is a quartet, three are its feet, two are its heads...' so on. When read together with 23, 24 verses, the bullish Dasharatha is said to have the quartet of bullhorn like sons, who are being readied to administer **dharma** in the world.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे द्वि सप्ततितमः सर्ग

Thus, this is the 72nd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 73

Introduction

sītā rāma kalyāṇa ghaṭṭam

The Marriage of Seetha with Rama

We need not wait for any invitation or wedding card or call for this marriage, as all are welcome, equally and individually. Let us go there straight, without any introductions and preliminaries.

यस्मिन् तु दिवसे राजा चक्रे गो दानम् उत्तमम् ।
तस्मिन् तु दिवसे शूरो युधाजित् समुपेयिवान् ॥ १-७३-१

1. yasmin+tu= on which, but; divase= day; raajaa= king; cakre+go+daanam+uttamam= made, cow, donation [or, initiatory rituals,] impressive; tasmin+tu+divase= on that, but, day; shuuraH yudhaajit + sam upeyivaan= valiant, Yuddhajit, turned up.

But on which day the king Dasharatha made the impressive cow donations [or, initiatory rites,] on that day alone the valiant Yudhaajit turned up. [1-73-1]

पुत्रः केकय राजस्य साक्षात् भरत मातुलः ।
दृष्ट्वा पृष्ट्वा च कुशलम् राजानम् इदम् अब्रवीत् ॥ १-७३-२

2. putraH+kekaya+raajasya= so, of Kekaya, king's; saakSaat+bharata+maatulaH= direct, Bharata's, maternal uncle; dR^iSTvaa+pR^iSTvaa+ca+kushalam= on seeing, on asking after, also, wellbeing; raajaanam +idam+abraviit= to king, this, said.

Yudhaajit, the son of Kekaya king, and [the brother of Kaikeyi, thus] the direct maternal uncle of Bharata, and he on seeing, and asking after the wellbeing of Dasharatha, said this to king Dasharatha. [1-73-2]

केकय अधिपती राजा स्नेहात् कुशलम् अब्रवीत् ।
येषाम् कुशलकामो असि तेषाम् संप्रति अनामयम् ॥ १-७३-३

3. kekaya+adhipatii+raajaa= Kekaya's, ruler, king; snehaat+kushalam+abraviit= friendlily [affectionately,] wellbeing, asked after; yeSaam= whose; kushala= wellbeing [of all]; kaamaH+asi= interested, you are; teSaam= their; samprati= presently; anaamayam= hale [and healthy.]

"The ruler and king of Kekaya, [viz., my father and your father-in-law,] has affectionately asked after the wellbeing of all, and in whose wellbeing you are interested [at my place,] they all are hale and healthy, presently... [1-73-3]

स्वस्रीयम् मम राजेन्द्र द्रष्टु कामो महीपतिः।
तत् अर्थम् उपयातो अहम् अयोध्याम् रघुनंदन ॥ १-७३-४

4. anvaya/word-order: raghunandana= oh, Raghu's legatee; raajendra= oh, best king; mahiipatiH= lord of land [king of Kekaya, my father]; mama+svasriiyam= my, sister's [Kaikeyi's] son [Bharata]; draSTu+ kaamaH = to see, interested; tat+artham= for, that reason; aham+ayodhyaam+ upayaataH= I am, to Ayodhya, came nearby [sent to.]

"Oh, Raghu's legatee, oh, best king, my father and the king of Kekaya is interested to see my sister Kaikeyi's son, Bharata, and for that reason I am sent to Ayodhya... [1-73-4]

श्रुत्वा तु अहम् अयोध्यायाम् विवाह अर्थम् तव आत्मजान्।
मिथिलाम् उपयातान् तु त्वया सह महीपते ॥ १-७३-५
त्वरया अभुपयातो अहम् द्रष्टु कामः स्वसुः सुतम्।

5-6a. anvaya/word-order: mahiipate= oh, lord of land; tava+aatmajaan= your, son's; vivaaha+ artham= marriage, purpose of; tvayaa+saha= with you, along; mithilaam+upayaataan+tu= to Mithila, went to, but; ayodhyaayaam+aham+shrutvaa+tu= in Ayodhya, I, heard, but; aham+ draSTu+kaamaH= I, to see, wishing; svasuH+sutam= sister's, son [Bharata]; tvarayaa+ abhupayaataH [abhi+upa+yaata]= promptly, travelled to here.

"Oh, lord of the land, but on hearing in Ayodhya that you went to Mithila along with your sons for their marriages, and wishing to see my sister's son Bharata, I promptly travelled here..." [Thus Yudhaajit told Dasharatha.] [1-73-5, 6a]

Comment: Is this entry of this maternal uncle of Bharata a forced one or does this have any bearing on the flow of epic... is a doubt, though not a question. Further he is saying 'my sister's son' i.e., Bharata alone, instead of 'all my nephews...' Whether this episode has a bearing on future events or not, one **maama** is entered in Indian epics, like **Shakuni maama** in Maha Bharata.

अथ राजा दशरथः प्रिय अतिथिम् उपस्थितम् ॥ १-७३-६
दृष्ट्वा परम सत्कारैः पूजार्हम् समपूजयत्।

6b-7a. atha+raajaa+dasharathaH= then, king, Dasharatha; priya+atithim+upasthitam= adorable, guest, who arrived [in his presence]; dR^iSTvaa= on seeing about; parama+satkaaraiH= with full, observances; puuja +arham= for adoration, merited; samapuujayat= well adored

Then king Dasharatha on seeing about the adorable guest, who arrived in his presence, and who is a merited one for adoration, Dasharatha adored Yudhaajit well, with full observances. [1-73-6b, 7a]

ततः ताम् उषितो रात्रिम् सह पुत्रैः महात्मभिः ॥ १-७३-७
प्रभाते पुनः उत्थाय कृत्वा कर्माणि तत्त्ववित्।
ऋषीन् तदा पुरस्कृत्य यज्ञ वाटम् उपागमत् ॥ १-७३-८

7b-8. tataH= then; taam= that [night]; uSitaH+raatrim= on resting, in night; saha+putraiH+mahaa aatmabhiH= with, sons, noble-minded ones; prabhaate+punaH+utthaaya= in morning, again, on getting up; kR^itvaa+karmaaNi+tattvavit= on performing, [morning] observances, duty-bound one; R^iSiin= sages; tadaa+puraskR^itya= then, keeping in forefront; yaj~na+vaaTam+ upaagamat= Vedic-ritual, hall, arrived nearby.

Then on taking rest for that night along with his noble-minded sons, and again on getting up in the next morning, and on performing morning-observances as a duty-bound king, Dasharatha arrived at the hall of Vedic-ritual, keeping the sages, in his forefront. [1-73-7b-8]

Comment: He arrived at the Vedic-ritual hall that he was frequenting for the last few days. Unless invited the bridegroom's party will not enter the marriage hall, and nowadays such an invitation includes a small function also, called **vara puuja** as every bridegroom will be looked up to as Vishnu, and the bride as Lakshmi. The marriage hall is constructed nearby this Vedic-ritual hall, thus it is to be assumed.

युक्ते मुहूर्ते विजये सर्व आभरण भूषितैः ।
भ्रातृभिः सहितो रामः कृत कौतुक मंगलः ॥ १-७३-९
वसिष्ठम् पुरतः कृत्वा महर्षीन् अपरान् अपि ।

9-10a. anvaya/word-order: raamaH+sahitaH+bhraatR^ibhiH= Rama, together with, brothers; [upaagamat = reached his father Dasharatha]; yukte+vijaye+muhuurte= appropriate, Victory, opportune hour; sarva+aabharaNa+bhuuSitaiH= all, jewellery, adorned with; kR^ita+kautuka+ mangalaH= having performed, marriage-thread, auspicious ceremony; vasiSTham= with Vashishta; aparaan+api+maharSiin= others, even, eminent-saint; purataH+kR^itvaa= keeping, ahead;

Ramaarrived at his father, together with all of his brothers, keeping sage Vashishta and other eminent-saint ahead of them, on an opportune and appropriate hour called 'Victory...' and all the bridegrooms are adorned with all kinds of jewellery [appropriate for the wedding time, and all have performed the auspicious ceremony for marriage-thread, conducted prior to the marriage and,] all have thread-bands tied around their wrists. [1-73-9, 10a]

Comment: The ceremony for the marriage thread, the sacred thread of marriage for knotting as a necklace of the bride, mangala suutra is nowadays mixed up with gauri puuja, and this gauri puuja took precedence of that ceremony, because gaauri puuja, took its roots in the auxiliary Ramayana-s, where Seetha is said to have gone to Goddess Parvati's temple, prior to her marriage, to perform gauri puuja, pledging herself to Rama. The thread bands tied at the wrists of both the bride and bridegroom is as per wedding time vows, to bring them under the pledge of marriage, until its consummation. Indian marriages are time-oriented and every function has to happen on the appointed hour. Hence, the arrival of bridegrooms is also on an opportune hour, which astrologically brings forth success of that event. But some say that this auspicious hour Vijaya occurs in the early part of the day, where this marriage is occurring in the later part of day, hence this time is to be reckoned as one that acquires some victory later in the epic.

Brides are not the lone category of people destined to wear jewellery. But bridegrooms are also asked to wear golden ornaments, at least one, on such occasions. The metal gold is said to contain some effect by which a man or a woman will be benefited, health wise: mR^itaa dur luptam madhumat suvarNam dhanam jananam ruNam daarayiSunam... after all gold is gold.

वशिष्ट्ःओ भगवान् एत्य वैदेहम् इदम् अब्रवीत् ॥ १-७३-१०
राजा दशरथो राजन् कृत कौतुक मन्गलैः ।
पुत्रैः नर वर श्रेष्ठ दातारम् अभिकांक्षते ॥ १-७३-११

10b-11. anvaya/word-order: bhagavaan+vashiSTHaH= godly, Vashishta; vaideham+etya= to Videha king, on going to; idam+abraviit= this, said [to Janaka]; nara+vara+shreSTha= oh, people, among best ones, best one; raajan= oh, king; raajaa+dasharathaH= king, Dasharatha; kR^ita+kautuka+mangalaiH = having performed, marriage-thread, auspicious ceremony; putraiH= with sons; daataaram+ abhikaankSate= for donor, looking ahead.

Then that godly sage Vashishta on going [from Vedic-ritual hall to marriage hall,] said this to Janaka, "Oh, best one among best people, oh, king Janaka, having performed the auspicious marriage-thread ceremony, Dasharatha along with his sons, is looking ahead for the donor... [1-73-10b, 11]

दातृ प्रतिग्रहीतृभ्याम् सर्व अर्थाः संभवन्ति हि ।
स्वधर्मम् प्रतिपद्यस्व कृत्वा वैवाह्यम् उत्तमम् ॥ १-७३-१२

12. sarva+arthaaH [puruSaarthaaH]= all, values of life; daatR^i+prati+ grahiitR^ibhyaam= between benefactor, beneficiary; sambhavanti+hi= will be abiding, indeed; uttamam+ vaivaahyam+kR^itvaa= best, marriage, on making happen; sva+dharmam+ prati+padyasva= your, values of life, in turn, you achieve.

"All the puruSaartha-s, the component values of life, rightness, riches, revelries, and release... will indeed be abiding only between the benefactor and the beneficiary... thus, make happen this best marriage and in turn you achieve your own value of life... [1-73-12]

Comment: Hindu marriage is not a contractual obligation because it protracts over seven life cycles of that couple. Therefore, it is calculated correctly and celebrated sacredly.

इति उक्तः परम उदारो वसिष्ठेन महात्मना ।
प्रत्युवाच महातेजा वाक्यम् परम धर्मवित् ॥ १-७३-१३

13. iti+uktaH+parama+udaaraH= thus, said, unreservedly generous [Janaka]; vasiSThena+maha aatmanaa= by Vashishta, right honourable; pratyuvaaca= replied; mahaatejaa= definitely valiant; vaakyam= sentence; parama+dharma+vit= profound, probity, knower of.

Janaka is not just a decidedly valiant king but he is the profound knower of probity also, besides being an unreservedly generous king, [hence he has already made all arrangements,] and he replied this sentence to that right honourable Vashishta. [1-73-13]

कः स्थितः प्रतिहारो मे कस्य आज्ञा संप्रतीक्ष्यते ।
स्व गृहे को विचारो अस्ति यथा राज्यम् इदम् तव ॥ १-७३-१४

14. anvaya/word-order: kaH+sthitaH= who, is there; me= my; prati+haaraH= against [entry,] preventer [doorman]; kasya+aaj~naa+sam+prati+ikSyate= whose, for order, you [all] intently, towards, seeing [waiting with bated breath]; sva+gR^ihe= in own, house; kaH+ vicaaraH+asti= what, hesitancy, is there; idam+raajyam+tava+yathaa= this, kingdom, yours, as good as.

"Who is that doorman that prevents your entry? Or, for whose orders you all await with a bated breath? Or, you hesitate in your own house, or what? This kingdom is as good as yours... isn't so... [1-73-14]

Comment: These are neither questions nor surprises, but the usual retorts and repartees usually employed during wedding time by both parties, samdhi-s of northerners and sammandi-s, of southerners, i.e., the wedding parties. By these rebuttals and ripostes, both the parties come close with each other's family habits or with its members.

कृत कौतुक सर्वस्वा वेदि मूलम् उपागताः ।
मम कन्या मुनिश्रेष्ठ दीप्ता वह्नेः इव अर्चिषः ॥ १-७३-१५

15. anvaya/word-order: munishreSTha= oh, eminent-saint; mama+kanyaa= my, maids; sarvasvaa= absolutely; kR^ita+kautuka [mangalaa]= having performed, marriage-thread, [auspicious ceremony]; vedi+ muulam= Altar [of Ritual-fire,] at its base; upaagataaH= arrived near; diiptaa+vahneH+iva+ arciSaH= radiant, fire's, like, [irradiant] jets of flame.

"Oh, eminent-saint Vashishta, on absolutely performing the auspicious ceremony for the marriage-thread, [and thereby tying thread-band at wrists] my maids have arrived, and they are at the base of the Altar of Fire, like the irradiant jets of flames of radiant fire... [1-73-15]

सद्यो अहम् त्वत् प्रतीक्षो अस्मि वेद्याम् अस्याम् प्रतिषितः ।
अविघ्नम् कुरुताम् राजा किम् अर्थम् हि विलम्ब्यते ॥ १-७३-१६

16. anvaya/word-order: sadyaH [sajjaH]= already [ready]; aham= I am; tvat+pratiikSaH+ asmi= for you, waiting, I am; vedyaam+asyaam+pratiShitaH= on Altar, this one, remaining; a+ vighnam= without, impediments [unimpededly]; kurutaam= [everything] be done; raajaa+kim+ artham+hi+vilambyate= king, what, for, indeed, dawdling.

"I am ready... and I am awaiting you remaining at this Altar of Fire... let everything be done unimpededly... indeed, what for the king Dasharatha is dawdling..." [So said Janaka to Vashishta.] [1-73-16]

Comment: And Vashishta reported this to Dasharatha, and Dasharatha and his coterie then started a wedding-walk, which usually will be dillydallying, inching and poking along, very leisurely. Even today this custom, not custom exactly, the habit of 'wedding-walks' is there and a baraat 'pageant of bridegroom's party' covers two furlong distance in two hours, or even more, keeping the bride's party on tenterhooks.

तत् वाक्यम् जनकेन उक्तम् श्रुत्वा दशरथः तदा ।
प्रवेशायामास सुतान् सर्वान् ऋषि गणान् अपि ॥ १-७३-१७

17. tat+vaakyam+janakena+uktam= that, sentence, by Janaka, said; shrutvaa+dasharathaH+ tadaa= on hearing, Dasharatha, then; praveshayaamaasa+sutaan= started to enter, sons; sarvaan= all [the four]; R^iSi+gaNaan+api= sages, assemblages, even.

Then on hearing that sentence of Janaka, Dasharatha started [towards marriage hall, and] then he started to enter his sons, [four in all, one by one, into marriage hall along with] the assemblages of sages. [1-73-17]

ततो राजा विदेहानाम् वशिष्ठम् इदम् अब्रवीत् ।
कारयस्व ऋषे सर्वान् ऋषिभिः सह धार्मिक ॥ १-७३-१८
रामस्य लोक रामस्य क्रियाम् वैवाहिकीम् प्रभो ।

18-19a. tataH= then; videhaanaam+raajaa= of Videha bloodline, king [Janaka]; vashiSTham= to Vashishta; idam+abraviit= this way, said; dhaarmika= oh, knower of punctilios; R^iSe= oh, Brahma-sage; prabhaH= oh, masterly sage; R^iSibhiH+saha= sages, along with; loka+ raamasya= world, rejoicer; raamasya= Rama's; vaivaahikiim+kriyaam= marriage oriented, works; sarvaan+kaarayasva= all, make happen.

Then that king from Videha bloodline, Janaka, said this way to Vashishta, "Oh, the knower of punctilios, oh, Brahma-sage, oh, masterly sage, along with other sages you make happen all of the marriage oriented works of Rama, the rejoicer of the world..." [Thus Janaka spoke to Vashishta.] [1-73-18, 19a]

तथा इति उक्त्वा तु जनकम् वशिष्ट्ःओ भगवान् ऋषिः ॥ १-७३-१९
विश्वामित्रम् पुरस्कृत्य शतानंदम् च धार्मिकम् ।

19b-20a. tathaa+iti+uktvaa+tu+janakam= so be it, thus, on saying, but, to Janaka; vashiSTHaH+ bhagavaan+R^iSiH= Vashishta, godly, sage; vishvaamitram+puraskR^itya= Vishvamitra, keeping ahead; shataanandam+ca+dhaarmikam= Shataananda, also, virtuous one.

Thus said, that godly sage Vashishta on saying, "So be it!" to Janaka, keeping sage Vishvamitra and the virtuous sage Shataananda also, [embarked on arranging Altar of Fire.] [1-73-19b, 20a]

प्रपा मध्ये तु विधिवत् वेदीम् कृत्वा महातपाः ॥ १-७३-२०
अलम् चकार ताम् वेदीम् गन्ध पुष्पैः समंततः ।

20b-21. prapaa= cool-thatched manorial-shed; madhye+tu= in mid-point of, but; vidhivat= procedurally; vediim+kR^itvaa= Altar of Fire, on arranging; mahaatapaaH= sage of great ascesis Vashishta; alam= easily / decorations; cakaara= made; taam+vediim= that, Altar of Fire; gandha+puSpaiH+samantataH= with sandal paste, flowers, all over.

In the midpoint of the cool-thatched manorial-marriage-shed, Vashishta, the sage with great ascesis, arranged an Altar of Fire and decorated that Altar of Fire, with sandal paste and flowers, all over. [1-73-20b, 21a]

सुवर्ण पालिकाभिः च चित्र कुम्भैः च स अंकुरैः ॥ १-७३-२१
अंकुर आढ्यैः शरावैः च धूप पात्रैः स धूपकैः ।
शंख पात्रैः श्रुवैः स्रुग्भिः पात्रैः अर्घ्यादि पूजितैः ॥ १-७३-२२
लाज पूर्णैः च पात्रीभिः रक्षितैः अपि संस्कृतैः ।

21b-22-23a. [alam+cakaara= promptly, sanctified]; suvarNa+paalikaabhiH+ca= with golden, concave-lids, also; [Chidra= with holes] citra+kumbhaiH+ca= with variously coloured, handy vessels, also; sa+ ankuraiH = with sprigs; ankura+aaDhyaiH= sprigs, full of; sharaavaiH+ca= concave earthen-lids, also; dhuupa+paatraiH+sa+dhuupakaiH= incense, censers, with, fumes; shankha+paatraiH= conch-shell like, vessels; shruvaiH= with short-handled scoops; srugbhiH= long-handled scoops; paatraiH+arghyaadi+puujitaiH [puuritaiH]= vessels, oblatory [items,] and others, sanctified [filled with]; laaja+puurNaiH+ca= toasted rice flakes, filled with; paatriibhiH= with vessels; akshitaiH+api= with sacred rice, even; samskR^itaiH= well treated [with turmeric powder.]

Vashishta promptly sanctified the golden and earthen concave-lid-like vessels, and variously coloured handy vessels also, all full with [just sprouted] sprigs, and the censers with fumes of incenses, conch-shell like vessels, and short handled wooden scoops [for scooping oblatory items from vessels for putting it in long-handled scoops, and] long-handled wooden scoops [to drop those

oblatory items into Ritual-fire,] and other vessels filled with oblatory items [like ghee, water, milk etc.,] and the other vessels that are filled with toasted rice-flakes and holy yellow-rice duly treated with turmeric, [and sanctified all articles of wedding ceremony, by sprinkling that holy-yellow-rice, as a kind of dry-ablution.] [1-73-21b, 22, 23a]

Comment: These are the usual paraphernalia for marriage ceremony even now. The sprouting sprigs are symbolic for the prospective sprigs from this marriage, and rice-flakes for the abundance of livelihood of the couple. Usually the concave lid like vessels will be filled with black cotton soil, and on them nine varieties of grain **nava dhaanya** will be sprinkled to obtain sprigs. Later they are to be kept sacred for some days, watering daily, and then can be implanted in earth, if they survive. There are hosts of shops specialised to sell these items and the shopkeeper firstly asks for information 'for bride's side or for bridegroom's side?' And if we say, 'we are from bride's side' a long-list is presented, [while bridegroom's side will have a shorter list of items,] and then the shopkeeper mercifully asks 'how much is the dowry?' If we say this much or that much, he will present a Victorian model push-close pull-open velvet bag. If we exclaim 'what for is this, priest has not listed this' then he politely says, 'the priests of these days are unaware of customs and the dowry is to be put in that velvet bag and then given, as a royal presentation...' And if we say 'we are drained out by the dowry, wherefrom we give royal presentations...' then he will spew fire on us saying 'you spend so much on dowry, can't you purchase its velvet bag...' and thereafter a sermon follows about the dying Indian culture at the onslaught of westernisation, while he starts throwing the packets of **nava dhaanya** etc., as though he is giving alms to the beggar. Though Janaka has not purchased such a bag of dowry, he has some more problems with this marriage. A discussion on this is there at later part. Here the sprouted sprigs are the sprouting avengers on the evil, called Ravana.

दर्भैः समैः समास्तीर्य विधिवत् मंत्र पुरस्कृतम् ॥ १-७३-२३
अग्निम् आधाय तम् वेद्याम् विधि मंत्र पूर्वकम् ।
जुहाव अग्नौ महातेजा वशिष्ठो मुनिपुंगव ॥ १-७३-२४

23b-24. mahaatejaa= great resplendent; munipungava= eminent-saint; vashiSThaH= Vashishta; samaiH= even-sized; darbhaiH= with sacred grass; vidhivat= customarily; mantra+puurvakam = with Vedic-chants, synergising; sam+aastiirya= neatly, overlaid; vidhi+mantra+ puraskR^itam= reverently, Vedic-hymns, preceding [in tune]; tam+vedyaam= on that, Altar of Fire; agnim+aadhaaya= fire, on taking [preparing with two sticks, arani]; juhaava+agnau= effused oblational liquids, in Altar of Fire.

Then that great resplendent and eminent-saint Vashishta neatly overlaid even-sized sacred grass on that Altar of Fire, synergising with Vedic-chants, and on preparing fire [with araNi two sticks, and on placing it in the pit of Altar, it is aflame now, and then] reverently and in tune with the Vedic-hymns, he effused oblational liquids into that Altar of Fire, [with short-handled and long-handled wooden scoops.] [1-73-23b, 24]

ततः सीताम् समानीय सर्व आभरण भुषिताम् ।
समक्षम् अग्नेः संस्थाप्य राघव अभिमुखे तदा ॥ १-७३-२५
अब्रवीत् जनको राजा कौसल्य आनंद वर्धनम् ।

25-26a. tataH= then; raajaa= king, sarva+aabharaNa+bhuSitaam= all, jewellery, decorated with; siitaam+samaaniiya= Seetha, leading forth; samsthaapya+raaghava+ abhi+mukhe= positioning, Raghava, towards, face [face to face, en face]; agneH+samaksham= of Fire [Altar of Fire,] presence of; tadaa= then; janakaH= Janaka; abraviit= addressed; kausalya+aananda+ vardhanam= to Kausalya's, rejoice, enhancer [to Rama.]

Then that king led forth Seetha, who by now is decorated with every variety of bridal jewellery, and on positioning her en face Raghava, in the presence of Altar of Fire, and then Janaka addressed him, that enhancer of his mother Kausalya's rejoice, namely Rama. [1-73-25, 26a]

Comment: By the way, where is this Kausalya? Does Rama enrich her happiness without bringing her to his marriage? We have not heard of her or of other queens or hosts of his other wives, for the last three, four days. Has she come, at all? - Yes, she has come and she is physically present - is the argument of some, basing on Valmiki's style of unrecorded accounts on trivial, or matter of fact scenes. They are implied and implicit. Dasharatha has performed some cow donations, religious functions etc., which he is not supposed to do without his wife at his side. These ladies are implicitly included in the first verse of sixty-ninth chapter: **sa+upaadhyaayaH sa+baandhavaH** 'with, teachers, with relatives...' and Dasharatha has no near relatives, not exactly relatives, but family, other than his queens and sons. So, they all are in 'et cetera... and others' cadre at present. Other way round, it is said in Kshatriya-s only male members will go and get the bride, which has no reasonable or tenable import, as far as marriages are concerned, and where every marriage concerns only with womenfolk and their panoply.

Seetha is said to have all bridal jewellery, which is not odd or particular to this corner of globe. But it is oddish and

exotic jewellery if the bride is from well-to-do family or from royal family. Though not all, some are listed here. **siimanta pralamba** a pendant clipped at back of head, dangle through the central parting of head-hair, onto the crown of head, with nine-gem-stud locket; **shiroja suuci** diamond studded hair pins on either side of head above ears; **naasa aabharanam** a round nasal ring; **naasa bhuSaNam** single or a pair of nine-gems studded nasal ornament; **karNa aabharaNa, taaTanka, karNika** various kinds of earrings with dangling cups, to which trinket bells dangle; **shata yaSTika** hundred stringed pearl necklace; **anukanThii, muktaavalii, graiveyikam** and many other kinds of necklaces; **mekhala** three finger width golden cincture, studded with nine-gems, and with fine golden chains dangling like festoons; **saptakii** seven stringed girdle string, where the strings dangle onto hip, with expanding festoons; **keyuuram** bicep-lets; **kankaNam** bracelets and bangles from wrist halfway up forearm; **maNi manjiira, tulaa koTi, paada angada** ankle-let with **kinkiNii** trinket bell-globules; **cuuDaa maNi** a circular jewel at bun of hair from which a gold sheet dangles till the end of braid, on which all zodiac signs are engraved. At the top, on the left and right of this **cuuDaa maNi** ornaments in the shape of sun and moon are pinned, and at the end of braid three / five gold cups studded with hair like strands **upa kaca** will be dangling. This set of braid's ornamentation is said to receive the solar energy to whole of the spine. So goes on and on the list of ornaments, to the delight of the girl wearing them and to the delight of the goldsmith making them.

Here there are five Raghava-s and only one **kausalya aananda vardhana** i.e., Rama. Then poet should have simply said 'Rama' instead of 'Raghava' but there are many Rama-s, Parashu Rama, and Bala Rama and suchlike, and on such calling as 'Rama...' Parashu Rama, who is scheduled to enter after marriage, may perhaps enter now, in a faux pas. Then the poet should have said **dasharatha aatmajam** , then, which will be that single soul from among the four boys of Dasharatha to come forward. And if all the four hear the following, all will reply in chorus "ok, it is I..." what will happen? Avoiding all these irksome situations, the poet gave this stage-direction to Janaka that he should aim at the son of Kausalya, with a subtext, 'you are mothered by some human female, whereas my daughter is motherless, rather un-mothered, **a yoni ja** non-foetal is her origination, hence it is apt of you to not to belittle her, anytime and anywhere... and you have to keep faith with her, since she outshines in outperforming your task in this so-called incarnation...'

इयम् सीता मम सुता सह धर्म चरी तव ॥ १-७३-२६
प्रतीच्छ च एनाम् भद्रम् ते पाणिम् गृह्णीष्व पाणिना ।

26b-27a. iyam= this; siitaa= Seetha; mama= my; sutaa= daughter; saha= along with / in unison with; dharma= duty; carii= acquits herself of; tava= your; prati+icCha+enaam= in turn, you wish for [back, take, wishfully take her back] her; ca= also bhadram+te= safe betides you; paaNim= palm; gR^ihNiiSva= take into; paaNinaa= [your] palm.

"This is Seetha, my daughter, she acquits herself in [whatever] duty [you undertake,] take her [back,] wishfully... safe betides you, take her palm into your palm..." [1-73-26b, 27a]

Or

iyam= this [or, here]; siitaa= Seetha [stands]; mama+sutaa= my, daughter [fair]; tava= thy; saha+dharma carii = to share, the duties of life; pratiicCha+enaam= take from [father,] her [as bride]; ca= also; bhadram+te= bliss betide! you; paaNim+gR^ihNiiSva+paaNinaa= hand, join, to hand.

Here Síta stands, my daughter fair, / The duties of thy life to share. / Take from her father, take thy bride, / Join hand to hand, and bliss betide! / - Ralph T. H. Griffith, M. A., [1870-1874]

The above is very a convenient and ready made gist of that verse. But the three pronouns in the first stanza iyam, mama, tava 'this, mine, yours…' are supposed to play havoc in deciphering the latent meaning of this verse. Let us look at some of them.

Seetha is very much there in the front of Rama, and Janaka might have shown her and told 'take her….' Why this iyam i.e., 'this…'

'this…'

> Janaka: This and this alone is Seetha, the unique, exceptional and earmarked one for you… do not confuse yourself by looking at Urmila, Maandavi and Shrutakiirti… they are for your brothers…
>
> Rama: Why she alone is earmarked for me?
>
> Janaka: Because she is 'Seetha…'

Rama: What, you mean a furrow, or a sillion...

[Sillion is an old word for furrow, not found in dictionaries, but used by poet Hopkins in his 'The Windhover' '…sheer plod makes plough down sillion /]

Janaka: Yes, everything comes out of earth... from coal to gold, flora to fauna, rivers to ridges… everything… a morsel of food comes from a handful of mud in this mortal world… your being, becoming and belonging in, are manifest only because of that earth… and earth enables you to live on her without seeking any requital or reciprocation… and earth is the symbol of enduing toleration, though you dig, dung or dredge it.... hence, Seetha is the symbol for mortal truth, and mortally tolerant womanhood… and you people want to know the Unknown in the skies, but do not wish to know what that is right under your feet... vedā aham etam puruṣam mahāntam āditya varṇam tamasaḥ parastāt |

if the Supreme Person beyond darkness is knowable, and sages like Vishvamitra know you and tell that you are some Super Soul aham vedmi mahātmānām rāmam satya parākramam - bala 19-14

likewise you shall know iyam siitaa, for she is somebody to match you… have you not mugged up Veda-s, Upanishad-s…

Rama: Why not… every bit of it… you name, it I tell it…

Janaka: How does the fifth mantra of eighth topic in Chaandogya Upanishad reads?

Rama: Oh, that ॐ

tāni ha vā etāni trīṇi akṣarāṇi satyam - sa ti yam - iti tadyat - sat - tad amṛtam atha - yat - tan martyam atha - yat - yam - tena ubhe yacchati yad anena ubhe yacchati tasmāt - yam - aharahar vā evam vit svargam lokam eti || śānkara bhāṣyam - tāni ha vā etāni brahmaṇo nāma akṣarāṇi trīṇi etāni - sa tī yam - iti sakāraḥ takāro yam iti ca - īkāraḥ takāre uccaraṇā artho anubandhaḥ | hrasve naiva akṣareṇa punaḥ prati nirdeśāt | teṣām tat tatra yat sat sa kāraḥ tad amṛtam tad brahma | amṛta vācakatvā tad amṛta eva sa kāraḥ takāra anto nirḍiṣṭaḥ | atha yatti takāraḥ tan martyam atha yat yam akṣaram tena akṣareṇā mṛta martya ākhye pūrve ubhe akṣare yacchatī yamayati niyamati vaśīkaro iti ātmane iti arthaḥ | ranga rāmānuja bhāṣyam - tāni ha vā etāni trīṇi akṣarāṇi sa iti yam iti - sat - ti - yam - iti satya nāma tryakṣara ātmikam iti arthaḥ | tadya sat amṛtam adhayatti tan martyam - atra amṛta śabdābhyām cetanā acetane nirdiśyate | madhvācārya - sat - mukta jīva - ti - a mukta jīva - yam - muktā amukta jīva

-

-

cchāndogya ūpaniśad aṣṭama prapāṭḥaka pancama mantra -

Adi Shankara's commentary: There are three letters that denote the Absolute sa, ta, yam and the syllable ii on sat is for easy pronunciation. The letter sa indicates immortality and the word ta mortality, and the syllable yam conditions and bridges both

the above…' Ramanuja comment: The letter sat is immortality and the letter ti is mortality and yam conditions both, hence sattiyam is indicative of Spiritedness and non-spiritedness…' Madhvaacaarya says sat , delivered thus immortal souls ti yet to be delivered bounden souls, yam both the delivered and bounden souls…

Janaka: Seetha is that yam the conjunctive, conditioner, bridge between the mortal and immortal, setu - eSa setu iti vidharaNa the presiding deity of catana acetana dynamic, static beings. oh, Rama, it is said in Vishnu Puraana that Seetha is your lookalike, minus your sky-blue complexion, raaghavatve bhavet siitaa... It is said in yet another scripture, yatha mayā jagat vyāptam - sva rūpeṇa svabhāvataḥ | tayā vyāptam idam viśvam niyantrī ca tathā īśvarī ||

'as to how I am all pervading, likewise She, Goddess Lakshmi, is all pervading and the controller of the universe…' and if you want to establish yourself as the protector of this world, you have to take this and this Seetha alon, as she is the cause for the desired effect of yours… and, she is from Mother Earth ratna garbha and you are a sapphirine boy from a mother, and a sapphire shines only if it is studded in earth-given gold anargham api maaNikyam hema aashrayam apekshate… otherwise you, your incarnation, your epic, your mission, why one or two, everything concerning you will be futile, and you have to return to your milky abode empty handed, and here on earth, every house breeds one or more Ravana-s…

Rama: How am I to concluded 'this' as 'that...' I mean Goddess Lakshmi…

Janaka: Certain aspects are to be inferred because they are unmanifest. Fire on the mountain is unmanifest but smoke is manifest, hence fire is inferred. So also, ayam iishvarii is manifest as iyam this girl... from siitaafurrow, sillion, a narrow trench in ground made by ploughshare... as a small seed manifests into a gigantic banyan tree, and from this the nature of her non-foetal birth, it is to be inferred likewise, and only because of it she is someone above mortals. Because you have come as a mortal she has to take birth as a mortal, as an inseparable entity of yours…

Rama: Then why can't she fall from sky or from other planet?

Janaka: She cannot. Your connection with this earth is age-old and you love it. Because you love earth, she has to emerge from earth, a lovely act for you.

Rama: Then why mama sutaa... she can be fostered in any orphanage…

Janaka: Not so. An auspicious thing or being requires a sanctum sanctorum… Mithila is one such, and Videha-s are not just kings of this part of land, but they are priests of pious or holy things like the bow of Shiva. You know the naming of vi deha... it is not 'without bodies...' but transcending bodily affairs… Thus she chose this as her background and as she presented herself to me as baby girl, I have look upon her as mama sutaa 'my daughter…' And many, many kings sought her hand in marriage, but I refused and they warred with me… I had to call for the forces of gods to counterattack the enemy forces… perhaps, you might not have heard that humans can summon gods, but gods are at my disposal, and a prayer of mine brings them here, either for a war or for a ritual… So, do not take me or my daughter Seetha, iyam siitaa mama sutaa as some ignoramus and insignificant dullards…

Rama: Then why you want me to take back, as though she belonged to me for eons, but lost in a journey…

Janaka: Yes, she is yours from ages unknown… I cannot donate her in kanyaa daana 'bestowal of bride…' because your marriage is eternal. But you two have arrived here in human forms, so conduct yourselves in conformity with human customs… that is why I tell pratiicCha enaaam 'take her back, wishfully…' for that saying of mine get no anger on me bhadram te 'safe betides' by this act of yours… paaNim gR^ihNiSva paaNinaa 'you take her palm into your palm…' that which is customary in human paaNi grahaNa mahotsava 'wedding ceremony…' by the way, you always keep your consort in your heart hR^idaya kamala do not do such things as long as you are on earth… for your incarnation will be disclosed… just take her hand… and let not this heavenly discourse be leaked out… Ravana may come to know that you are not human and it will be impossible for you to eliminate that evil, thereby…

Likewise, we the translators also appeal to the readers, to not to disclose this info about Rama to Ravana, if any of you meet him, by chance. And we now proceed to the human level import of this verse.

Janaka:
'This' girl who has

mugdhamanoharamanojñamohanātmakasukumārasounda

a beauty par excellence… [and par problématique beauté, as well… and Ravana alone has got more words to extol her beauty, as in Ch. 46 Aranya…] is iyam… Or, about whom you have heard from day one in the hermitage of Siddha, i.e., when you started towards Mithila, that girl is iyam… Or, the girl who is on your psyche from the minute you broke that Shiva's bow, and whom you are envisioning **prāsāde prāde ca pathi pathi ca sā pṛṣṭataḥ sā purataḥ**

'on verandas of multistoried buildings and in window ledges, on this street and that street, before you, behind you…' during these days of your stay in Mithila… that girl is iyam…

> Rama: No, No, No, you are wrong… I did not aim at any girl when aiming to lift that old bow… sorry for your unilateral conclusion…

> > Janaka: No, my dear boy, the condition I stipulated is bilateral… before your touching that bow, I clearly said that my daughter belongs to one who can lift that bow… you were quick enough to grab the girl, rather than the bow... and in that hastiness you even broke that bow… had you declined the girl, you should have declined to lift the bow, also… so, iyam siita was the only intention of yours when lifting that bow, and that girl is iyam siita…

> > > Rama; Maybe, we want high-born, high-bred girls… not fatherless, motherless, birth-less orphans…

> > > > Janaka: You seem to be a doubting Thomas… that's why I said mama sutaa 'my daughter…' when it is said mahataa tapasaa raama... ' by high degree ascesis Dasharatha obtained Rama…' thus they say, and I too obtained and fostered this girl with much better ascesis, and even protected her from warring factions [only to give back to you…] and the environ of Mithila itself is of utmost

sanctity and piety… If we are to be lowly subjects, why your guru Vishvamitra brought you here, that too by foot… don't think that you are taking this girl for your personal enjoyment, but it is for a caculated purpose... this girl meets that purpose and her wifehood, as well.... hence I said saha dharma carii tava 'she will be in toe with your duties'… Or, tava dharma saha carii 'whatever is your duty that duty become hers too…'

Rama: Somehow… there appears some cacoethes… compusion… from you, from all the sages from my father and mothers, even…

Janaka: Nothing of that sort is there… if you wish heartily then only you take her… I have not said siitaam dadaami 'I am donating Seetha…' but I said pratiicCha enaam 'take her, take her back…' or else, she will exit as she came and unfulfilled will be your mission… it is up to you to decide… no compulsion…

Rama: Then let her take hold of my arrow and walk with me round the Altar of Fire… for Kshatriya-s that is the custom…

Janaka: I know, I know… but this marriage does not fit into any of the eight kinds of marriage prescribed for us, humans… hence I carefully said paaNim gR^ihNiiS paaNinaa 'take her palm into yours…'

The types of ancient marriages as laid down by scriptures are eight kinds. 1] braahmya : inviting a celibate scholar after completion of his Vedic studies, and offering a bride with due ceremony; 2] daiva : offering a bride to a ritwij when he is conducting a Vedic-ritual; 3] aarSa : giving the bride after donating a cow and ox for the success of Vedic-ritual; 4] praajaapatya : offering a bride without seeking anything from the

bridegroom, to follow the course of dharma; 5] asura : giving ample money to bride's party or to bride and marrying her at costs; 6] gandharva : man and woman falling in love and marrying on their own, just out of lust and bodily pleasures; 7] raakshasa : if a bride or bride's part do not agree, by maltreating, torturing and terrorising them, and thereby seizing the bride; 8] paishaacika : while the girl is asleep, or making her drunk, or unconscious and then molesting her, by which she becomes a 'can't but' bride - a worst kind of marriage.

eteṣu aṣṭasu vivāheṣu ayam vivāho na ko api bhavitum arhati - tat ukta lakṣaṇa a bhāvāt | tathā hi - na tāvat brāhmyaḥ iti - āhūya dāna a bhāvāt | na api daivaḥ - kṣatriyasya ārtivijya a sambhavat | na ārṣa - kanyā pitro go mithuna go dāna a bhāvāt | na api prājāpatyaḥ - vīrya śulka iti kathanāt | na api āsuraḥ - kanyā pituḥ dravya dāna a bhāvāt | na api gāndharvaḥ paraspara anurāgeṇa samsarga a bhāvāt | na api rākṣasaḥ - chedan hanana ādinā prasahya kanya haraṇa a bhāvāt | na api paiśāciḥ - sva apapramāda anyatam avasthā a yuktayāḥ | tasmāt katamo ayam vivāha iti cet - saha dharma carī tava - iti uktyā prājāpatya eva vivāhaḥ

| dk |

And when none of the eight is unsuitable for Seetha's wedding it is brought under the fourth praajaapatya - because saha dharmam carati iti prājāpatya - āśvalāyana | samyoga mantraḥ prājāpatye saha dharmam caryatām - gautama | saha dharmama caratām iti prājāpatyam - bodhāyana |

But here something is sought from the bridegroom, in the name of lifting the bow. But that is negated saying the 'seeking' is the seeking of material assets, not valour or bravery. It is namesake, and even the nomenclature that Seetha is the bounty for valour viirya shulka is a namesake; kṣatriyeṣu vīrya vara eva śreṣṭatvāt tādṛśaya kanyām

pradātum vīrya
pariśodhanam
kṛtam iti śulka
iti kathanāt śulka
śabda
aupacārikaḥ | dk

Hence this marriage is for implementation of righteousness and it is treated as extramundane and celebrated every year.

Rama: This marriage does not fit into any category! Then why this marriage at all!

Jana To be in tune with this wor trad how this mar tech com und the cate of
praa
paty

Janaka: The enjoyer has to grab the object of enjoyment, not vice versa… take it now and bhadram te and 'be blest…'

Next, Janaka is asking the bridegroom like a poor Indian father to take a poor and motherless bride Seetha.

Janaka: iyam 'this' girl is a simple match to you, who broke the bow of Shiva; siitaa 'born in furrow' a motherless girl, hence, kindly be merciful towards her… mama sutaa 'my daughter…' where I have always been engaged in rituals and ceremonies, thereby I may not have brought her up properly, and thereby if she does talk rashly or behave oddly.. [of course, both she does later,] like an ill-bred girl, kindly tolerate and correct her… saha dhrma carii iva where iva is 'like…' just take her like your 'custom-bound consort…' and let her be useful in ceremonies and rituals, though not for pleasure trips and excursions…' pratiicCha enaam 'take her…' where the bridegrooms usually woo, court and date girls, send many messages to her parents asking for that girl in marriage… but, this girl being an uncommon one, I am begging you to take her… paaNim gR^ihNiiSva paaNinaa you take her hand as she is hesitating to take your hand, for your hand is strong enough to break an unbreakable bow, she is fearing to take your hand, lest her arm too will be broken… bhadram te 'be blest…' when you honour our appeal…

And there are many, many more shades of meanings derived from this verse, but all culminate to say - 'you two are made for each other…'

पतिव्रता महभागा छाय इव अनुगता सदा ॥ १-७३-२७
इति उत्तवा प्राक्षिपत् राजा मंत्र पूतम् जलम् तदा ।

27b-28a. mahabhaagaa= prosperous [Seetha will be]; pati+vrataa= husband, devout; sadaa+ Chaaya + iva= always, shadow, like; anugataa=follow [abides]; iti+uktvaa= thus, saying; raajaa= king; tadaa= then; mantra+puutam+jalam= hymn, sanctified, water; praakshipat= poured forth.

"She who is prosperous and husband-devout, will always be abiding to you like [your own] shadow..." So saying that king then poured forth water, sanctified with hymns, [into the palms of

Rama.] [1-73-27b, 28a]

Comment: Pouring water at the time of donation into the donee's hand symbolises the free flowing will of the donor. The 'shadow' expresses **nitya sambandhatva** 'ever related entity...' Or, a trace of His **liilaa vibhuuti, maaya** , though living separately so far, that farness is now washed off by this holy water.

साधु साधु इति देवानाम् ऋषीणाम् वदताम् तदा ॥ १-७३-२८
देव दुंदुभि निर्घोषः पुष्प वर्षम् महान् अभूत् ।

28b-29a. saadhu+saadhu= nice, fine; iti+devaanaam+R^iSiiNaam+vadataam+tadaa= thus, of gods, sages, while saying [exclaimed], then; deva+dundubhi+nirghoSaH= heavenly, drums, drumming; puSpa+ varSam+mahaan+abhuut= flowers, showers, plentiful, occurred.

Then there occurred a plentiful flower-showers, while sages and gods exclaimed "Nice... Fine..." to the drumbeats of heavenly drums. [1-3-28b, 29a]

Comment: What happened to these gods when boyish Rama eliminated Tataka and others? Are they any lesser feats that this marriage? And why this drumming and showering flowers and blessings, when it is 'just' a human's marriage? Now the cause for the effect is conjoined to Rama to effectuate their plea to Brahma. If the entire arsenal given by Vishvamitra is set-aside for a moment, the 'present' presented by Janaka is the ultimate weapon, to be used against Ravana. **aprameyam hi tat tejo yasya saa janaka aatmajaa** 'unlimited is the energy, to whom Janaka's daughter belongs...' Rama is the instrumental cause in eliminating Ravana, whereas Seetha is the efficient cause for it. Lanka is ruined by Seetha, though Hanuma with the help of Fire-god, but not by Rama or all of the monkeys, put together. And Rama eliminates the half-dead Ravana. There are some more flower-showers and drumbeats and dances, later.

एवम् दत्त्वा सुताम् सीताम् मंत्र उदक पुरस्कृताम् ॥ १-७३-२९
अब्रवीत् जनको राजा हर्षेण अभिपरिप्लुत ।

29b-30a. anvaya/word-order: janakaH+raajaa= Janaka, the king; evam+dattvaa= that way, on handing over; sutaam+ siitaam= daughter, Seetha; mantra+udaka+puraskR^itaam= hymn, water, she who is sanctified with; harSeNa= by enthusiasm; abhi+pari+pluta= completely, overly, flooded [overwhelmed]; abraviit= said [this.]

King Janaka on handing over his daughter Seetha, who is duly sanctified with sanctified waters, is completely overwhelmed by exhilaration, [for successful performance of his bit,] and said this. [1-73-29b, 30a]

लक्ष्मण आगच्छ भद्रम् ते ऊर्मिलाम् उद्यताम् मया ॥ १-७३-३०
प्रतीच्छ पाणिम् गृह्णीष्व मा भूत् कालस्य पर्ययः ।

30b-31a. lakSmaNa+aagacCha= Lakshmana, come on; bhadram+te= safe, betides you; uurmilaam= Urmila; udyataam+maya= decided to be, by me [to be given to you]; pratiicCha= say yes; paaNim+ gR^ihNiiSva = palm, you take; maa+bhuut+kaalasya+paryayaH= not, be there, time's, lapse.

"Come on, Lakshmana, safe betides you... say yes to Urmila, the one who is decided by me to be given to you... take her palm into yours... lapse not the time... [1-73-30b, 31a]

Comment: When Bharata is the elder of Lakshmana, how Lakshmana is called now... is a lingering doubt. That rule 'the elder brother's marriage is first...' does not apply if the brothers are from co-wives: pitṛvya putre sāpatne para nārīṣu teṣu vā | vivāha dāna yajnādau parivedo na dūṣaṇam ||

'the elderliness among the sons of father's brothers or mothers co-wives, or other sons from other wives, do not count in their marriages, donation ceremonies, of Vedic-rituals... an younger one can be called first on such occasions...'

तम् एवम् उक्त्वा जनको भरतम् च अभ्यभाषत ॥ १-७३-३१
गृहाण पाणिम् माण्डव्याः पाणिना रघुनंदन ।

31b-32a. anvaya/word-order: janakaH+tam+evam+uktvaa= Janaka, to him [to Lakshmana,] that way, having said; bharatam+ca+abhyabhaaSata= to Bharata, also, addressed; raghunandana= oh, the delight of Raghu-s; paaNinaa= by palm; maaNDavyaaH+paaNim= Maandavi's, palm; gR^ihaaNa= take.

Janaka having said to Lakshmana that way, he also addressed Bharata, "Oh, Bharata, the delight of Raghu-s, take Maandavi's palm into your palm... [1-73-31b-32a]

शत्रुघ्नम् च अपि धर्मात्मा अब्रवीत् मिथिलेश्वरः ॥ १-७३-३२
श्रुतकीर्तेः महाबाहो पाणिम् गृह्णीष्व पाणिना ।

32b-33a. shatrughnam+ca+api= to Shatrughna, also, even; dharmaaatmaa= honourable [Janaka]; abraviit+mithileshvaraH= said, Mithila's, king; shrutakiirteH= of Shrutakiirti; mahaabaahuH= oh, dextrous [Shatrughna]; paaNim+gR^ihNiiSva+paaNinaa= palm, take, by palm.

That honourable king of Mithila even said to Shatrughna, "oh, dextrous Shatrughna, take the palm of Shrutakiirti into yours... [1-73-32b, 33a]

सर्वे भवन्तः सौम्याः च सर्वे सुचरित व्रताः ॥ १-७३-३३
पत्नीभिः सन्तु काकुत्स्था मा भूत् कालस्य पर्ययः ।

33b-34a. anvaya/word-order: kaakutsthaaH= oh, Rama, Lakshmana, Bharata, Shatrughna [brothers]; bhavantaH+ sarve= you, all; saumyaaH+ca= tender-hearted, also; sarve+su+carita+ vrataaH= all, well, behaved, well-intentioned ones; patniibhiH+santu= with wives, you be [a happy married life to you all]; maa+bhuut+kaalasya+paryayaH= not, there be, time's, lapse.

"Oh, Rama, Lakshmana, Bharata, Shatrughna ... you all are tender-hearted, well-behaved and well-intentioned brothers from Kakutstha lineage... without lapse of time [take up other ceremonies...] [1-73-33b, 34a]

जनकस्य वचः श्रुत्वा पाणीन् पाणिभिः अस्पृशन् ॥ १-७३-३४
चत्वारः ते चतसृणाम् वसिष्ठस्य मते स्थिताः ।

34b-35a. janakasya+vacaH+shrutvaa= Janaka's, words, on hearing; paaNiin= palms; paaNibhiH= with palms; aspR^ishan= touched [palminpalmed]; catvaaraH+te+catasR^INaam= [all] four, those [bridegrooms,] of [all] four [brides]; vasiSThasya+mate+sthitaaH= in Vashishta's, opinion [in orchestration,] abiding.

On hearing Janaka's words, all the four bridegrooms are palminpalmed with all the four brides, abiding in Vashishta's orchestration [of Vedic hymns and procedures.] [1-73-34b, 35a]

Comment: The word 'palminpalmed' may look oddish, but it is in fashion with the verb 'arminarmed' invented by poet Roger McGhou.

अग्निम् प्रदक्षिणम् कृत्वा वेदिम् राजानम् एव च ॥ १-७३-३५
ऋषीन् चैव महात्मानः सह भार्या रघु उद्वहाः ।
यथा उक्तेन तथा चक्रुः विवाहम् विधि पूर्वकम् ॥ १-७३-३६

35b-36. kR^itvaa= on performing; pradakSiNam= circumambulations; saha+bhaaryaa= with, wives; agnim= to Ritual-fire; vedim= to Altar of Fire; raajaanam+eva+ca= king Janaka, also, that way; R^iSiin+caiva= to sages, also thus; mahaatmaanaH= great souled [bridegrooms]; raghu+udvahaaH= Raghu, emerged from; tathaa+cakruH= thus, performed [the deeds of ritual];vidhi+puurvakam= custom, consistent with; yathaa+uktena= as, said [directed by Vashishta]; vivaaham= marriage [they wed.]

On performing circumambulations along with their wives around the Ritual-fire, and around the Altar of Fire, and that way, around king Janaka, [the awarder of wives,] and around sages as well [for they conducted the marriages well,] those great-souled bridegrooms that have emerged from Raghu's dynasty, on performing the deeds of ritual consistent with custom as directed [by Vashishta, and thus they are wed.] [1-73-35b, 36]

Comment: Firstly Vashishta enkindled the holy fire and offered oblations in it for the wellbeing of Rama and his brothers, say the bridegrooms. Next, another round of enkindling of holy fire took place in which Rama and brothers have offered marriage time oblations. After accepting the palms of brides, they made circumambulations, and then each couple established its own ritual fire and offered oblations into it. Then each couple had oblated rice-flakes into the fire, and again performed circumambulations to that Ritual-fire, respectively. Thus, the marriage is not a handshake like one-minute affair, as they all shall be before fire, daylong.

पुष्पवृष्टिर्महत्यासीदन्तरिक्षात्सुभास्वरा।
दिव्यदुन्दुभिनिर्घोषैर्गीतवादित्रनिःस्वनैः॥ - यद्वा -
पुष्प वृष्टिः महति आसीत् अंतरिक्षात् सु भास्वरा।
दिव्य दुन्दुभि निर्घोषैः गीत वादित्र निःस्वनैः॥ १-७३-३७

37 puSpa+vR^iSTiH+mahati+aasiit= flower, showers, plentiful, is there [occurred]; antarikSaat+su+ bhaasvaraa= from firmament, highly, dazzling; divya+dundubhi+nirghoSaiH= divine, drums, drumbeats; giita+vaaditra+niHsvanaiH= vocal, instrumental, tuneful [music] [aasiit= there is.]

There occurred plentiful and highly dazzling flower showers from firmament, and [that ambience is filled with] the drumbeats of divine drums and with vocal and instrumental music. [1-73-37]

ननृतुः च अप्सरः संघा गन्धर्वाः च जगुः कलम्।
विवाहे रघु मुख्यानाम् तद् अद्भुतम् अदृश्यत॥ १-७३-३८

38. nanR^ituH+ca+apsaraH+sanghaa= danced, also, apsara, promenades of; gandharvaaH+ca+jaguH +kalam= gandharva-s, even, sang, tunefully; vivaahe= in marriage; raghu+mukhyaanaam= of Raghu, celebrated ones; tat+adbhutam+adR^ishyata= that, charming spectacle, envisioned.

Promenades of apsara-s danced on, and even the gandharva-s sang tunefully... and because it is the marriage of celebrated bridegrooms from Raghu's dynasty, such a charming spectacle is envisioned. [1-73-38]

ईदृशे वर्तमाने तु तूर्य उद्घुष्ट निनादिते।
त्रिः अग्निम् ते परिक्रम्य ऊहुः भार्या महौजसः॥ १-७३-३९

39. iidR^ishe+vartamaane+tu= this kind of, in ongoingness; tuurya+udghuSTa+ninaadite= trumpet, by trumpeting, reverberating [harmonious music of dance, vocal and instrumental]; triH= thrice; agnim+te+ pari kramya= to fire, they, circumambulated; uuhuH+bhaaryaa+ mahaujasaH= married, wives, great resplendent ones.

In this kind of ongoingness of harmonious music of vocal, instrumental and that of dancers, those great resplendent brothers wed their wives, on circumabulating the Ritual-fire fire thrice. [1-73-39]

अथ उपकार्याम् जग्मुः ते स दारा रघुनंदनाः।
राजा अपि अनुययौ पश्यन् स ऋषि संघः स बान्धवः॥ १-७३-४०

40. atha+upakaaryaam+jagmuH+te= then, to visitatorial-palace, went to, they; sa+daaraa= with, wives; raghunandanaaH= Raghu's, legatees; raajaa+api= king Dasharatha, even; anuyayau= went after; pashyan= with all eyes; sa+R^iSi+sanghaH= with, sages, assemblages; sa+baandhavaH= with, kinfolks.

Then those legatees of Raghu went to their visitatorial-palace with their wives, and king Dasharatha went after them, along with the sage-assemblages and with his kinfolks [queens and wives included,] with all eyes [on his sons and daughter-in-laws.] [1-73-40]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे त्रि सप्ततितमः सर्ग

Thus, this is the 73rd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book I : Bala Kanda - The Youthful Majesties : Chapter 73



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 74

Introduction

Parashu Rama confronts the wedding party that is returning to Ayodhya from Mithila. On his very entry, the atmosphere becomes pell-mell and a whirlwind ensues. Expecting some problem from this Parashu Rama, the sages like Vashishta and others starts to receive him in a peaceable manner. Not caring anyone around Parashu Rama starts a dialogue with Dasharatha Rama.

अथ रात्र्याम् व्यतीतायाम् विश्वामित्रो महामुनिः ।
आपृष्ट्वा तौ च राजानौ जगाम उत्तर पर्वतम् ॥ १-७४-१

1. atha+raatryaam+vyatiitaayaam [satyaam]= then, night, elapse [is becoming true]; vishvaamitraH+ mahaamuniH= Vishvamitra, eminent-saint; aapR^iSTvaa= on asking [leave of absence]; tau + ca = both, also; raajaanau= kings; jagaama+uttara+parvatam= set out, to northern, mountains [Himalayas.]

When that night is elapsing [into the wee hours of next day,] then the eminent-saint Vishvamitra on asking for the leave of absence from both of those kings, Dasharatha and Janaka, he set out to northern mountains, namely Himalaya-s. [1-74-1]

विश्वामित्रो गते राजा वैदेहम् मिथिला अधिपम् ।
आपृष्ट्व इव जगाम आशु राजा दशरथः पुरीम् ॥ १-७४-२

2. vishvaamitraH+gate= Vishvamitra, on departure of; raajaa+dasharathaH= the ruler to the delight of people, Dasharatha; mithilaa+adhipam= Mithila's, king; vaideham= one who outvies bodily affairs; aa pR^iSTva +iva= on asking [leave of absence,] likewise [of Vishvamitra]; raajaa= king Dasharatha; aashu + jagaama+puriim= promptly, set forth, for city Ayodhya.

When Vishvamitra departed, that ruler to the delight of people, Dasharatha, on asking leave of absence likewise with king Janaka, who outvies bodily affairs, promptly set forth for the city of Ayodhya. [1-74-2]

अथ राजा विदेहानाम् ददौ कन्या धनम् बहु ।
गवाम् शत सहस्राणि बहूनि मिथिलेश्वरः ॥ १-७४-३

3. atha= then; raajaa+videhaanaam= king, from Videha lineage; dadau= gave; kanyaa+dhanam= girl's [patrimonial,] riches; bahu= innumerable; gavaam+shata+sahasraaNi= cows, hundred, thousands [millions of]; bahuuni= many; mithileshvaraH= Mithila's, king.

Then that king of Mithila, Janaka, one from Videha lineage, gave innumerable patrimonial riches, and many millions of cows [to the brides.] [1-74-3]

कंबलानाम् च मुख्यानाम् क्षौमान् कोटि अंबराणि च ।
हस्ति अश्व रथ पादातम् दिव्य रूपम् स्वलंकृतम् ॥ १-७४-४
ददौ कन्या शतम् तासाम् दासी दासम् अनुत्तमम् ।

4-5a. kambalaanaam+ca+mukhyaanaam= shawls, also, excellent ones; kSaumaan+koTi+ ambaraaNi + ca = silk, crores of, dresses; hasti+ashva+ratha+paadaatam= elephants, horses, chariots, foot soldiers; divya+ ruupam+svalankR^itam= divinely, in mien, highly decorated; dadau= [Janaka] gave; kanyaa + shatam= girls, hundreds of; taasaam= to them [to brides]; daasii+daasam+ anuttamam= as chambermaids, handmaidens, unexcelled ones.

Janaka gave excellent shawls, millions of silken dresses, and elephants, horses, chariots, foot soldiers, besides hundreds of highly decorated girls, divine in their mien, as unexcelled chambermaids and handmaidens to the brides. [1-74-4, 5a]

हिरण्यस्य सुवर्णस्य मुक्तानाम् विद्रुमस्य च ॥ १-७४-५
ददौ राजा सुसंहृष्टः कन्या धनम् अनुत्तमम् ।

5b-6a. hiraNyasya= of gold; suvarNasya= of silver; muktaanaam= of pearls; vidrumasya+ca= red corals, even; dadau+raajaa= gave, king Janaka; susamhR^iSTaH= very highly gladdened; kanyaa+dhanam= bridal, riches; anuttamam= beau idéal.

King Janaka gave beau idéal bridal riches of gold, silver, and pearls and of corals even, for he is very highly gladdened [as Seetha's marriage came true.] [1-74-5b, 6a]

दत्त्वा बहु विधम् राजा समनुज्ञाप्य पार्थिवम् ॥ १-७४-६
प्रविवेश स्व निलयम् मिथिलाम् मिथिलेश्वरः ।

6b-7a. dattvaa+bahu+vidham= having given, many, kinds [of gifts]; raajaa+samanuj~naapya+ paarthivam= king Janaka, on getting a bid adieu, of king Dasharatha; pravivesha+sva+nilayam = entered, own, palace; mithilaam= in Mithila; mithileshvaraH= Mithila's, sovereign.

Having given many kinds of bridal gifts [and having accompanied his daughters for a distance, then] having received a bid adieu from Dasharatha, that sovereign of Mithila, Janaka, re-entered is own palace in Mithila. [1-74-6, 7a]

Comment: It is customary to follow the wedding party up to the outskirts of village or town. In the meantime, there will be two or three hugs of mother and the bride, shedding of two or three litres of tears, while the father of the bride secretly wipes his own moist eyes, and the like. Because, this despatch of the bride is considered as another life to her, for she cannot come to her father's house as and when she wants. Even if she comes, she is to return to her husband's place at some point of time, because from now onward 'that' house has become 'her' house. In this particular case of Seetha, she does not come to Mithila after this episode and even when Rama abandons her she goes into the womb of her mother, Mother Earth, but not to Mithila. So let us leave Janaka and his queen as they have the satisfaction in marrying their daughter, whose marriage itself is problematical so far, and when that has happened, now some sort of dissatisfaction has cropped up, in leaving her off with some forest ranger, called Rama.

राजा अपि अयोध्या अधिपतिः सह पुत्रैः महात्मभिः ॥ १-७४-७
ऋषीन् सर्वान् पुरस्कृत्य जगाम स बल अनुगः ।

7b-8a. raajaa+api= king, even; ayodhyaa+adhipatiH= Ayodhya's, sovereign; saha+putraiH+mahaa aatmabhiH= with, sons, noble-souled; R^iSiin+sarvaan= sages, all; puraskR^itya= keeping in fore; jagaama = proceeded; sa+bala+anugaH= with, forces, following.

Even the king Dasharatha, the sovereign of Ayodhya proceeded with his noble-souled sons, keeping all the sages in the fore, while his forces followed him. [1-74-7b, 8a]

गच्छंतम् तु नरव्याघ्रम् स ऋषि संघम् स राघवम् ॥ १-७४-८
घोराः तु पक्षिणो वाचो व्याहरन्ति समंततः ।

8b-9a. gacChantam+tu= while going, but; naravyaaghram= at that tigerly-man [facing Dasharatha]; sa+R^iSi+sangham= with, sages, assemblages; sa+raaghavam= with [young] Raghava-s; ghoraaH+tu= startling, but; pakSiNaH+vaacaH= birds,

with voice; vyaaharanti= started to screech; samantataH= from all around.

But while going with the assemblages of sages and with young Raghava-s, facing that tigerly-man Dasharatha, [the sky-bound] birds started to screech with startling voice from all around. [1-74-8b, 9a]

भौमाः चैव मृगाः सर्वे गच्छन्ति स्म प्रदक्षिणम् ॥ १-७४-९
तान् दृष्ट्वा राज शार्दूलो वसिष्ठम् पर्यपृच्छत ।

9b-10a. bhaumaaH= concerning earth; caiva= also thus; mR^igaaH+sarve= animals, all; gacChanti +sma+pradakSiNam= go, they are, leftward; taan+dR^iSTvaa= them, on seeing; raja + shaarduulaH = king, the tiger; vasiSTham+paryapR^icChata= with Vashishta, particularly asked.

Also thus, all of the earth bound animals are going his leftward, and on seeing this, [albeit he is a] tigerly king, [he is perplexed and] he particularly asked Vashishta. [1-74-9b, 10a]

असौम्याः पक्षिणो घोरा मृगाः च अपि प्रदक्षिणाः ॥ १-७४-१०
किम् इदम् हृदय उत्कम्पि मनो मम विषीदति ।

10b-11a. a+saumyaaH= not, gentle [favourable, unpropitious]; pakSiNaH= bird's; ghoraa [vaacaH]= startling [voicing]; mR^igaaH+ca+api+pradakSiNaaH= animals, also, even, going leftward [propitious]; kim+idam= what, is this [why so?]; hR^idaya+ut+kampi= heart, to up, beating [with one's heart in one's mouth, throbbing up]; manaH+mama+viSiidati= feelings, mine, sinking [throbbing down.]

"Unpropitious is the starling voicing of birds, whereby my feelings are throbbing down... and propitious is the leftward going of the animals, thereby my heart is throbbing up... why so?" [1-74-10b, 11a]

राज्ञो दशरथस्य एतत् श्रुत्वा वाक्यम् महान् ऋषिः ॥ १-७४-११
उवाच मधुराम् वाणीम् श्रूयताम् अस्य यत् फलम् ।

11b-12a. raaj~naH+dasharathasya= of king, Dasharatha; etat+shrutvaa= all [that is said,] on hearing; vaakyam= [this] sentence; mahaan+R^iSiH= great [instinctual,] sage; uvaaca+ madhuraam+vaaNiim= said, in soothing, voice; shruuyataam+asya+yat+phalam= I will let you hear, its [auguries',] which, result.

On hearing all that is said by king Dasharatha, the instinctual sage Vashishta said this sentence in a soothing voice, "the result of these auguries, I will tell apart... [1-74-11b, 12a]

उपस्थितम् भयम् घोरम् दिव्यम् पक्षि मुखात् च्युतम् ॥ १-७४-१२
मृगाः प्रशमयन्ति एते संतापः त्यज्यताम् अयम् ।

12b-13a. anvaya/word-order: pakSi+mukhaat+cyutam= bird's, from mouths, fallen [shrieks voiced, foretokening]; divyam= providential; ghoram+bhayam= perilous, trepidation; upa sthitam= forthcoming; ete+mR^igaaH+prashamayanti= these, animals' [behaviour,] mitigable [betokening as]; ayam+santaapaH + tyajyataam = this, consternation, be forsaken.

"The shrieks voiced by the birds are foretokening the forthcoming providential and perilous trepidation, but the behaviour of these animals is betokening it as mitigable... hence, let this consternation be forsaken... [1-74-12b, 13a]

तेषाम् संवदताम् तत्र वायुः प्रादुर् बभूव ह ॥ १-७४-१३
कम्पयन् मेदिनीम् सर्वाम् पातयन् च महान् द्रुमान् ।

13b-14a. teSaam= among them; samvadataam= while discussing; tatra= there; vaayuH+praadur babhuuva+ha= [whirl] wind, started to whirligig; kampayan+mediniim= [as though] to shaking, earth; paatayan +ca+sarvaam+mahaan+drumaan= to fell [shattering,] also, all, gigantic, trees.

While they are discussing among themselves, there a whirlwind started to whirligig, which is

earth-shaking and tree-shattering, even if they are all gigantic trees... [1-74-13b, 14a]

तमसा संवृतः सूर्यः सर्वे न वेदिषुर् दिशः ॥ १-७४-१४
भस्मना च आवृतम् सर्वम् सम्मूढम् इव तत् बलम् ।

14b-15a. tamasaa+samvR^itaH+suuryaH= by murkiness, enshrouded, sun; sarve+na+vediSuH dishaH= everyone, not, aware, of quarters; bhasmanaa+ca+aavR^itam+sarvam= by ash [simoom, sandstorm,] also, enwrapped, everything; sammuuDham+iva+tat+balam= ensorcelled, as though, that, army.

Murkiness enshrouded the sun, and a sandstorm enwrapped everything, and everyone is unaware of quarters, and that army is as though ensorcelled. [1-74-14b, 15a]

वसिष्ठ ऋषयः च अन्ये राजा च ससुतः तदा ॥ १-७४-१५
स संज्ञा इव तत्र आसन् सर्वम् अन्यत् विचेतनम् ।

15b-16a. vasiSTha= Vashishta; R^iSayaH+ca+anye= sages, also, other; raajaa+ca= king, also; sa+sutaH + tadaa= with, sons, then; sa+sanj~naa+iva= with, animation, as though; tatra+aasan= there, they are; sarvam+ anyat+vi+cetanam= everything, every other one, without, animation.

Then Vashishta and the other sages, the king Dasharatha along with his sons are there as though with their animation, and everything and every other one available there is inanimate. [1-74-15b, 16a]

तस्मिन् तमसि घोरे तु भस्म छन्न इव सा चमूः ॥ १-७४-१६
ददर्श भीम संकाशम् जटा मण्डल धारिणम् ।
भार्गवम् जमदग्ने अयम् राजा राज विमर्दनम् ॥ १-७४-१७
कैलासम् इव दुर्धर्षम् काल अग्निम् इव दुःसहम् ।
ज्वलंतम् इव तेजोभिः दुर् निरीक्ष्यम् पृथक् जनैः ॥ १-७४-१८
स्कन्धे च आसज्य परशुम् धनुः विद्युत् गण उपमम् ।
प्रगृह्य शरम् उग्रम् च त्रि पुर घ्नम् यथा शिवम् ॥ १-७४-१९

16b-17-18-19. tasmin+tamasi+ghore+tu= in that, darkness, catastrophic; saa+camuuH= that, military; bhasma+Channa+iva= by ashes [sand,] muffled up, as though; dadarsha=seen; bhaargavam= at Bhaargava; jamadagne= of sage Jamadagni; jaTaa+maNDala+dhaariNam= tufted, matted-hair, wearing; bhiima + samkaasham = calamitous, in looks; ayam+raajaa+ raaja+ vimardanam = he [who is,] king, of kings, subjugator of; kailaasam+iva+durdharSam= Mt. Kailash, like, unassailable one; kaala+agnim+iva+ duHsaham = epoch-end, fire, like, unbearable one; jvalantam+iva+ tejobhiH= irradiant, like, with his own radiance; dur+niriikSyam+ pR^ithak+ janaiH= impossible, to gaze at, by common, people; skandhe+ca+ aasajya+ parashum= on shoulder, also, clinched, axe; dhanuH+vidyut+ gaNa+upamam= bow, electric discharges, groups, in simile; pragR^ihya+ sharam+ ugram+ ca= clasped, arrow, terrible [electrocuting one,] also; tri+pura+ghnam= triple, cities, devastator; yathaa+shivam= as with, Shiva.

In that catastrophic darkness, that sand-muffled military of king Dasharatha has seen the son of Sage Jamadagni, namely Bhaargava Rama, a calamitous one in his look, for he is wearing tufty matted [and unruly] head-hair, and he who is the subjugator of kings of kings, an unassailable one like Mt. Kailash and an unbearable one like the Epoch-End-Fire, irradiant with his own radiance, hence imperceivable for commoners, and such as he is, he clinched an axe [on his right] shoulder and clasped a bow [in his left hand,] that in simile is like a groupage of electroluminescence, together with an already fitted electrocuting arrow on its bowstring, and he is on a par with the devastator of triple cities, namely God Shiva. [1-74-16b, 17, 18, 19]

तम् दृष्ट्वा भीम संकाशम् ज्वलंतम् इव पावकम् ।
वसिष्ठ प्रमुखा विप्रा जप होम परायणाः ॥ १-७४-२०
संगता मुनयः सर्वे संजजल्पुः अथो मिथः ।

20-21a. tam+dR^iSTvaa= him, on seeing; bhiima+samkaasham= peril, similar [perilous in his propensity]; jvalantam+iva+paavakam= flaming, like, Ritual-fire; vasiSTha+pramukhaa+ vipraa= Vashishta, other prominent, Brahman-s; japa+homa+paraayaNaaH= meditation, fire-oblation, practisers of; sangataa= coming together; munayaH+sarve= sages, all; samjajalpuH= started to susurrate; athaH+mithaH= up and down.

On seeing him, who is perilous in his propensity and flaming like the Ritual-fire, Vashishta and the other prominent Brahman-s that are the practisers of meditation and fire-oblations have come together and started to susurrate, up and down. [1-74-20, 21a]

कच्चित् पितृ वध अमर्षी क्षत्रम् न उत्सादयिष्यति ॥ १-७४-२१
पूर्वम् क्षत्र वधम् कृत्वा गत मन्युः गत ज्वरः ।
क्षत्रस्य उत्सादनम् भूयो न खलु अस्य चिकीर्षितम् ॥ १-७४-२२

21b-22. anvaya/word-order: pitR^i+vadha+amarSii= father's, murder, envenomed by; kSatram+na+ utsaadayiSyati+ kaccit= Kshatriya race, not, going to eradicate, somehow; puurvam+ kSatra+vadham+ kR^itvaa= previously, Kshatriya-s, on eliminating; gata+manyuH= gone [abated,] is his anger; gata+jvaraH= gone [alleviated,] is his frenzy; bhuuyaH= again; kSatrasya+ utsaadanam= Kshatriya's, elimination; asya+na+ cikiirSitam+khalu= his, not, intended [action,] really.

"He who was envenomed by the murder of his father, will he eradicate the race of Kshatriya-s or not, somehow [even now...] previously on eliminating Kshatriya-s abated is his anger and alleviated is his frenzy... but is his intending to eliminate Kshatriya-s once again, or not - really?" [Thus, those Brahmans talked among them.] [1-74-21b, 22]

Comment: An account of Parashu Rama's elimination of Kshatriya clans is given in endnote.

एवम् उक्त्वा अर्घ्यम् आदाय भार्गवम् भीम दर्शनम् ।
ऋषयो राम राम इति मधुरम् वाक्यम् अब्रुवन् ॥ १-७४-२३

23. evam+uktvaa= thus, saying [after susurrus]; arghyam+aadaaya= oblational water, on taking; bhaargavam+bhiima+darshanam= at Bhaargava, a visitation, in his look; R^iSayaH= sages; raama+raama= oh, Rama, oh, Rama; iti+madhuram+vaakyam+abruvan= thus, sweetly [benignly,] sentence [lines of greetings,] spoke.

Thus after their susurrus the sages on taking oblational waters, benignly spoke their lines [of greetings,] to that Bhaargava Rama, who is a visitation in his very look, saying thus as, "oh, Rama, oh, Bhaargava Rama..." [and offered him water as a welcoming oblation.] [1-74-23]

प्रतिगृह्य तु ताम् पूजाम् ऋषि दत्ताम् प्रतापवान् ।
रामम् दाशरथिम् रामो जामदग्न्यो अभ्यभाषत ॥ १-७४-२४

24. pratigR^ihya+tu+taam+puujaam= on receiving, but, that, deference; R^iSi+dattaam= sage, given; prataapavaan= inexorable one; raamam+daasharathim= with Rama, of Dasharatha; raamaH+jaamadagnyaH = Rama, of Jamadagni; abhyabhaaSata= started to talk.

But on receiving the deference paid by the sage Vashishta, that inexorable Rama of Jamadagni started to talk to Rama of Dasharatha. [1-74-24]

Parashu Rama

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This Parashu Rama or Bhaargava Rama is believed as the sixth incarnation of Vishnu on earth, prior to Dasharatha Rama. The word parashu 'an axe...' is prefixed to this Rama because he wields a merciless axe. His father was sage Jamadagni and mother Renuka. This Jamadagni is the son of Sage Riciika, a Brahman,

and he married Satyavati, the sister of Vishvamitra, a Kshatriya. On certain occasion Jamadagni doubting his wife Renuka's infidelity orders this Parashu Rama to behead her, which he promptly does, but Bhaargava Rama requests his father to bring her back to life. Sage Jamadagni agrees and brings her back to life. This is a kind of entrance test to Parashu Rama, and if he can ruthlessly kill his own mother he does not hesitate to kill any, in future.

During their time, the kings were cruel and homicide was rampant to achieve the desires of the throne, however ruthless it might be. On another occasion when the sons of one Kaartviiryaarjuna sacrifice Sage Jamadagni as a sacrificial human, this Parashu Rama is frenziedly infuriated and starts eliminating all of the enthroned Kshatriya bloodlines on earth. That way he roves over the earth for thirty seven times eliminating Kshatriya-s. He even cuts off the foetuses in wombs of their queens, in order to stop the menacing progeny and offers the blood of the foetus as oblation. And that blood became five streams called shamanta pancaka. Bhaargava or Parashu Rama practises insurmountable ascesis and appeases God Shiva, and thus acquires divine weaponry. He is indomitable in archery and nothing is unknown to him in the art of archery. Yet, he resorts to an axe to behead cruel kings, physically and personally, without depending up on a distant shooting arrow. He is ciranjiivi 'long living being...' Later when peace is established on earth, this Parashu Rama retires to penance but re-entered here to have a glimpse of Dasharatha Rama. And the purpose and import of his entry at this place, is recorded in later chapters.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे चतुः सप्ततितमः सर्ग
Thus, this is the 74th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 75

Introduction

The visitant Parashu Rama narrates the legends of bows of Vishnu and Shiva to Rama. Unheedful of the request of Dasharatha to spare his sons Parashu Rama addresses Dasharatha Rama directly and asks him to take an aim with the longbow of Vishnu, and if Dasharatha Rama is capable to do so, Parashu Rama says that he will give a duel to him.

राम दाशरथे वीर वीर्यम् ते श्रूयते अद्भुतम् ।
धनुषो भेदनम् चैव निखिलेन मया श्रुतम् ॥ १-७५-१

1. raama+daasharathe= oh, Rama, of Dasharatha; viira= oh, valiant one; viiryam+te+shruuyate = valour, of yours, being heard [said to be in the wind]; adbhutam= sensational [both valour, and breaking bow]; dhanuSaH+ bhedanam+caiva= bow's [of Shiva,] smashing, also thus [about your eliminating Tataka]; nikhilena +mayaa+shrutam= thoroughly, by me, heard.

"Oh, valiant Rama of Dasharatha, your sensational valour is in the wind, and sensational is your smashing of Shiva's bow, also thus I have thoroughly heard [about your others deeds like elimination of Tataka et cetera...] [1-75-1]

तत् अद्भुतम् अचिंत्यम् च भेदनम् धनुषः तथा ।
तत् श्रुत्वा अहम् अनुप्राप्तो धनुर् गृह्य अपरम् शुभम् ॥ १-७५-२

2. anvaya/word-order: tathaa= that way; tat+dhanuSaH= that [particular,] bow's; bhedanam= smashing ; adbhutam= wondrous; a+cintyam+ca= un, imaginable, even; tat+shrutvaa= that [alone,] on hearing; aham= I have; aparam+shubham+dhanuH= another, transcending [outranking,] bow; gR^ihya+anu praaptaH = on taking [wielding,] I happened on [you.]

"That way, smashing of that particular bow of Shiva is wondrous and even unimaginable... on hearing that alone I happened upon you, wielding another outranking bow... [1-75-2]

तत् इदम् घोर संकाशम् जामदग्न्यम् महत् धनुः ।
पूरयस्व शरेण एव स्व बलम् दर्शयस्व च ॥ १-७५-३

3. anvaya/word-order: idam= this alone; tat=that; mahat= great [fateful]; dhanuH= bow; ghora+ samkaasham = catastrophic, in its aspect catastrophically; jaamadagnyam= [received through Sage] Jamadagni; puurayasva+shareNa+eva= flex [bowstring up to ear,] with arrow, that way; sva+balam+ darshayasva +ca= own, capability, show yourself, and.

"This alone is that catastrophically fateful bow, handed over by Sage Jamadagni... flex it with an arrow on bowstring up to your ear, and that way show yourself of your capability... [1-75-3]

तत् अहम् ते बलम् दृष्ट्वा धनुषो अपि अस्य पूरणे ।
द्वंद्व युद्धम् प्रदास्यामि वीर्य श्लाघ्यम् अहम् तव ॥ १-७५-४

4. anvaya/word-order: tat= thereby; aham= I will; te+balam+dR^iSTvaa= your, strength, on seeing [on examining]; asya+dhanuSaH+api+puuraNe= this, bow's, even, in taking aim; viirya+shlaaghyam= [if] valorous, is deservedly; aham+tava= I will, to you; dvandva+ yuddham+pradaasyaami= duel, in combat, I give.

"Thereby I, on examining your strength in your taking aim with this bow, and should you be deservedly valorous, I will give you a combative duel..." [So said Parashu Rama to Dasharatha Rama.] [1-75-4]

Comment: Prof. Satya Vrat cites this in his book 'The Ramayana - A Linguistic Study... 'As in English, we speak of **yuddha daanam** - giving a fight to the enemy - in Sanskrit, too...' it is giving a duel.

तस्य तत् वचनम् श्रुत्वा राजा दशरथः तदा ।
विषण्ण वदनो दीनः प्रांजलिः वाक्यम् अब्रवीत् ॥ १-७५-५

5. tasya+tat+vacanam+shrutvaa= his [Bhaargava Rama,] that, sentence, on hearing; raajaa+ dasharathaH +tadaa= king, Dasharatha, then; viSaNNa+vadanaH= downcast, faced; diinaH= as pitiable one; praanjaliH+vaakyam+abraviit= with adjoined-palms, sentence, said.

On hearing that sentence of Bhaargava Rama, then king Dasharatha became a pitiable one, and with his downcast face and adjoined palms said this. [1-75-5]

क्षत्र रोषात् प्रशांतः त्वम् ब्राह्मणः च महातपाः ।
बालानाम् मम पुत्राणाम् अभयम् दातुम् अर्हसि ॥ १-७५-६

6. kSatra+roSaat+prashaantaH= on Kshatriya-s, from animosity, appeased you are; tvam+ braahmaNaH +ca+mahaatapaaH= you are, Brahman, one with high [inviolable] ascesis; baalaanaam+ mama+ putraaNaam= youngsters, my, sons; a+bhayam+daatum+arhasi= no, fear [aegis,] to award, apt of you.

"Aren't you a Brahman with inviolable ascesis, besides being an appeased one from the rancour on Kshatriya-s... hence, it'll be apt of you to award aegis to my sons, for they are yet youngsters... [1-75-6]

Vividly: 'peace is pristine for Brahman-s... though that was once disturbed in you, you redeemed it after your eradicating the then ruthless Kshatriya-s... thus your rancour was appeased then... and you too peacefully retired for inviolable ascesis and acquired still higher bliss by them... do you now wish to violate your own intrinsic nature of peacefulness being a blissful one, being an all-knower, being an elderly Brahman, that too on mere boys...

भार्गवाणाम् कुले जातः स्वाध्याय व्रत शालिनाम् ।
सहस्राक्षे प्रतिज्ञाय शस्त्रम् प्रक्षिप्तवान् असि ॥ १-७५-७

7. bhaargavaaNaam+kule= in Bhaargava-s, bloodline; svaadhyaaya+vrata+shaalinaam= self-study [of Vedas,] vows [self-principled,] conduct themselves; jaataH= born [from]; sahasraakSe= to Thousand-eyed Indra; pratij~naaya= on promising; shastram= weapon [wielding]; pra+kshiptavaan+asi= readily, discarded, you have.

"Aren't you from the bloodline of Bhaargava-s, who always conduct themselves in self-study of Vedas and self-principled ways... haven't you readily discarded weapon-wielding on your promise to Thousand-eyed Indra... [1-75-7]

Annex: 'how can you abnegate your own promise of **astra sanyaasa** 'reclusion from weaponry...' by wielding a weapon now, and thus becoming yourself a self-critical personality, and thus making the entire Brahman-hood self-contradictory classis...

स त्वम् धर्म परो भूत्वा काश्यपाय वसुंधराम् ।
दत्त्वा वनम् उपागम्य महेन्द्र कृत केतनः ॥ १-७५-८

8. saH= such as you were; tvam= you; dharma+paraH= probity, dedicatee of; bhuutvaa= on becoming; kaashyapaaya+vasundharaam= to Kashyapa, planet earth; dattvaa= on giving away; vanam+upaagamya= forests on repairing to; Mahendra= Mt. Mahendra; kR^ita= making; ketanaH= made residence [flagged on.]

"Such as you were, you on becoming a dedicatee to probity, haven't you given the planet earth to Kashyapa and haven't you repaired to forests, and haven't you flagged yourself on Mt. Mahendra... [1-75-8]

Annex: 'if so, is this for showing the flag or else is it for keeping the flag flying... in anyway, is it inapt of you to eliminate the progeny of your own donee... Kashyapa... and if you say that 'I don't kill you all nonentities, but my target is this Rama...' then my reply will be like this...

मम सर्व विनाशाय संप्राप्तः त्वम् महामुने ।
न च एकस्मिन् हते रामे सर्वे जीवामहे वयम् ॥ १-७५-९

9. mama= for my our]; sarva+vinaashaaya= for an anywise, ruination; sampraaptaH+ tvam+mahaa mune= chanced upon, you are, oh, insurmountable sage; ekasmin= only one [singularised]; hate+ raame = eliminated, Rama is; na+ca= not [nay-said,] also; sarve+ jiivaamahe+vayam= all, [will we be] living, we.

"Or, have you chanced upon us, oh, insurmountable sage, for an anywise annihilation of ours... when Rama is singularised and eliminated, nay-said that we all will be living..." [Thus Dasharatha gone on appealing, blinded by his love for his sons.] [1-75-9]

Annex: 'should you eliminate Rama and eliminate rest of us all, Rama will not live... or, if you eliminate all of us and eliminate Rama alone, we all don't live... anywise it is an 'anywise' annihilation of ours... for I am still living for this Rama, and Rama alone...'

ब्रुवति एवम् दशरथे जामदग्न्यः प्रतापवान् ।
अनादृत्य तु तत् वाक्यम् रामम् एव अभ्यभाषत ॥ १-७५-१०

10. bruvati+evam+dasharathe= while speaking, that way, by Dasharatha; jaamadagnyaH= Jamadagni's [son, Bhaargava Rama]; prataapavaan= intransigent one; an+aadR^itya+tu= un, caring, but; tat+vaakyam= that, [merciful] words [of Dasharatha]; raamam+eva+abhyabhaaSata = to Rama, exclusively, addressed.

While Dasharatha is speaking that way, that intransigent Bhaargava Rama of Sage Jamadagni, uncaring for those merciful words of Dasharatha, addressed Rama of Dasharatha, exclusively. [1-75-10]

इमे द्वे धनुषी श्रेष्ठे दिव्ये लोक अभिपूजिते ।
दृढे बलवती मुख्ये सुकृते विश्वकर्मणा ॥ १-७५-११

11. ime+dve= these, two; dhanuSii= longbows; shreSThe+divye+loka+abhipuujite= unsurpassed, unearthly [well designed by gods,] by worlds, well-worshipped; dR^iDhe+ balavatii= sturdy, strong; mukhye= important ones [among all bows]; su+kR^ite= well crafted; vishvakarmaNaa= by Vishvakarma, the Divine Architect.

"These are the two strong and sturdy unsurpassed longbows, well-designed by gods and well-crafted by Vishvakarma, the Divine Architect, and these are very important among all bows and well-worshipped by all worlds...[one broken in your and one handheld in my hand...] [1-75-11]

अनिसृष्टम् सुरैः एकम् त्र्यम्बकाय युयुत्सवे ।
त्रिपुर घ्नम् नरश्रेष्ठ भग्नम् काकुत्स्थ यत् त्वया ॥ १-७५-१२

12. anvaya/word-order: narashreSTha= oh, best among men; kaakutstha= Kakutstha; tvayaa+bhagnam = by you, broken; yuyutsave= restive [for a combat]; tryambakaaya= for Trymbaka, for Shiva; suraiH + anisR^iSTam= by gods, given; yat= which [bow]; tripura+ghnam= [that bow alone is] Tripura Demon, annihilator; ekam= one [of the two.]

"Oh, best one among men, one of the two is broken by you, that alone gods gave to restive Trymbaka, God Shiva, for feud with demon Tripura, and oh, Kakutstha, which bow alone is the annihilator of Tripura, the demon... [1-75-12]

इदम् द्वितीयम् दुर्धर्षम् विष्णोर् दत्तम् सुरोत्तमैः ।
तत् इदम् वैष्णवम् राम धनुः पर पुरम् जयम् ॥ १-७५-१३
समान सारम् काकुत्स्थ रौद्रेण धनुषा तु इदम् ।

13-14a. idam= this is; dvitiiyam= second one; durdharSam= indestructible; viSNoH+ dattam+sura+ uttamaiH= to Vishnu, given, by gods, the choicest; tat+idam= thereby, this is; vaiSNavam= Vishnu; raama= named after [Vishnu]; dhanuH= longbow; para+puram+jayam= other's [enemy's] citadels, conqueror of; samaana+saaram= identical, in essence [efficacy]; kaakutstha= oh, Kakutstha; raudreNa+ dhanuSaa+ tu+ idam = with Rudra's, longbow, but, this is;.

"This is the second one, choicest gods gave this to Vishnu, thereby this is named after Him as 'Vishnu's bow...' this is an indestructible and enemy-citadel conquering longbow... and this is identical in its efficacy with Rudra's longbow... [1-75-13, 14a]

तदा तु देवताः सर्वाः पृच्छन्ति स्म पितामहम् ॥ १-७५-१४
शिति कण्ठस्य विष्णोः च बल अबल निरीक्षया ।
अभिप्रायम् तु विज्ञाय देवतानाम् पितामहः ॥ १-७५-१५
विरोधम् जनयामास तयोः सत्यवताम् वरः ।

14b-16a. tadaa+tu+devataaH+sarvaaH= then [once,] but, gds, all of them; pR^icChanti +sma+pitaa maham= asking, they were, Grandparent; shiti+kaNThasya= blue, throated god Shiva's; viSNoH+ca= of Vishnu, and; bala+a+bala= [about] powerful, less, powerful; niriikSayaa= to see [to estimate]; abhipraayam +tu+vij~naaya= intent, but, on inferring; devataanaam+ pitaamahaH= of gods, Grandparent; virodham= adversity; janayaamaasa= started to create; tayoH= among those two [Vishnu - Shiva]; satyavataam + varaH= among truthfulness adherers, the best.

"Once, all the gods were asking the Grandparent, Brahma, as to who is powerful and who is less powerful among the blue-throated Shiva and Vishnu... but the Grandparent Brahma on inferring the intent of gods started to create adversity among those two, Shiva and Vishnu, for the Grandparent is the best adherer of truthfulness, [as truth cannot be demonstrated on hearsay evidence...] [1-75-14b, 15, 16a]

Legend: Brahma thought that it would better to enact a drama to cleanse the one-sided mentalities of these lesser gods. So, he started to write the script, and himself becoming the writer-director of that drama. That script is hereunder.

> Brahma: Mahadeva, who is the destroyer of Tripura, or say triple-citadels?
>
> Shiva: Why? It is me, of course...
>
> Brahma: Why do you boast that way of yourself? It is the long-arrow of your longbow, isn't it?
>
> Shiva: Yes of course...
>
> Brahma: Then Vishnu was presiding deity of that long-bow... isn't t?
>
> Shiva: Yes, it is he, but I shot it from my bow... basically, is this a confusion, or, are you playing any part of Narada...
>
> Brahma: Not so, the other day Vishnu was telling that he alone did that master task...
>
> Shiva: How can it be! In the triple of doer-deed-instrument, instrument cannot become the doer... has his language gone topsy-turvy, noun is becoming verb and verb is lost to adjective and...
>
> Brahma: Ok, Ok... we do not care much for grammar as we care more for communication, grammar is paNini's headache... but what he said is that he alone did it... not you...
>
> Shiva: Then why I am called... why that longbow is given to me... you have got it done by Vishnu... you have unnecessarily spoiled my dance program...

Brahma: Not that... I said what he said... let's not quarrel among ourselves...

Shiva: I not only quarrel but wage war, if it comes to my interests and my devotees' interest... how many times I have not done so...

Brahma: That is what Vishnu was telling... every time you give a boon to every demon, and involve yourself in enmeshment, and Vishnu has come to come and rescue... have he forgotten the episode of bhasmaasura... thus Vishnu is saying and asking...

Shiva: Now I don't tolerate... I will take him to task...

Exit Shiva - Enter Vishnu. Brahma reverses the above dialogue and says that to Vishnu

Vishnu: No, No, highly objectionable... I will take him to task... I will take him to task...

Exit All. War Started.

विरोधे तु महत् युद्धम् अभवत् रोम हर्षणम् ॥ १-७५-१६
शिति कण्ठस्य विष्णोः च परस्पर जय एषिणोः ।

16b-17a. virodhe+tu= in animosity, but; mahat+yuddham+abhavat= fierce, war, became [occurred]; roma+harSaNam= hair, raising one; shiti+kaNThasya= blue, throated Shiva's; viSNoH+ca= of Vishnu, also; paraspara+jaya+eSiNoH= each to each, victory, aspiring [for himself.]

"Owing to their animosity then occurred a fierce and hair-raising war among Shiva and Vishnu, as each aspired victory for himself... [1-75-16b, 17a]

तदा तु जृम्भितम् शैवम् धनुः भीम पराक्रमम् ॥ १-७५-१७
हुम् कारेण महादेवः स्तम्भितो अथ त्रिलोचनः ।

17b-18a. anvaya/word-order: tadaa+tu= then, but; hum+kaareNa= by 'hum', sound [war-whooping of Vishnu]; bhiima+paraakramam= ruinously, overpowering; shaivam+dhanuH= Shiva's, longbow; jR^imbhitam = yawned [fatigued, broken]; atha+trilocanaH+mahaadevaH= then, triple-eyed, Mahadeva; stambhitaH= motionless [frozen.]

"But then by the war-whooping 'hum' of Vishnu that ruinously overpowering longbow of Shiva is broken, and the triple-eyed God, Mahadeva, is frozen... [1-75-17b, 18a]

Comment: The bow is **jR^imbhitam** broken by the hum in dissent of Vishnu - Govindaraja. And Maheshvara Tiirtha says that the bow as well as Shiva are rendered **jaDa** motionless. There are many legends on this **shiva garva bhanga** 'deflation of Shiva's pride' and some info about is given in endnote.

देवैः तदा समागम्य स ऋषि सन्घैः स चारणैः ॥ १-७५-१८
याचितौ प्रशमम् तत्र जग्मतुः तौ सुर उत्तमौ ।

18b-19b. devaiH+tadaa+samaagamya= by gods, then, coming together; sa+R^iSi+sanghaiH+sa+ caaraNaiH= with, sages', assemblages, with, carana-s; yaacitau= appealed; prashamam= appeasement; tatra= there [in that matter of wielding authority]; jagmatuH= went into [state of amity]; tau= those two [Shiva, Vishnu]; sura+uttamau= gods, superior among.

"Then came together are the gods, along with the assemblages and celestial carana-s, and when they appealed for appeasement in the matter of wielding authority, those two superior gods, Shiva and Vishnu, went into a state of amity... [1-75-18b, 19a]

जृम्भितम् तत् धनुः दृष्ट्वा शैवम् विष्णु पराक्रमैः ॥ १-७५-१९
अधिकम् मेनिरे विष्णुम् देवाः स ऋषि गणाः तदा ।

19b-20a. anvaya/word-order: tat+shaivam+dhanuH+dR^iSTvaa= that, Shiva's, bow, on seeing; jR^imbhitam= breakage

of; viSNu+ paraakramaiH= by Vishnu's, mettlesomeness; tadaa+devaaH= then on, gods; sa +R^iSi+gaNaaH= with, sages', assemblages; viSNum+ menire+adhikam= Vishnu, deemed, paramount.

"On seeing the breakage of Shiva's bow by the mettlesomeness of Vishnu, from then on the gods along with the assemblages of sages, deemed Vishnu to be the paramount... [1-75-19b, 20a]

धनू रुद्रः तु संक्रुद्धो विदेहेषु महायशाः ॥ १-७५-२०
देवरातस्य राज ऋषेः ददौ हस्ते स सायकम् ।

20b-21a. mahaayashaaH+rudraH+tu= celebrated, Rudra, but; samkruddhaH= with indignantion; dhanuu+sa+saayakam= longbow, with, arrow; videheSu= among Videha [kings]; raaja+ R^iSeH= to Kingly, sage; devaraatasya+haste+dadau= in Devaraata's, hand, handed over.

"But that celebrated Rudra was with indignation, and he handed over that longbow, [which is already fitted with unloosened] arrow, into the hand of the sagely king among Videha kings, namely Devaraata... [1-75-20b, 21a]

Comment: This longbow of Shiva is reported as given after the devastation of the ritual of Daksha Prajaapati, the father of Sati and the father-in-law of Shiva as said at 1-66-9: dakSa yaj~na vadhe puurvam dhanuH aayamya viiryavaan | This ritual of Daksha is a composite of many problems. Shiva neither as god nor as the son-in-law of Daksha is invited to that ritual, Shiva's consort Sati self-immolates herself in the her father's ritual, Viira Bhadra and other deputies of Shiva depredate that ritual, and this shiva keshava yuddha 'duelling of Shiva and Vishnu...' happens... all to show - a single person's disinterestedness ruins even a holy marriage. Here Daksha was uninterested to give his daughter Sati in marriage to Shiva.

इदम् च वैष्णवम् राम धनुः पर पुरम् जयम् ॥ १-७५-२१
ऋचीके भार्गवे प्रादात् विष्णुः स न्यासम् उत्तमम् ।

21b-22a. anvaya/word-order: raama= oh, Rama; idam+ca= this, alone; para+puram+jayam= enemy, citadel, conquering; vaiSNavam+dhanuH= Vishnu's, longbow; saH+viSNuH= he, that Vishnu; bhaargave= of Bhrigu; R^iciike= to Riciika [son of Bhrigu]; uttamam+nyaasam+ praadaat= best [trustworthy,] as trust, handed over.

"Oh, Rama, this alone is that enemy-citadel conquering longbow of Vishnu, and Vishnu handed over this to Sage Riciika, the son of Bhrigu, as a trustworthy trust... [1-75-21b, 22a]

ऋचीकः तु महातेजाः पुत्रस्य अप्रतिकर्मणः ॥ १-७५-२२
पितुः मम ददौ दिव्यम् जमदग्नेः महात्मनः ।

22b-23a. mahaatejaaH+R^iciikaH+tu= great resplendent, Riciika, but; dadau+divyam= handed over, [this] divine [bow]; putrasya= to his son; a+prati+karmaNaH= un, matchable, deeds; mahaatmanaH= great souled one; mama+pituH+jamadagneH= to my, father, Jamadagni.

"But that great-resplendent Sage Riciika handed over this divine bow to his son with unmatchable deeds [of religious merit,] who is my father Sage Jamadagni... [1-75-22b, 23a]

Comment: The word of Jamadagni means 'one who is born in Ritual-fire and having fire as his anima...' jājamadya jajāne aham jajahī ha jajāyiṣī | jamadagniḥ iti khyātam tatio mā viddhi śobhane ||

where the word jajaamanta is 'those who devour oblations repeatedly and at a single time in Vedic-rituals, namely gods; jamu - bhakshane so I am jajiihi because I sprang up from Ritual-fire... and when the first syllable in ja jaamat is dropped it remained as jamat and when combined with fire jamat + agni it shortened after dropping matup pratyaya to become jamadagni so oh, lady know me as one born and having Ritual-fire... or, Vedic-ritual itself...'

न्यस्त शस्त्रे पितरि मे तपो बल समन्विते ॥ १-७५-२३
अर्जुनो विदधे मृत्युम् प्राकृताम् बुद्धिम् आस्थितः ।

23b-24a. anvaya/word-order: me+pitari= my, father; tapaH+bala+samanvite= ascesis, power, [though] having; nyasta+shastre= castaway, weapon [isolated from arsenal]; arjunaH= Arjuna, or, Kaartviivya Arjuna [not to be confounded with Arjuna of Maha Bharata]; aasthitaH+ buddhim+praakR^itaam= adhering to, primitive [barbarous,] mentality; mR^ityum+vidadhe= death, imposed [subjected to.]

"My father Jamadagni had his powers of ascesis and isolated himself from arsenal, but Kaartavirya

Arjuna adhering to a barbarous mentality subjected my father to death... [1-75-23b, 24a]

वधम् अप्रतिरूपम् तु पितुः श्रुत्वा सु दारुणम् ।
क्षत्रम् उत्सादयन् रोषात् जातम् जातम् अनेकशः ॥ १-७५-२४
पृथिवीम् च अखिलाम् प्राप्य काश्यपाय महात्मने ।
यज्ञस्य अन्ते तदा राम दक्षिणाम् पुण्य कर्मणे ॥ १-७५-२५
दत्त्वा महेन्द्र निलयः तपो बल समन्वितः ।

24b-c-25-26a. anvaya/word-order: raama= oh, Rama; shrutvaa+pituH+vadham+tu= on hearing, father's, murdering; a+prati+ruupam= not, similar, in form [type, unregenerate; su+ daaruNam = highly, perfidious; roSaat= with rancour; jaatam+jaatam= newborn, as newborn; kSatram= Kshatriya-s; an+ ekashaH = not, for one time; utsaadayan= extirpating [Kshatriya lineages]; akhilaam+pR^ithiviim + ca+ praapya = in entirety, planet earth, also, on getting [under my control]; yaj~nasya+ ante= Vedic-ritual, at the end of; mahaatmane= to the divine-souled one; puNya+ karmaNe= of pious, observances; kaashyapaaya= to Sage Kashyapa; dakSiNaam+ dattvaa= as ritualistic-generosity, on giving; tadaa= then; tapaH+bala+ samanvitaH= ascesis, powers of, conjoined [with me]; mahendra+nilayaH= Mt. Mahendra, indweller [I am at present.]

"Oh, Rama, on hearing the unregenerate and highly perfidious murdering of my father, I rancorously extirpated newborn Kshatriya-s as newborn ones, that too not for one time, [but I did so for thirty-seven times going around the earth...] and on getting the entire earth under my control [I performed Vedic-ritual,] and at the end of that Vedic-ritual, I gave all that earth to sage Kashyapa, a sage with divine soul and with pious observances, as a ritualistic-generosity... and I am at present on Mt. Mahendra [practising ascesis and thus] conjoined are the powers of ascesis in me... [1-75-24b, c, 25, 26a]

श्रुत्वा तु धनुषो भेदम् ततो अहम् द्रुतम् आगतः ॥ १-७५-२६
तत् एवम् वैष्णवम् राम पितृ पैतामहम् महत् ।
क्षत्र धर्मम् पुरस् कृत्य गृह्णीष्व धनुर् उत्तमम् ॥ १-७५-२७

26b-27. shrutvaa+tu= on hearing, but; dhanuSaH+bhedam= longbow's, breakage; tataH= then; aham+drutam+aagataH= I, promptly, came; tat= thereby; evam= likewise the wielding of Shiva's bow]; vaiSNavam= of Vishnu; raama= oh, Rama; pitR^i+paitaamaham= father, forefathers [passed on]; mahat= supernatural; kSatra+dharmam= Kshatriya-hood, fealty to; puraH+kR^itya= afore, keeping [impressing on the memory]; gR^ihNiiSva= receive [wield]; dhanuH+uttamam= longbow, superlative one.

"But on hearing the breakage of Shiva's longbow, then I promptly came here... thereby, oh, Rama, wield this supernatural and superlative longbow of Vishnu, which is passed on to me from my forefathers and my father... let your fealty to Kshatriya-hood be impressed on the memory of yours, and wield this likewise [if you can...] [1-75-26b, 27]

योजयस्व धनुः श्रेष्ठे शरम् पर पुरम् जयम् ।
यदि शक्तः असि काकुत्स्थ द्वन्द्वम् दास्यामि ते ततः ॥ १-७५-२७

27. yojayasva+dhanuH+shreSThe= take an aim, with longbow, supramundane; sharam= with arrow; para+puram+jayam= enemy, citadels, conquering; yadi+shaktaH+asi- if, capable, you are; kaakutstha= oh, Kakutstha; dvandvam+daasyaami+te= a duel, I give, to you; tataH= thereafter.

"Take an aim with this supramundane longbow with an arrow that conquers enemy's citadels... and should you be capable of it, thereafter I will give you a duel... oh, Kakutstha... [1-75-27]

The odds between Vishnu and Shiva

[Font size can be enhanced under View menu]

This is a long drawn bloody quarrel between the two sects of vaiSNavism Vishnu faith and shaivism Shiva

faith, over centuries. Here it is doubtlessly expressed in the epic that Vishnu is superior to Shiva. anena śivāt viṣṇoḥ utkarṣaḥ pratipāditam - ayam eva arthaḥ | dk

'by this Vishnu is proposed to be superior to Shiva...' but it does not mean 'every time or everlastingly...' Insofar as the incarnations are concerned, it is Vishnu, but not Shiva. In philosophy, both are one and in theology, they are separate. sṛṣṭi sthiti anta kāraṇāt brahma viśṇu śivātmikām | sa sanjñām yāti bhagavān eka eva janārdanaḥ || viśṇu purāṇa api cet samaram prāpya bhaviṣyasi mām adhikaḥ | bhārata - droṇa parva ekam eva advitīyam brahma - sat eva saumaya idam agram assīt - sarvam khalvidam brahma - brahmā vā idam agra asīt - hiraṇya garbha samavartata agre - antar bahiḥ ca tat sarvam vyāpya nārāyaṇa sthitaḥ - eka eva rudro na dvitīyāya tasthe - ekam sad viprā bnahudhā vadanti ekam santam bahudhā kalpayanti - abedha śruti

where the last one is 'when there is only one Absolute wise men and poets create many of his forms...' to explain in ordinary parlance, that too through Puraana-s. This is because of the complexity of Vedas. In fact, Vedas do not tell anything straightaway 'this god, that is god...' but asks us, rather intuits us, to infer ourselves about the nature of god, according to our own IQ. And to be precise, Vedic gods are different from Puranic gods and Veda holds on to one Brahman, or The Absolute. The Rain-god, Fire-god, Indra et al are the instrumental gods in knowing that Absolute. The content of Vedas is just like the complexity of complex video game of present day. The more you play you either get yourself addicted to it, or shun it, or get demented by it.

Vedas go on saying pure truths in plain terms like: śam naḥ sūrya urucakṣu udaitu śam nścatasraḥ pradīpto bhavantu | śam naḥ dhruvayo bhavantu naḥ sindhavaḥ śamu san santi āpaḥ || ṛgveda

7-35-8 - 'Bless that the sun, with extensive radiance, Rises for peace. May the four quarters of horizon, Be auspicious for peace and harmony...' What is so great about the sun or his radiance? If we persist in asking why this is said like that, then a dozen other quotes will be brought in to explain the idea behind it. Again another hymn: sahasra śīrṣā puruṣaḥ sahasrākṣa sahasra pāt | ṛgved

10-90-1 - 'He has thousands of heads, He has thousands of eyes...' It would be ridiculous to think of a god with thousands of heads and thousands of eyes, but if it is explained 'He has thousands of heads, to think about mankind, and he has thousands of eyes to watch over the good and bad deeds of mankind... it may be meaningful. Max Muller has this to say about the study of Vedas:

> Of course, this learning of Vedas by heart is carried on under a strict discipline; it is, in fact, considered as a sacred duty. A native friend of mine... tells me that a boy, who is to be brought up as a student of Rig Veda, has to spend about eight years in the house of his teacher. He has to learn ten books: first, the hymns of Rig ved; then a prose treatise on sacrifices, called the braahmaNa; then the so-called Forest book or aranyaka; then the rules of domestic ceremonies; and lastly, six treatises on pronunciation, grammar, etymology, metre, astronomy, and ceremonial...' India can it what teach us, by Max Muller - a recent republication of Penguin.

All the above is for no practical utility in these days, except for an enquiry into that 'Brahman.' So also there is a probability for phonetic problem uccaraNa doSa in Vedas which causes pratya vaaya a boomeranging bad effect. If we wish to chant its hymn 'oh, Indra, slay my enemies...' and if a diphthong or a diagraph is mispronounced it becomes 'Oh, Indra, kill me, instead of my enemies...' and it is said to happen that way yad bhaavam tad bhavati... Unless they are practised for a life time, they are un-understandable, hence they are set aside and Puraana-s are brought in their place. Further, the effect of Vedas is said to be declining according to yuga dharma era theory... What that was available in satya yuga a period where the conflict was only between god and man, for e.g., the legend of Hrishcandra and his truth speaking, which stands tested by almost all gods, but that truthfulness is lessened in treat yuga Ramayana's period, where the conflict was between man and demons, which dharma is further lessened in dvaapara yuga period of Maha Bharata, where the conflict is among one's own brothers, and that much dharma of that period is almost extinct in kali yuga which is obvious, from the known history of India, where the conflicts are going on between man and man - husband and wife, father and son, neighbour and neighbour, and so on.<.font>

This is on par with the four-legged dharma, The Holy Bull, nandi loosing its legs one after the other and now you will see that Bull in any sculpture with half raised right foreleg, where other three went under its belly.

So Puraana-s are evolved to throw some light on what Vedas have to say, of course with some religious

overtones. Elsewhere we have detailed about Puraana-s of them Shiva and Vishnu Puraana-s are though prominent, but their adherers quarrel tooth and nail about the superiority of Shiva or Vishnu. In Vishnu Puraana many instances of coalescence of Vishnu with Shiva are narrated **tvat vākya gauravāt etat mayā cakram nivartitam | tvayā yat abhayam dattam tat datttam akhilam mayā -**

Krishna says to Shiva at the time of eliminating a demon called Baana Asura, 'As you say I have taken back my disc, and if you give a boon I deem all that is given by me...' So many instances can be quoted like this. But here Parashu Rama has no intention to kill Dasharatha Rama, as said in Padma Puraana: **rarakṣa bhagavān - bhārgava rāmaḥ - ekam ikṣvākostu mahā kulam | mātāmahasya anvayatvāt reṇukā vacanāt tathā |**

'that god Bhaargava Rama safeguarded one great dynasty of Ikshvaku-s, for they are related to his grandmother, besides at the request of Renuka Devi, his mother...' So, god Bhaargava Rama is a nepotist and saved Dasharatha Rama. Not so, Bhaargava Rama is neither a nepotist nor a god to be worshipped. He is not worshipped because his incarnation is not a full incarnation of Vishnu as Dasharatha Rama. Only the wrathful impetuosity of Vishnu is incarnated like Bhaargava Rama to perform butchery and even infanticide. **bhārgavo ati dṛptaḥ prasiddhaḥ tadānīm ca krodha andha iti sva kṣatriya vadhāt upratam śastra sannyāsam ca parityajya capala iti viditaḥ**

'Bhaargava Rama is a highly impudent personality and blinded by his wrath, thus to eliminate his own Kshatriya-s [namely his own relatives, Dasharatha and his sons; again the caste system is peeping in, isn't it!] On overstepping his pledge of renunciation of weaponry, he came... hence his actions are faltering...' appayaa diikshita, a shaivaite. He came here to perform certain unsaid action, which we will see in next episode.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पंच सप्ततितमः सर्ग

Thus, this is the 75th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 76

Introduction

Rama takes aim with Vishnu's longbow and asks Parashu Rama to choose the target to release the arrow, as arrow of that bow cannot go astray. Parashu Rama opts for elimination of his ascetic merit and heavenly realms thereby. Rama releases the bow annihilating that merit and after that, Parashu Rama retreats into oblivion.

श्रुत्वा तत् जामदग्न्यस्य वाक्यम् दाशरथिः तदा ।
गौरवात् यंत्रित कथः पितू रामम् अथ अब्रवीत् ॥ १-७६-१

1. anvaya/word-order: tadaa= then; daasharathiH= Dasharatha's Rama; jaamadagnyasya= Rama of Jamadagni; shrutvaa+tat+vaakyam= on hearing, that, sentence; pituu+gauravaat= to father, owing respect to; yantrita+kathaH= controlled, saying [courtly-tongued]; atha+raamam+ abraviit then, to Rama of Jamadagni, said.

Then on hearing that sentence of Rama of Jamadagni, then Rama of Dasharatha owing to his respect to is father, who is nearby, said to Rama of Jamadagni, in a courtly tongue. [1-76-1]

कृतवान् अस्मि यत् कर्म श्रुतवान् असि भार्गव ।
अनुरुध्यामहे ब्रह्मन् पितुर् आनृण्यम् आस्थितः ॥ १-७६-२

2. anvaya/word-order: bhaargava= oh, Bhaargava; yat+karma= whatsoever, endeavour; kR^itavaan+asi= undertaken [strived for,] you have; shrutavaan+asmi= heard of them, I have; brahman= oh, Brahman; pituH= father; a+nR^iNyam= without [free from,] indebtedness; aasthitaH= obtained [you have achieved]; anurudhyaamahe= we appreciate you.

"Oh, Bhaargava Rama, whatsoever endeavour you have strived for freeing yourself from the indebtedness towards your father, I have heard of them, and oh, Brahman, we appreciate for your achieving that freeness from your paternal debt, but... [1-76-2]

वीर्य हीनम् इव अशक्तम् क्षत्र धर्मेण भार्गव ।
अवजानासि मे तेजः पश्य मे अद्य पराक्रमम् ॥ १-७६-३

3. anvaya/word-order: bhaargava= oh, Bhaargava Rama; me+ava+jaanaasi= me, lowly, you deem [demean]; viirya+hiinam+iva= valour, inferior [timorous,] as though; kSatra+dharmeNa= by Kshatriya, duty [Kshatriya-hood]; a+shaktam= not, capable [to handle the bow]; me+para aakramam= my, conquering [spiritedness]; tejaH= sprightliness; adya= now; pashya= you see.

"Oh, Bhaargava Rama, demeaning me as though I am timorous, hence incapable [to handle the bow, and hence] I am an ignoble one for Kshatriya-hood, [is meaningless... come on, I will show] my spiritedness and sprightliness... now you may see... [1-76-3]

Comment: Up to here both these Rama-s are in close quarters with other few present there. After this dialogue, they have moved a little away from the throng and facing each other as true combatants. A swordsman or an archer needs an arm-length, or sword-length or bow-length, at the least, to swagger his weapon. This place is to be assumed as an isolated place and no one is seeing or listening. This scene has an analogy in Maha Bharata when Krishna teaches

Bhagavad Gita to Arjuna. There, it is said, that Krishna froze the time to teach all the eighteen chapters, and none among two sides of warring factions are aware of Krishna, his teachings, or of Arjuna, excepting Sanjaya, who is placed at a distant place and has seen all with his wisdom-eye. Here we have to borrow that wisdom-eye of Sanjaya and see at these two Rama-s and their actions. When their episode is over the mist cast around them, rather on our eyes, will be cleared, when Rama returns to his father. This is said in later verses. Further more, all the people available there are rendered unconscious at the arrival of Bhaargava Rama, and a few like Dasharatha, Vashishta, Rama's brothers are with senses. So, even if they hear and see this scene, those listeners or seers do no harm in revealing Rama's godhood to world, or in particular to Ravana.

इति उक्त्वा राघवः क्रुद्धो भार्गवस्य वर आयुधम् ।
शरम् च प्रतिजग्राह हस्तात् लघु पराक्रमः ॥ १-७६-४

4. anvaya/word-order: laghu+para+aakramaH= nimbly, others, conquering one [nimble-handed vanquisher of opponents]; raaghavaH= Raghava; iti+uktvaa= thus, speaking; kruddhaH= in high dudgeon; bhaargavasya+hastaat= Bhaargava Rama's, from hand; vara+aayudham= estimable, weapon [longbow of Vishnu]; sharam+ca= arrow, also; prati+jagraaha= towards himself, taken [expropriated.]

That nimble-handed one in vanquishing his opponents, Raghava, speaking thus in high dudgeon expropriated that estimable weapon, namely the longbow of Vishnu, from the hand of Bhaargava Rama, along with the long-arrow [that is already fitted on it... and, along the same lines, his essential nature, too.] [1-76-4]

Comment: The above said 'distancing' of these two Rama-s has another purpose. Rama has certain innate nature of making his observers enchanted by his very personality. Even Ravana looks at him adoringly in the war scene. This apart, his hand has certain ability to extricate the innate nature of others, should he lay his hand on them. We rarely see him touching or patting others, except for Seetha, Lakshmana, Hanuma, and say a squirrel etc. So, it is believed that, Rama has now expropriated the essential nature of Vishnu from Bhaargava Rama, while snatching the bow from his hands. For this Padma Puraana says: iti uktvā devī vaiṣṇavyā śaktyā tad gatāyā saha | jagrāha vaiṣṇavam cāpam vinayena ca līlayā ||

'oh, Devi Parvati, saying so Rama took away the Vishnu's anima from Bhaargava Rama, along with bow of Vishnu, sportily and obediently, too...' Thus, Rama of Dasharatha bade goodbye to his earlier incarnation, Parashu Rama, as two swords cannot be in one sheath.

आरोप्य स धनू रामः शरम् सज्यम् चकार ह ।
जामदग्न्यम् ततो रामम् रामः क्रुद्धो अब्रवीत् इदम् ॥ १-७६-५

5. anvaya/word-order: saH+raamaH= he, Rama; dhanuu+aaropya= longbow, on lifting up; sharam+sajyam= arrow, arranged on bowstring; cakaara+ha= did it [took aim,] indeed; tataH+ raamaH+kruddhaH= then, Rama, irefully; jaamadagnyam+raamam= to Jamadagni's, Rama; idam+abraviit= this, said.

On lifting up the bow that is already fitted with an arrow on bowstring, then Rama started to take aim with it, [but being indecisive about the target,] then Rama irefully said this to Rama of Jamagadni. [1-76-5]

ब्राह्मणो असि इति पूज्यो मे विश्वामित्र कृतेन च ।
तस्मात् शक्तो न ते राम मोक्तुम् प्राण हरम् शरम् ॥ १-७६-६

6. anvaya/word-order: raama= oh, Rama of Bhaargava; braahmaNaH+asi= Brahmana, you are; iti= thus [even if, you are killable]; vishvaamitra+kR^itena+ca= Vishvamitra, owing to [your relationship,] also; me+puujyaH= to me, venerable; tasmaat= thereby; te+praaNa+haram+ sharam= your, life, removing [exterminating,] arrow; moktum= to release; na+shaktaH= not, capable [disinclined to.]

"Oh, Rama of Bhaargava, even if you are a Brahman [you are eliminable, but] owing to your relationship with Vishvamitra, you are venerable one for me... thereby I am disinclined to release this arrow that exterminates your life... [1-76-6]

Comment: Bhaargava-s are Brahman-s and a Brahman cannot be killed **braahmaNo na hantavya** then how Rama is prepared to eliminate a Brahman, subjecting himself to the sin called 'Brahman killing...' **brahma hatyaa paataka...** There is no sin in eliminating a Brahman who weaponed and warring. tathā ca bhārate rāja dharme kṛṣṇam prati bhīṣmaḥ - pitrūn pitāmahān pitryam gurūn sambandhi bāndhavān | mithyā pravṛttān yaḥ saṅkhye nihanyā dharma eva saḥ ||

Maha Bharata, shannti parva. 'It is no sin to eliminated fathers, grandfathers, teachers, and the like [even if they are Brahman-s,] for they are under an illusion, called war...' So said Bhiishma to Krishna and thereby Panadava-s have eliminated Drona, Kripa, Ashvaddhaama and suchlike weaponed Brahman-s in war, but not in peace. There are many more such sayings of Bhiishma. Here Parashu Rama said that he will give a duel to Rama, hence he is no more a Brahman when he raises a weapon. And he is a blood relation of Vishvamitra, and that corner of mercy is not allowing Rama to release the arrow on Parashu Rama.

इमाम् वा त्वत् गतिम् राम तपो बल समार्जितान् ।
लोकान् अप्रतिमान् वा अपि हनिष्यामि यत् इच्छसि ॥ १-७६-७

7. anvaya/word-order: raama= oh, Bhaargava Rama; imam= this; vaa+tvat+gatim= either, your, motility [at the speed of mind, cf., verse 15]; vaa+api= or, even; tapaH+bala+samaarjitaan= by ascesis, power of, earned; a+pratimaan+lokaan= un, paralleled, worlds [realms of heavens]; haniSyaami= I wish to eliminate; yat+icChasi= whichever, you wish.

"Oh, Bhaargava Rama, either this motility of yours [at the speed of your mind,] or even those unparalleled realms of heavens, which you have earned by the power of your ascesis, whichever you wish, I wish to eliminate... [1-76-7]

न हि अयम् वैष्णवो दिव्यः शरः पर पुरंजयः ।
मोघः पतति वीर्येण बल दर्प विनाशनः ॥ १-७६-८

8. anvaya/word-order: ayam= this; vaiSNavaH+divyaH+sharaH= Vishnu's, divine, arrow; para+ puram jayaH= others', citadels, conqueror; viiryeNa= [by its] mettle; bala+darpa+ vinaashanaH= vigour, vainglory, vanquisher; na= not; patati= falls through; moghaH= wastefully; hi= isn't it.

"This Vishnu's divine arrow is the conqueror of opponents' citadels, and a vanquisher of their vigour and vainglory, and it will not fall through wastefully... isn't it!" [So said Rama to Rama.] [1-76-8]

Comment: The debate on the superiority of Vishnu or Shiva may have its own mythological import, but as far as Ramayana is considered, the eulogy for Vishnu's longbow is intended to suggest the all-powerful capacity of Vishnu in eliminating demons and to lead the epic to its own goal. Dharmaakuutam has to say this: prakṛte - adhikam menire viśṇum - iti rāmāyaṇa vacanam tu agre kartavya sakala rākṣasa vadha hetu bhūta vaiṣṇava dhanṣaḥ prāśasta pratipādana param jñyeyam |

Hence the mythological quarrels have no place in Ramayana.

वर आयुध धरम् रामम् द्रष्टुम् स ऋषि गणाः सुराः ।
पितामहम् पुरस्कृत्य समेताः तत्र सर्वशः ॥ १-७६-९
गंधर्व अप्सरसः चैव सिद्ध चारण किन्नराः ।
यक्ष राक्षस नागाः च तत् द्रष्टुम् महत् अद्भुतम् ॥ १-७६-१०

9. vara+aayudha+dharma= extraordinary, weapon [longbow of Vishnu,] wielder; raamam= at Rama; draSTum= to see; sa+ R^iSi+gaNaaH= with, sages', assemblages; suraaH= gods; pitaamaham+puraskR^itya = Grandparent, keeping afore; sametaaH+tatra+sarvashaH= coming together, there, all of them; gandharva + apsarasaH +caiva= gandharva-s, apsara-s, also thus; siddha+caaraNa+kinnaraaH= siddha-s, caaranaa-s, kinnaraa-s; yakSa= yaksha-s; raakshasa= sprites; naagaaH= reptilian beings; ca= also; tat+ draSTum = that, to see; mahat+adbhutam= extremely, amazing [event.]

To see Rama, the wielder of that extraordinary longbow of Vishnu, gods have come along with the assemblages of sages and keeping the Grandparent Brahma, at their fore, also thus came together are the gandharva-s, apsara-s, siddha-s, caarana-s, kinnaraa-s, yaksha-s, sprites and reptilian beings, to see that extremely amazing event. [1-76-9, 10]

Comment: The 'amazing event' is not the handing over or taking over of the bow, but it is the transference of the essential nature of Bhaargava Rama to Dasharatha Rama. Nrisimha Puraana has this: tataḥ paraśu rāmasya dehāt nirgatasya vaiṣṇavam | paśyatām sarva devānām tejo rāmam upāviśat ||

जडी कृते तदा लोके रामे वर धनुर् धरे ।

निर्वीर्यो जामदग्न्यो असौ रमो रामम् उदैक्षत ॥ १-७६-११

11. anvaya/word-order: tadaa= then; raame= Rama; vara [shara]+dhanuH+dhare= best [inscrutable,] longbow [with arrow,] while becoming a wielder [when ready to take aim with it]; loke+jaDii+kR^ite= world, insentient, rendered as; asau+jaamadagnyaH+ ramaH= he that, Jamadagni's, Rama; nir+viiryaH= less, vigour; raamam= at Rama; ut+aikSata= up, stared.

Then, when Rama is ready to take aim with the arrow on that inscrutable longbow, the worlds is rendered as insentient, and he that Rama of Jamadagni is rendered vigourless and he stared up at Rama of Dasharatha. [1-76-11]

Vividly: When the aura of Vishnu available in Bhaargava Rama has entered Dasharatha Rama through that inscrutable longbow of Vishnu, Dasharatha Rama's aura dazzled like that of Vishnu, and that dazzlement of Vishnu's aura threw the world in a daze, and then that aura-less, thus vigourless Bhaargava Rama has nothing to do except to stare at Vishnu-like Rama, with upraised eyes.

तेजोभिः हत वीर्यत्वात् जामदग्न्यो जडी कृतः ।
रामम् कमल पत्र अक्षम् मन्दम् मन्दम् उवाच ह ॥ १-७६-१२

12. viiryatvaat= owing to vitality; hata= subdued; tejobhiH= by radiance [of Rama]; jaamadagnyaH +jaDii+kR^itaH= Jamadagni's Rama, callous, made as; raamam= to Rama; kamala+ patra+ akSam = lotus, petal, eyed one; mandam+mandam= slowly, softly; uvaaca+ha- spoke, indeed.

Rama of Jamadagni is calloused as his vitality is subdued by the radiance of that lotus-petal eyed Rama of Dasharatha, and he spoke to Rama of Dasharatha, slowly and softly. [1-76-12]

काश्यपाय मया दत्ता यदा पूर्वम् वसुंधरा ।
विषये मे न वस्तव्यम् इति माम् काश्यपो अब्रवीत् ॥ १-७६-१३

13. anvaya/word-order: puurvam= once; vasundharaa= entire earth; yadaa= when; maya= by me; kaashyapaaya= for Kashyapa; dattaa= was donated; me+viSaye= in my, domain; na+ vastavyam= not, inhabitable; iti+kaashyapaH+maam+abraviit= thus, Kashyapa, to me, told.

"Once, when I donated entire earth to Sage Kashyapa, Kashyapa told me 'uninhabitable is my domain, viz., this earth, for you...' thus... [1-76-13]

Comment: A donor cannot enjoy a gift anymore, once donated to the donee. And if the donor still clings around that donation, it does not come under the true definition of 'donation.' Hence, Parashu Rama is asked to depart from this world. Hence he has gone to the ethereal mountain called Mt. Mahendra.

सो अहम् गुरु वचः कुर्वन् पृथिव्याम् न वसे निशाम् ।
तदा प्रभृति काकुत्स्थ कृता मे काश्यपस्य ह ॥ १-७६-१४

14. anvaya/word-order: saH+aham= such as I was, I; guru+vacaH+kurvan= my mentor's, order, to do [observance]; pR^ithivyaam= on earth; na+vase+nishaam= not, I stay [spend], during nights; tadaa+ prabhR^iti = then, afterwards; kaakutstha= oh, Kakutstha Rama; kR^itaa+me= made over by me; kaashyapasya +ha = for Kashyapa, indeed.

"Such as I was, in my observance of my mentor's order I do not spend my nights on this earth from then afterwards, oh, Kakutstha Rama, as I made over this earth for Kashyapa, indeed... [1-76-14]

तम् इमाम् मत् गतिम् वीर हन्तुम् न अर्हसि राघव ।
मनो जवम् गमिष्यामि महेन्द्रम् पर्वत उत्तमम् ॥ १-७६-१५

15. tam+imam= that [tat= thereby,] this; mat+gatim= my, motility; viira= oh, valiant one; hantum+na+ arhasi= to impair, not, apt of you; raaghava= oh, Raghava; manaH+javam= with cerebration, speed of; gamiSyaami+mahendram= I will depart, to Mahendra; parvata+ uttamam= mountain, par excellent.

"Thereby, it will be inapt of you to impair this motility of mine, oh, Raghava, I will depart with the speed of cerebration to Mt. Mahendra, a par excellent mountain... [1-76-15]

लोकाः तु अप्रतिमा राम निर्जिताः तपसा मया ।
जहि तान् शर मुख्येन मा भूत् कालस्य पर्ययः ॥ १-७६-१६

16. lokaaH+tu= realms [of heaven,] but; apratimaa= matchless; raama= oh, Rama; nirjitaaH= triumphed over; tapasaa+maya= by ascesis, of mine; jahi+taan= hash up, them; shara+ mukhyena= with arrow, important [irreversible]; maa+bhuut+kaalasya+paryayaH= let no, be there, time's, lag.

"But, those matchless realms of heavens, on which I triumphed over by my ascesis, oh, Rama, hash them up with that irreversible arrow... let there be no time-lag... [1-76-16]

अक्षय्यम् मधु हन्तारम् जानामि त्वाम् सुरेश्वरम् ।
धनुषो अस्य परामर्शात् स्वस्ति ते अस्तु परंतप ॥ १-७६-१७

17. a+kSayyam= not, mutable; madhu+hantaaram= Madhu, the demon, exterminator of; jaanaami= I realize; tvaam= you; sura+iishvaram= gods, god of; dhanuSaH= by bow; asya= that particular one]; paraamarshaat= touch of handling [thereby, you touch of nature]; svasti+te +astu= blessedness, to you, betides; parantapa= oh, enemy-inflamer.

"I have realized your touch of nature as that of the Immutable Supreme Being, God of Gods, the Exterminator of the demon Madhu, namely Vishnu, by the touch of your handling that bow... oh, enemy-inflamer, blessedness alone betides you... [1-76-17]

एते सुर गणाः सर्वे निरीक्षन्ते समागताः ।
त्वाम् अप्रतिम कर्माणम् अप्रतिद्वन्द्वम् आहवे ॥ १-७६-१८

18. ete+sura+gaNaaH+sarve= these, gods', assemblages, all; niriikSante+samaagataaH= beholding, collectively came; tvaam= you; a+pratima+karmaaNam= un, equalled, one having achievements; a+prati+ dvandvam+aahave= no, counter, dueller, in conflicts.

"These gods have collectively came and all of them are beholding you, [and your next move,] for you are an unequalled one in you achievements and to whom there is no counter-dueller in conflicts... [1-76-18]

Comment: Parashu Rama is hastening up Dasharatha Rama to finish business quickly, otherwise the nature of Rama and his incarnation will publicized, not by these two Rama-s, but the game watching gods. If these spectators stay for a long time in sky, some airborne demon will let the cat out of the bag.

न च इयम् तव काकुत्स्थ व्रीडा भवितुम् अर्हति ।
त्वया त्रैलोक्य नाथेन यत् अहम् विमुखी कृतः ॥ १-७६-१९

19. anvaya/word-order: kaakutstha= oh, Kakutstha; trailokya+naathena= triad of worlds', lord of; tvayaa= by you [such as you are]; tava= by you; aham= I am; yat= by which [reason]; vi+mukhii+kR^itaH= down, face, made as; iyam= this [act of disgrace]; vriiDaa= disgrace; bhavitum= to become; na+ca+arhati= not, also, apropos.

"Oh, Kakutstha Rama, you are the Lord of the triad of worlds, such as you are, you faced me down, and it is malapropos to say this as a disgrace to me... [1-76-19]

शरम् अप्रतिमम् राम मोक्तुम् अर्हसि सु व्रत ।
शर मोक्षे गमिष्यामि महेन्द्रम् पर्वतोत्तमम् ॥ १-७६-२०

20. sharam+apratimam= arrow, unsurpassed; raama= oh, Rama; moktum= to unloose; arhasi= apt of you; su+vrata= oh, one with ethical, commitments, committed to clear out demons]; shara+mokSe = arrow, if you unloosen; gamiSyaami= I wish to depart to; mahendram= to Mt. Mahendra; parvata+uttamam= mountain, ethereal.

"It is apt of you to unloose that unsurpassed arrow, oh, Rama, the one with ethical commitments [to wipe out demons, as I wiped out menacing kings,] and should you unloosen that arrow I wish to depart to Mt. Mahendra, the ethereal mountain, [a point of no return for me..." So said Parashu Rama to Dasharatha Rama.] [1-76-20]

तथा ब्रुवति रामे तु जामदग्न्ये प्रतापवान् ।
रामो दाशरथिः श्रीमान् चिक्षेप शरम् उत्तमम् ॥ १-७६-२१

21. tathaa+bruvati= that way, while speaking; raame+tu+jaamadagnye= Rama, but, of Jamadagni; prataapavaan+raamaH+daasharathiH= venturesome one; shriimaan= blessed one; cikSepa+sharam+ uttamam = shot off, arrow, nonpareil one.

While Rama of Jamadagni is speaking that way, that venturesome and blessed Rama of Dasharatha shot off that nonpareil arrow. [1-76-21]

स हतान् दृश्य रामेण स्वान् लोकान् तपसा आर्जितान् ।
जामदग्न्यो जगाम आशु महेन्द्रम् पर्वतोत्तमम् ॥ १-७६-२२

22. saH+jaamadagnyaH= he, of Jamadagni; tapasaa+aarjitaan= by ascesis, acquired; svaan+ lokaan= all, realms of heavens; raameNa+hataan= by Rama, shot-blasted; dR^ishya= having seen; jagaama+aashu+ mahendram +parvata+uttamam= went away [vanished,] in a trice, to Mahendra, mountain, heavenly.

Rama of Jamadagni having seen all of his realms of heavens are shot-blasted by Rama of Dasharatha, he vanished in a trice to Mt. Mahendra, the heavenly mountain. [1-76-22]

Comment: Rather, ready to depart... as he is given some more role-play in next verses.

ततो वि तिमिराः सर्वा दिशा च उपदिशः तथा ।
सुराः स ऋषि गणाः रामम् प्रशशंसुः उदायुधम् ॥ १-७६-२३

23. tataH+vi+timiraaH= then, without [dissipated,] darkness; sarvaa+dishaa= all, divisions; ca+upa+ dishaH+tathaa= also, sub, divisions of compass, likewise; suraaH+sa+R^iSi+gaNaaH = gods, with, sages', assemblages; raamam+prashashamsuH= Rama, extolled; ud+aayudham= one with upraised, weapon.

Then dissipated is the darkness in all the divisions and likewise in all the subdivisions of compass, and the gods with the assemblages of sages extolled Rama, whose longbow is upraised. [1-76-23]

Comment: Please refer the endnote about this longbow and how it is passed on to Janaka's dynasty.

रामम् दाशरथिम् रामो जामदग्न्यः प्रशस्य च ।
ततः प्रदक्षिणी कृत्य जगाम आत्म गतिम् प्रभुः ॥ १-७६-२४

24. raamam+daasharathim= to Rama of Dasharatha; raamaH+jaamadagnyaH= Rama, of Jamadagni; prashasya+ca= acclaiming, also; tataH+pradakSiNii+kR^itya= then, circumambulations, on making; jagaama + aatma+gatim= went away, his own, way; prabhuH= efficient one, [dab hand at axe.]

Rama of Jamadagni on acclaiming, and even on making circumambulations to Rama of Dasharatha, that dab hand [at axe,] went on his own way [into oblivion.] [1-76-24]

Longbows of Shiva and Vishnu

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The bestowal of Shiva's bow to the dynasty of Janaka is said variously at various places. In the hermitage Vishvamitra it is said that the bow is given in Vedic-ritual taddhi puurvam narashreSTha dattam sadasi daivataiH | 1-31-8 In the previous chapter it is said that the bow is given in the hand of Devaraata devaraatasya raaja R^iSeH dadau haste sa saayakam | 1-75-20 And earlier it is said to be given in Dasksha's ritual dakSa yaj~na vadhe puurvam dhanuH aayamya viiryavaan | 1-66-9 Seetha says about this to ascetic Lady Anasuya that Rain-god gave this to Janaka's dynasty mahaayaj~ne tadaa tasya varuNena mahaatmanaa | dattam dhanur varam priityaa tuuNii ca akSayya saayakau Ayodhya II-118. These statements, though not self-contradictory, and though they create a little confusion, they all are correct. When Daksha's Vedic-ritual is devastated, Shiva wanted to throw back the useless bow, that was worsted by Vishnu's bow, on the face of gods. But gods fearing for the ire of Shiva requested Shiva to give that bow to Devaraata, on their behalf.

Shiva gave it to Devaraata as a trust, through Rain-god Varuna, but Shiva did no bequeath it. Later Janaka on appeasing gods in Vedic-ritual asked them to leave the bow once for all in Janaka Dynasty. Gods have agreed to it. And Rama broke it.

Now Dasharatha Rama gives back the other bow of Vishnu brought by Parashu Rama to the same Rain-god Varuna, who is present there at both Rama-s, in the thin air, when the environ is enshrouded by certain darkness, and when Rama is last seen with that upraised longbow at 1-76-23, and just before darkness is dissipated, Rama gives that bow to Rain-god, according to the first verse in next chapter.

Well known is Krishna's showing his Cosmic Form vishva ruupa to Arjuna, while teaching Bhagavad Gita in Maha Bharata. But that Bharata records Rama's display of His Cosmic form to Parashu Rama, only at this juncture. In Ch. 89 of anushaashanika parva of Maha Bharata it is said in detail as: **paśya mām svena rūpeṇa cakṣuḥ te vitarāmi aham | tato rāma śarīre vai rāma paśyati bhārgavaḥ |ādityān pavamānān rudrān sādhyān ca sa marud gaṇāna | pitaro hutāśanaḥ caiva nakṣatrāṇi grahāḥ tathā |**

and a long account follows on this. But this has not been amplified or explained in other texts, due to unknown reasons. However, it is not part of Valmiki Ramayana.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे षट् सप्ततितमः सर्ग

Thus, this is the 76th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 77

Introduction

The wedding party arrives at Ayodhya on the exit of Parashu Rama. Yudhaajit, the maternal uncle of Bharata, who came before marriages, now takes Bharata and Shatrughna to his kingdom. Rama and Lakshmana from then on are engaged in the welfare works of their subjects, at the behest of their father. Rama and Seetha will then enter the threshold of their blissful married life.

गते रामे प्रशांत आत्मा रामो दाशरथिः धनुः ।

वरुणाय अप्रमेयाय ददौ हस्ते महायशाः ॥ १-७७-१

1. gate+raame= on departure, of Rama of Jamadagni; prashaanta+aatmaa+raamaH+ daasharathiH= quietened, at heart, Rama, of Dasharatha; dhanuH+varuNaaya= longbow [of Vishnu, to Ran-god; aprameyaaya = unequalled Rain-god; dadau+haste= gave, in hand; mahaayashaaH= most glorious Rama.

On the departure of Parashu Rama, Rama of Dasharatha is quietened at heart, and he that most glorious Rama gave away that longbow of Vishnu into the hand of the unequalled God of Rain. [1-77-1]

Comment: On this longbow and its giving to god of Rain, some discussion is incorporated in the earlier chapter.

अभिवाद्य ततो रामो वसिष्ठ प्रमुखान् ऋषीन् ।

पितरम् विह्वलम् दृष्ट्वा प्रोवाच रघुनंदनः ॥ १-७७-२

2. abhivaadya+tataH+raamaH= paying respects, then, Rama; vasiSTha+pramukhaan+R^iSiin= to Vashishta, important, sages; pitaram+vihvalam+dR^iSTvaa= father, agitated, on seeing; provaaca+ raghu nandanaH= placatingly addressed, Raghu's delight.

On paying respects to sage Vashishta and to the other important sages, Rama, the delight of Raghu's lineage, placatingly addressed his agitated father Dasharatha. [1-77-2]

जामदग्न्यो गतो रामः प्रयातु चतुर् अन्गिणी ।

अयोध्या अभिमुखी सेना त्वया नाथेन पालिता ॥ १-७७-३

3. jaamadagnyaH+gataH+raamaH= Jamadagni's, gone away [gone on his way,] Rama of; prayaatu+ catur+angiNii= move on, fourfold [army or marriage convoy]; ayodhyaa+ abhimukhii+ senaa= Ayodhya, towards, army; tvayaa+naathena+paalitaa= by you, as its lord, governed [under your wardship.]

"Rama of Jamadagni has gone on his way, you may now order the army under your wardship, for which you are the lord, to move on towards Ayodhya..." [So said Rama to his father.] [1-77-3]

रामस्य वचनम् श्रुत्वा राजा दशरथः सुतम् ।

बाहुभ्याम् सम्परिष्वज्य मूर्ध्नि उपाघ्राय राघवम् ॥ १-७७-४

4. raamasya+vacanam+shrutvaa= Rama's, sentence, on hearing; raajaa+dasharathaH= king, Dasharatha ; sutam+baahubhyaam+sampariSvajya= son, with both arms, hugged; muurdhni+ upaaghraaya= forehead, kissed; raaghavam= of Raghava.

On hearing the words of Rama king Dasharatha hugged his son with both of his arms, and kissed on the forehead of Raghava. [1-77-4]

गतो राम इति श्रुत्वा हृष्टः प्रमुदितो नृपः ।

पुनर्जातम् तदा मेने पुत्रम् आत्मानम् एव च ॥ १-७७-५

5. gatah+raama= gone, Parashu Rama; iti+shrutvaa= thus, on listen; hR^iSTaH= gladdened; pramuditaH +nR^ipaH= highly gladdened, king; punaH+jaatam= again, born; tadaa= then; mene= presumed; putram= sons; aatmaanam= of himself; eva+ca= that way, further.

King Dasharatha is gladdened to listen that "Parashu Rama is gone..." thus, and he presumed that he and his sons had a rebirth, and that way he is further highly gladdened. [1-77-5]

चोदयामास ताम् सेनाम् जगाम आशु ततः पुरीम् ।

पताका ध्वजिनीम् रम्याम् तूर्य उद् घुष्ट निनादिताम् ॥ १-७७-६

सिक्त राज पथा रम्याम् प्रकीर्ण कुसुम उत्कराम् ।

राज प्रवेश सुमुखैः पौरैः मंगल पाणिभिः ॥ १-७७-७

सम्पूर्णाम् प्राविशत् राजा जन ओघैः समलम्कृताम् ।

6-7-8a. raajaa= king; codayaamaasa= ordered to move ahead; taam+senaam= that, legion; tataH= then; jagaama+aashu= went, quickly; praavishat= entered; ramyaam+puriim= into delightful, city Ayodhya; sikta+raaja+pathaa= wetted, royal, highways; prakiirNa+kusuma+ utkaraam= bestrewn, with flowers, bunches of; ramyaam+pataakaa+dhvajiniim= with beautiful, flags [banners,] bannerettes; tuurya+ud+ ghuSTa+ ninaaditaam = bugle-horns, high, sounding, reverberated with; pauraiH+sampuurNaam= with urbanites, replete with; raaja+pravesha+ sumukhaiH= by king's, entry, glee-faced; mangala+paaNibhiH= welcoming kits, in their hands; jana+oghaiH+sam alamkR^itaam= by people, swarms of, well-decorated.

Then the King Dasharatha ordered that legion to move ahead, and then they all entered that delightful city Ayodhya, whose royal highways are wetted with water and bunches of flowers are bestrewn on them, and beautiful banners and bannerettes are decorated up above them, and they are reverberating with the high sounding bugle-horns, and replete with urbanites of Ayodhya that are glee-faced at their king's re-entry, and in whose hands welcoming kits are there, [where each comprises lit camphor and incensed fragrance, vermilion powder, flowers to shower and the like, in a golden platted handy-crate or a plate,] and thus those highways are well-decorated with swarms of people, in effect. [1-77-7, 8a]

पौरैः प्रति उद्गतो दूरम् द्विजैः च पुर वासिभिः ॥ १-७७-८

पुत्रैः अनुगतः श्रीमान् श्रीमद्भिः च महायशाः ।

प्रविवेश गृहम् राजा हिमवत् सदृशम् प्रियम् ॥ १-७७-९

8b-9. pauraiH= by citizenry; pura+vaasibhiH+dvijaiH+ca= city, dwelling, Brahman-s, also; duuram= from a distance; prati+ud+gataH= towards, oppositely, going [people came to receive the king]; shriimadbhiH + ca+putraiH= illustrious, also, with sons; anugataH= followed by; shriimaan+ mahaayashaaH + raajaa= phenomenal, praiseworthy, king; pravivesha= entered; priyam+gR^iham= happy, house and home; himavat + sadR^isham= Himalayan [lofty and lordly palazzos,] like.

When the citizenry and city-dwelling Brahman-s have received him from a distance, that illustrious king Dasharatha followed by his phenomenal and praiseworthy sons then entered his happy house and home, which is like the lofty and lordly Himalayan palazzo. [1-77-8b, 9]

Comment: 'King entered the house...' is not just an entrance of a character into a scene, but it entails a lot of ceremony called gR^iha pravesha 'Rama and his brothers entering into householder-hood, the second stage of life gaarhapatya dharma out of the four stages of living, 1] celibate scholar, 2] householder, 3] repairing to forest or sageship, 4] final release, moksha. paaNi grahaNa anantarm kriyamaaNo gR^iha praveshaH - dk where ceremonies go on for hours together.

ननन्द स्वजनैः राजा गृहे कामैः सुपूजितः ।

कौसल्या च सुमित्रा च कैकेयी च सुमध्यमा ॥ १-७७-१०

वधू प्रतिग्रहे युक्ता याः च अन्या राज योषितः ।

10-11a. raajaa= king; gR^ihe= in palace; kaamaiH+su+puujitaH= by ambitions, well, reverenced [adored by his long cherished ambitions]; vadhuu+pratigrahe+yuktaa= brides, in receiving, engaged in; kausalyaa+ca= Kausalya, also; sumitraa+ca= Sumitra, also; su+ madhyamaa= good, at middle [well-waisted]; kaikeyii+ca= Kaikeyi, also; yaaH+ca+ anyaa+raaja+yoSitaH= those, also, other, king's, wives; sva+ janaiH + nananda= own, people [inmates of royal palace, king is] overjoyed.

While his queens, Kausalya, Sumitra, and slender waisted Kaikeyi and other wives of the king along with the inmates of royal palace are engaged in receiving the long cherished and fructified ambitions of the king, called progeny, the four brides for four bridegrooms, the king Dasharatha is overjoyed. [1-77-10]

Comment: Again this 'receiving bride' is an elaborate variety of fun and games of womenfolk will take place as a part of gR^iha pravesha, at which place there is almost no entry to men. For example, 'name telling' is but one such game. An Indian bride, or the later time wife, is supposed to not to call her husband by his name. It is a sacred taboo, and her addressing shall be in genderless, person-less, and numberless hooting, cooing or calling like e jii - o jii - emanDii - ennango - shuniye -eva ki vaDil so on. Here the bride is compelled to tell the name of her husband, and she will be hesitating to do so, because of her newness to this house or to her husband. After some teasing attempts, she mutters her husband's name, and then only she will be admitted into certain chamber or room. These bride and bridegroom games at gR^iha pravesha are just to acquaint one with the other and acclimatise the house of bride's in-laws, because those marriages were the so-called child marriages. But dwindling are these games, and dampening is that fun, in these days of readymade marriages. Next, why Dasharatha shall be overjoyed at these womanly functions, they do all those womanish things... because, Dasharatha wanted his palace to be in sort of womanly festivity, which is possible for women only if they have their children. Dasharatha wanted just one son in any one ho his queens for seeing such a single festivity. But four are forced on him and they too obtained four brides in one go, hence fourfold is his happiness. It may be observed that Kaikeyi is the lone queen with 'beauty' as her attribute, and the problem with her is seeded here alone, saying that enchantment of Dasharatha towards her outweighs his affection to Rama, later.

ततः सीताम् महाभागाम् ऊर्मिलाम् च यशस्विनीम् ॥ १-७७-११

कुशध्वज सुते च उभे जगृहुः नृप योषितः ।

11b-12a. anvaya/word-order: tataH= then; nR^ipa+yoSitaH= kings, wives [womenfolk]; mahaa bhaagaam+siitaam= highly propitious, Seetha; yashasviniim+uurmilaam+ca= highly fortunate, Urmila, also; ubhe+sute+ca +Kushadhvaja= both, daughters, also, of Kushadhvaja; jagR^ihuH= received [welcomed.]

Then the womenfolk of the king welcomed the highly propitious Seetha and the highly fortunate Urmila too, along with both the daughters of Kushadhvaja, namely Maandavi and Shrutakiirti, [with pageantry and festivity.] [1-77-11b, 12a]

मंगल आलापनैः होमैः शोभिताः क्षौम वाससः ॥ १-७७-१२

देवत आयतनानि आशु सर्वाः ताः प्रत्यपूजयन् ।

12b-13a. anvaya/word-order: sarvaaH+taaH= all, of them; kSauma+vaasasaH= in silks, clad; mangala+ aalaapanaiH= with benedictory, chanting [of Vedic hymns]; homaiH= with Ritual-fire s; aashu+ prati apuujayan = promptly, on worshipping; devataa+aayatanaani= god, sanctums; shobhitaaH= shone forth.

All of the brides and bridegrooms are clad in silks and they on promptly worshipping the gods in sanctums, to the benedictory chanting of Vedic hymns and Ritual-fire s, shone forth [like the tongues of Holy Fires of Vedic Altars.] [1-77-12b, 13a]

Comment: The young couples by themselves are radiant, they are now clad in radiant silks that glitter wavily like the tongues of fire, and the Ritual-fire s are already there flaring wavily, to the weave-like chanting of Vedic benedictions. With all these waving, flaring, glaring the couples too appeared as the humanly Ritual-fires before the wood burnt Vedic Ritual-fire s.

अभिवाद्य अभिवाद्यान् च सर्वा राज सुताः तदा ॥ १-७७-१३

रेमिरे मुदिताः सर्वा भर्तृभिः सहिता रहः ।

13b-14a. anvaya/word-order: tadaa= then; sarvaa+raaja+sutaaH= all, king's, younglings; abhivaadyaan= respect worthy; abhivaadya+ca= on paying respects, also; rahaH= in sequestered [palace-chambers]; bhartR^ibhiH+sahitaa= husbands, coupled with; muditaaH+ sarvaa= gladdened, all; remire= luxuriated in.

Then all the kingly younglings paid respects to all of the respectable ones, and they are gladdened to be coupled with their husbands, as they luxuriated in sequestered palace-chambers. [1-77-13b, 14a]

Comment: This 'paying respects to respectable elders' is but one line. In reality, the torsos of those that pay respects will be put to test, because they have to 'pay' by bending and touching the feet of elders, each time to each, paada abhivandana, pai lagoo . And the girls from jeans or pants, because lehanga voDni days have gone, will be fresh and new to bridal sari, which itself will be a weight to carry. And many times we see the young brides falling on the blessing couple, for the aged couple have to bless the new couple together, not individually or severally, because that bridal sari gets entangled in the toes of the bride, and she is not yet ready to manage it. So goes this parade until their backs are broken.

कृत दाराः कृत अस्त्राः च स धनाः स सुहृत् जनाः ॥ १-७७-१४

शुश्रूषमाणाः पितरम् वर्तयन्ति नरर्षभाः ।

14b-15a. kR^ita+daaraaH= made [come to pass] marriages; kR^ita+astraaH+ca= made [accomplished,] in weaponry, also;

sa+dhanaaH= with, riches; sa+suhR^it+janaaH= with, good hearted, people [around]; shushruuSamaaNaaH= assisting; pitaram= father; vartayanti conducting themselves; nararSabhaaH= men, the best.

Those best men among men, Rama, Lakshmana, Bharata, Shatrughna, are accomplished persons in weaponry and their marriages have also come to pass, and they are conducting themselves while assisting their father and moving around with good hearted people. [1-77-14b, 15a]

कस्यचित् अथ कालस्य राजा दशरधः सुतम् ॥ १-७७-१५

भरतम् कैकेयी पुत्रम् अब्रवीत् रघुन् ।न्दन ।

15b-16a. atha+kasyacit+kaalasya= then, after some, time; raajaa+dasharadhaH= king, Dasharatha; sutam+bharatam= to son, Bharata; kaikeyii+putram= Kaikeyi's, son; abraviit+ raghunndana= spoke, Rahu's legatee.

Then after sometime that king Dasharatha, the legatee of Raghu-s, spoke to his and Kaikeyi's son, Bharata. [1-77-15b, 16a]

अयम् केकय राजस्य पुत्रो वसति पुत्रक ॥ १-७७-१६

त्वाम् नेतुम् आगतो वीरो युधाजित् मातुलः तव ।

16b-17a. ayam+kekeya+raajasya+putraH= he is, Kekaya, king's, son; vasati= staying behind; putraka= oh, son; tvaam+netum= you, to take; aagataH= came [here]; viiraH+yudhaajit= valiant, Yudhaajit; maatulaH + tava= maternal uncle, of yours.

"This is your maternal uncle and the son of king of Kekaya, and this valiant Yudhaajit came here to take you [to Kekaya province,] and staying behind [because of your marriage..." thus Dasharatha bade farewell to Bharata.] [1-77-16b, 17a]

श्रुत्वा दशरथस्य एतत् भरतः कैकेयि सुतः ॥ १-७७-१७

गमनाय अभिचक्राम शत्रुघ्न सहितः तदा ।

17b-18a. shrutvaa+dasharathasya+etat= on hearing, Dasharatha's, all that [opinion]; bharataH+ kaikeyi+ sutaH= Bharata, Kaikeyi's, son; gamanaaya+abhicakraama= to travel, readied himself; shatrughna + sahitaH= Shatrughna, along with; tadaa= then.

On hearing the opinion of Dasharatha, Bharata, the son of Kaikeyi, then readied himself to travel, along with Shatrughna. [1-77-17b, 18a]

आपृच्छ्य पितरम् शूरो रामम् च अक्लिष्ट कर्मणम् ॥ १-७७-१८

मातॄः च अपि नरश्रेष्ट शत्रुघ्न सहितो ययौ ।

18b-19a. aapR^icChya= on asking leave; pitaram= from father; shuuraH= valiant one Bharata; raamam+ca= from, Rama; a+kliSTa+karmaNam= without, complexities, doer of deeds [uncomplicatedly dextrous in deeds]; maatR^IH+ca+api= from mothers, also, even; narashreSTa= best one among men Bharata; shatrughna+sahitaH+yayau= Shatrughna, along with, travelled.

On asking leave from his father, and from Rama, an uncomplicatedly dextrous one in undertaking deeds, and even from his mothers, Kaikeyi, Sumitra, and Kausalya, that valiant one and best one among men Bharata, travelled on along with Shatrughna. [1-77-18b, 19a]

युधाजित् प्राप्य भरतम् स शत्रुघ्नम् प्रहर्षितः ॥ १-७७-१९

स्व पुरम् प्रविवेशत् वीरः पिता तस्य तुतोष ह ।

19b-20a. yudhaajit= he, that Yudhaajit; praapya+bharatam+shatrughnam= on clinching, Bharata, Shatrughna; saH+praharSitaH= he [Yudhaajit,] highly gladdened; sva+puram+ praviveshat= his own, city, entered; viiraH= valiant one; pitaa+tasya+tutoSa+ha= father, his, highly rejoiced, indeed.

Yudhaajit on clinching not only Bharata, but Shatrughna also, that valiant one is highly gladdened and entered his own city, indeed to the high rejoice of his father, King of Kekaya. [1-77-19b, 20a]

गते च भरते रामो लक्ष्मणः च महाबलः ॥ १-७७-२०

पितरम् देव संकाशम् पूजयामासतुः तदा ।

20b-21b. gate+ca+bharate= after departure, also, of Bharata; raamaH+lakshmaNaH+ca= Rama, Lakshmana, also; mahaabalaH= great mighty Rama [here: masterly proficient Rama]; pitaram+ deva + sankaasham = father, god, like [godly]; puujayaamaasatuH+tadaa= started to worship [square with] then.

After the departure of Bharata, then the masterly proficient Rama along with Lakshmana started to square with [the plans and programs of] of his godly father [for an ideal-sovereignty.] [1-77-20b, 21a]

पितुः आज्ञाम् पुरस्कृत्य पौर कार्याणि सर्वशः ॥ १-७७-२१

चकार रामः सर्वाणि प्रियाणि च हितानि च ।

मातृभ्यो मातृ कार्याणि कृत्वा परम यंत्रितः ॥ १-७७-२२

गुरूणाम् गुरु कार्याणि काले काले अन्ववैक्षत ।

21b-22-23a. anvaya/word-order: raamaH= Rama; pituH+aaj~naam+puraskR^itya= father's, directives, keeping afore [in view]; priyaaNi+ca= agreeable, also; hitaani+ca= advantageous, also; sarvaaNi= all of the; paura+kaaryaaNi= people's [welfare,] activities]; cakaara+ sarvashaH= undertook, in entirety; maatR^ibhyaH +maatR^i+kaaryaaNi= for mothers, mother's, activities [to humour motherly affection]; guruuNaam+guru+kaaryaaNi= to educators, educational, activities; kaale+kaale= from time, to time [timely]; anvavaikshata= on examining carefully; kR^itvaa= on doing; parama+yantritaH= as a highly, self-disciplined manner.

Rama undertook the welfare activities for the people that are agreeable and even advantageous to them, keeping his father's directives in view, and in the entirety of those activities, and he undertook activities to humour motherly affection with his mothers, and educational activities with educators, on time, and on careful examination, in a highly self-disciplined manner. [1-77-22b, 22, 23a]

एवम् दशरथः प्रीतो ब्राह्मणा नैगमाः तथा ॥ १-७७-२३

रामस्य शील वृत्तेन सर्वम् विषय वासिनः ।

तेषाम् अति यशा लोके रामः सत्य पराक्रमः ॥ १-७७-२४

स्वयम्भूः इव भूतानाम् बभूव गुणवत्तरः ।

23b-24-25a. anvaya/word-order: evam= that way; dasharathaH+priitaH= Dasharatha, is pleased; raamasya= of Rama; shiila+vR^ittena= deportment, comportment; braahmaNaa+tathaa +naigamaaH= Brahman-s, likewise, urbanites; sarvam+viSaya+vaasinaH+[priitaH]= in entire, kingdom, indwellers, [are pleased]; teSaam= for them [for subjects of kingdom]; ati+yashaa= high, distinction; satya+paraakramaH= truthfulness, being vanquishing point [being vantage point]; guNavat+taraH= by hallmarks, higher [in degree, de haut en bas]; raamaH Rama; loke= in world; bhuutaanaam among living beings; svayam+bhuuH= self, born Brahma]; iva= like; babhuuva= became [manifested.]

That way Dasharatha is pleased with the deportment and comportment of Rama, likewise the Brahman-s and urbanites, and even all of the indwellers in the entire kingdom are pleased, and he who has high distinction, his truthfulness alone is his vantage point, and whose hallmarks are of higher degree, that Rama has manifested himself to those subjects in the kingdom, and even to all of the living beings in the world, as the Self-Created Brahma. [1-77-23b, 24, 25a]

रामः च सीतया सार्धम् विजहार बहून् ऋतून् ॥ १-७७-२५

मनस्वी तद् गतमानस्य तस्या हृदि समर्पितः ।

25b-26a. manasvii+raamaH+ca= hearty, Rama, also; tat+gatamaanasya= her [alone,] one who permeated [into her heart]; tasyaa+hR^idi+sam+arpitaH= in her, in heart, well, dedicated [ensconce in her heart]; siitayaa+saardham= Seetha, along with; bahuun+R^ituun+vijahaara= for many, seasons, disported.

Also, that hearty Rama who permeated into her heart of Seetha is ensconced in Seetha's heart alone, and with Seetha he disported for many seasons. [1-77-25b, 26a]

Comment: The other mms use raamaH tu instead of raamaH ca where this tu says a difference. Then, 'Rama is busy in welfare and other works of state, tu 'but' he is also impassioned for Seetha. And he is manasvii 'hearty one' warm, friendly, spirited etc., are his dispositions for kingdom, people, governmental works tu 'but' he is that 'hearty' for Seetha... Hence tad gataH - tasyaam gataH 'he pervaded her psyche, hence casketed in her heart... In the other mms it will be tasyaaH hR^idi nityam samarpitaH 'heart of Seetha is 'always' dedicated to Rama... and that word nityam 'always, eternal, everlasting...' couple. So, they may be a couple from time immemorial tu 'but' they are as good as a fresh and fervent young couple... bahuun R^ituun 'for many, many seasons to come...' he is disporting with Seetha. Why tell seasons when there is calculated calendar with years, decades, and centuries... Not so... their disporting is according to seasons, with seasonal environ, with a seasonable togetherness... vijahaara is grammatically a parasmai padi then the fruition goes to the subject, and subject of the verse is Rama, so he alone is the enjoyer and insatiate is his enjoyment with Seetha, even during and after bahuun R^ituun many, and many seasons. niravadhika paraspara baddha anuraaga abhivR^iddhi ' an endless, mutual, conjugal, impassion and its enrichment - the self-content bliss of monogamy.

प्रिया तु सीता रामस्य दाराः पितृ कृता इति ॥ १-७७-२६

गुणात् रूप गुणात् च अपि प्रीतिः भूयो अभिवर्धते ।

26b-27a. anvaya/word-order: siitaa+tu= Seetha is, but; pitR^i+kR^itaa+daaraaH= by father [Dasharatha,] made [assented to,] wife; iti= thus [on becoming a wife]; raamasya+priyaa+ guNaat= Rama's, beloved, by virtue of; ruupa+guNaat+ca+api= loveliness, by virtue of, also, even; priitiH= desirableness; bhuuyaH+abhivardhate= furthermore, burgeoning in him.

But Seetha is the wife at a nod of assent by his father Dasharatha, thus by virtue of that, she is his beloved wife, and even by virtue of her loveliness, the desirableness for her is further burgeoning in him. [1-77-26b, 27a]

Comment: Here the good old saying ati ruupavatii siitaa - ati muurkhaaH ca raavaNa 'Seetha is the greatest beauty, Ravana is the highest pigheaded demon...' may be remembered.

तस्याः च भर्ता द्विगुणम् हृदये परिवर्तते ॥ १-७७-२७

अन्तर् गतम् अपि व्यक्तम् आख्याति हृदयम् हृदा ।

27b-28a. anvaya/word-order: bhartaa+ca= husband Rama, even; tasyaaH+hR^idaye= in her, heart; dvi+guNam+parivartate= two, fold [twice as good,] made his mark; hR^idayam+antar+ gatam+api= in heart, interior of, went into [thoughts in heart of hearts]; hR^idaa+yaktam+ aakhyaati= by heart, clearly, [both] converse.

Even Rama made his mark in Seetha's heart twice as good, as her husband, and they both used to clearly converse about their thoughts in their heart of hearts, just by their hearts. [1-77-27b, 28a]

तस्य भूयो विशेषेण मैथिली जनक आत्मजा ।

देवताभिः समा रूपे सीता श्रीः इव रूपिणी ॥ १-७७-२८

28b-c. anvaya/word-order: ruupe+devataabhiH+samaa= in mien, goddess', identical with; ruupiNii+ shriiH + iva= shapely, Goddess Lakshmi, like; [or, shrii+iva+ruupiNii= prosperity, as though, personified, reshaped] maithilii= one from Mithila province [a holy land, hence she is Holy]; janaka+ aatmajaa= Janaka's, soul-born, [daughter of the loftiest sagacious king Janaka]; siitaa= Seetha; bhuuyaH= much [indubitably]; [sahaja guNa gaNa] visheSeNa= [natural, traits, heaps of] characteristics; tasya= in his [Rama's]; [hR^idaye+parivartate= in heart, meandering, rather rejoicing.]

In her mien Seetha is identical with goddesses, and she is shapely like Goddess Lakshmi, thus she is the reshaped Divine Prosperity, and as she hails from Holy Mithila [she shall be held Holy,] and since she is the daughter of Janaka, [a loftiest sagacious and invincible king, she is sagely and stately, besides being shapely, and she with all these heaps of natural traits and] characteristics, Seetha is rejoicing the heart of Rama. [1-77-28b, c]

तया स राज ऋषि सुतो अभिकामया

समेयिवान् उत्तम राज कन्यया ।

अतीव रामः शुशुभे मुदा अन्वितो

विभुः श्रिया विष्णुः इव अमर ईश्वरः ॥ १-७७-२९

29. raaja+R^iSi+sutaH= king, sagely, son of [Dasharatha]; saH+raamaH= such as he is, Rama; abhikaamayaa= passionately; uttama+raaja+kanyayaa= with best [irreproachable,] king's, daughter; sameyivaan= conjugated / together with; tayaa= with her; shriyaa= with Goddess Lakshmi; amara+iishvaraH= gods', god of; vibhuH= The Efficient Cause; viSNuH+iva= Vishnu, like; mudaa+anvitaH= elation, combined with; atiiva+shushubhe= much [enthusiastically,] shone forth.

The son of sagely king Dasharatha, such as he is, that Rama when passionately conjugated with such a princess from the irreproachable king Janaka has enthusiastically shone forth like the God of Gods and the Efficient Cause, namely Vishnu, when He is together with Goddess Lakshmi. [1-77-29]

Comment: The 'son of king' suggests that Rama as a prospective king has no paucity for any items of enjoyment. The best 'princess' suggests that Seetha is no less than him, but now her prosperity edges on that of Rama, because she has Rama as her husband. And how will be their mutual affection and love? Many more pages can be written on it, but insufficiently, and perhaps inefficiently. This stanza from a romantic work maalatii maadhaviiyam will say how such a love would be: līnena prati bimbite iva likhite utkīrṇa rūpeva ca | pratyupteva ca vajra lepa ghaṭite iva antar nikhāte iva ca | sā naḥ cetasi kīlitena viśikhaiḥ ceto bhuvaḥ pancabhiḥ | cintā santati tantu jālena nibiḍa syūte iva lagnā priyā ||

'my darling is immersed in my heart as sugar merges in milk, as the Red oleander reflects in a prism, as a portrait painted on canvas, as a picture carved on a stone tablet, as a gem studded in a ring, as bedaubed skin-cream, and as though the five darts of Love-god are nailed fixedly, [which darts usually will be in a touch-and-go fashion,] and as though stringed with thought-strings of my heartstrings, that are the halters with fastness...'

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्त सप्ततितमः सर्ग

Thus, this is the 77th, and conclusive chapter of Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

sarve janāḥ sukhino bhavantu

All be Blest

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